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Zion's Landmark.

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WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

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ZION'S LANDMARK PRINT.

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1 May 03

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

"THE LORD TRIETH THE
RIGHTEOUS."

(Selected.)

"But he knoweth the way that I take;
when he hath tried me I shall come
forth as gold.—Job xxiii, 10.

How Job was persuaded that the Lord knew him, knew his cause, knew his way, knew his faith, knew his trials, knew his case, that he could not get near his God. "But he knoweth the way that I take." Job was a praying man. All God's people are praying. A regenerate man is a praying man; but he cannot pray at all times as he would; he is dependent on the Spirit of God for every breath of real prayer. Mr. Hart says—

"Prayer was appointed to convey

The blessings God designs to give:
Long as they live should Christians
pray.

For only while they pray they live."

If there is no prayer going on, there is not much life going on. A man made alive from the dead, never dies again—never returns wholly to a state of death, or to a state of nature. When quickened into life, when eternal life is implanted in him, it never dies out, though he may feel death in his soul.

"He knoweth the way that I take."
What was the way that Jacob took? He tried all lawful means to appease the wrath of his offended brother Esau; but when he had tried them, what else did he do? Tried to seek the Lord's blessing upon what he had done to ap-

pease the wrath of his brother, and for the Lord's blessing to rest on his own soul. Did he seek in vain? No, the Lord appeared to him and blest him as he had not before.

As regards the time of trial and trouble, what way do you take? What way do some men of the world take? Some go to the ale-house—that is a sad way to take. Some young men when they are in trouble in their circumstances take what is not theirs, they begin with taking a little; this is a bad way to take, and it always turns out badly in the end.

If we look at the word of God, at the way some took in a time of trouble. What way did Ahithophel take when his counsel was refused, that the life of a dear friend should be taken? When God turned his counsel into foolishness, he went home (he did the thing deliberately), he set his house in order, and went and hanged himself. What a solemn thing! What way did King Saul take in his extremity? He went to the witch of Endor, a woman under the influence of the very devil himself, to seek relief. His was a sad case. In his last extremity, when he was wounded on the mountains of Gilboa, he fell on his own sword and took away his own life. What a solemn thing! What was the way the Judas took after he sold his Master for thirty pieces of silver? He went out and hanged himself. What a solemn thing! O what a mercy to be preserved and upheld!

There is a need be for us to seek the Lord in the language of the Psalmist, and say—"Hold thou me up, and I shall be safe." Look here, my fellow-sinner, at what Paul says to the Corinthians—"Wherefore let him that thinketh he standeth take heed lest he fall." Not fall away finally, but fall as David fell, he did not finally fall away into sin it is true, but in the time of great temptation what way did he take? We know that he took the wrong way first; but what way did he take when Nathan came to him and told him by the parable of the poor man and the ewe lamb? We read it in the li. Psalm, "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." That was the way David took, the way to seek deliverance, pardon, and forgiveness, for his sin. What was the way that Hezekiah took in his affliction? The way of prayer to God—"O Lord, I am oppressed; undertake for me." What was the way that Jehosaphat took in 2 Chronicles xx. when the threefold army came against his few men? He sought the Lord, pleaded his case, pleaded his cause, before the Almighty. "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us: neither know we what to do; but our eyes are upon thee." Have you been in that place? Under circumstances of trial in providence, or in soul trouble, when the threefold army has come against the child of God, of foes infernal, foes internal, and foes external: and he has no might against these enemies to God and godliness. When our rebellious hearts are full of enmity against God, what way do we take? Sooner, or later, we take the way that Jehosaphat did in his extremity—fall down before the Lord.

Job says—"But he knoweth the way that I take." The Lord knew the way that Jonah took, when he said—"Yet

I will look again toward thy holy temple." He was in the fish's belly at the bottom of the sea, the weeds were wrappled about his head, and he to be in the belly of hell. There he prayed, and his prayer went up to heaven, because the answer came down from heaven. The Lord prepared a fish to preserve him in its belly, and the same God caused the fish to vomit Jonah upon the dry land. All nature obeys his command. Jonah was vomited upon the dry land and he said—"Salvation is of the Lord." He felt it; and so have you and I some times, have we not? If we did not say so we should lie against our own right.

I was a little encouraged last evening thinking that the Lord knew where I was when I made my first engagement to go forth preaching—on the open marsh, kneeling on the bare ground, late at night. I had been asked to go to a certain place to preach by Mr. Henry Bradford, of Eastbourne. That was the first engagement I made, and notwithstanding all my discouragements the Lord has upheld me to the present time.

"Who could hold me up but him?"

I remember some years ago I had a severe trial through a difference that arose between me and a friend, who I still believe took a wrong way in action, against me in the ministry; he to all appearances sought to vindicate his own cause before men, but through grace the way I took was to cry, more or less, day and night to the Lord, many hours I spent in the open fields and in bye-ways, walking and crying to the Lord; and I well remember being delivered in my soul from all the distress of this trial, under a sermon preached by the late Mr. Covell, at Providence Chapel, Lewes, at a thanksgiving service; and truly it was a thanksgiving time with me, for, I blest and praised the Lord with all my heart and with all my soul. I remember writing to a friend and telling him of

my deliverance, and saying I had no ill-feeling toward any one in the world, although the day before I was full of self pity and rebellion against God and man; so I proved that "love" (the love of God in the soul) "worketh no ill to his neighbor." I have cause to bless the Lord that the ill feeling I had against one particular person, has never returned from that day to this, although it is nearly thirty years ago.

"He knoweth the way that I take." O when we begin to try and vindicate our own cause before men, argue with men, we generally get into the wrong place; it is a mercy when we are enabled to follow the example of the Lord Jesus Christ—"Who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." Dear hearers, I know this is good ground, safe ground, as far as we are enabled to act in the same way. Do not revile if you can help it. I will tell you a good way to take—"Commit thy way unto the Lord." You are sure to prevail—God will bring you through. I am sure if yours is a right case, a true case, God will bring you through. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." When we begin to take the matter in our own hands; when we try to right ourselves in the same spirit that has been manifested to us, we shall fail and bring reproach upon the cause of God; but if we commit our way to God, God will stand by us. "He knoweth the way that I take." The Lord helps in our daily labor. I know when the Lord gives strength this sweetens daily labor. He is the Lord God of all flesh—"Is anything too hard for the Lord? Nothing is too hard for him to do that is right and pleasing in his sight.

Job said—"When he hath tried me, I shall come forth as gold." The Lord

trieth the righteous. The Lord makes use of means to try them. Dr. Philpot said (I have read a good deal of his works (that is why I often quote him; and I love him, though I never saw him)—"If you have got a right religion the Lord will try it, men will try it, the devil will try it, the world will try it, the flesh will try it." You will find many things to try a right religion. An untried faith is not worth much. The things that the Lord makes use of to try us, seem the very things that we could bear the least, and last of all. The Lord makes use of the best things to try us, because he does the best in everything; he never makes any mistakes. You and I make mistakes, but God never does. When he tries his people he has a purpose in it—to part the real gold from the dross. The Lord Jesus Christ is spoken of in Malachi as sitting as a refiner. "And he shall sit as a refiner and purifier of silver. Sitting, shows patient waiting to see the result of his own work. Like men skilled in these things, they have a fire to melt and separate the gold from the dross. If I am rightly informed, the dross rises to the top at first. So it is with us when first we come into a trial. The refiner takes this dross away and puts it on one side. By and bye the clear gold is seen; and the man can see his own image in it. The Lord tries his people to see his own image in them. When the trial is near the end, when the Lord is about to deliver, it has the effect that it had on Job presently, when he said—"Behold, I am vile." "Wherefore I abhor myself, and repent in dust and ashes." He was little in his own eyes now. He was humbled in the dust before the Lord. He was fallen into the hands of the Almighty. When we fall down before the Lord we have not a word to say about anything, but feel that the Lord has done right and we are wrong.

Job said—"When he hath tried me, I

shall come forth as gold." "But God is faithful, who will not suffer you to be tempted." That is tried. "Above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." Sometimes I have thought—I cannot bear it—I must sink under it; but the Lord has enabled me to bear it. If he tries us he will bring us out right. When he tries us, the trial is in his hands. All events are at his command. Ryland says—

"Sovereign Ruler of the skies,
Ever gracious, ever wise!
All my times are in thy hand,
All events at thy command."

The cross, must indeed be a cross. My flesh does not like a cross; it wants to pare off the rough edges, and try and pad between the cross and my shoulders. If I had the making and arranging of it, it would be no cross at all—only in name, nothing else. But what makes the cross to you and me? When the keen edge touches us to the very quick. Ah friends, my carnal feelings at times arise, and I feel—Anything else but this. But faith believes that we shall come forth—come forth submissive to God's will; come forth with more grace in our souls; come forth as one that has benefited by the trial; and we come forth feeling we would not have been without the trial, without the cross. Come forth, as the scum is parted from the gold; with less love to the world and the things of the world, for the time being. Mark, for the time being, your lust after the world will be less; to its riches, to its prosperity, to its pleasures, to its maxims, and so forth. We read of the Church of God—"Who is this that cometh up from the wilderness, leaning upon her beloved?" There is a coming forth from the wilderness—from self.

"When he hath tried me, I shall come forth as gold." By and bye there will be the last trial, the last coming forth

as gold without any dross at all, and then he will take our souls to heaven, away from a body of sin and death; away from the world, from temptation, from trial, and from affliction.

The positions in which God's people are found are varied. Look at Abraham, he had abundance of everything; but of Lazarus we read that he lay at the rich man's gate and his poor body was covered with sores; but it was the body of a vessel of mercy. The Lord may try at man by giving him a large family and not food enough for them. From some good men God withholds children, and they are tried that way. He is a sovereign in all his doings. He may try by giving to us, and then taking from us, as he did Job. But he intends by all his dealings to do us good, if he intends to take us to heaven.

Job says in this chapter—"But he is in one mind, and who can turn him?" If he means to send a man a poor sick wife, he will send her. If he intends to afflict your children, he will afflict them. If he intends to take your child away, he will do it. If he intends to cross you in providence, so that you have a trouble to make two ends meet, he will do it. For years I tried to get out of debt. I was like a man down in a spit struggling and striving to get out, and when he gets nearly out his footing gives way and down he goes—right down to the bottom. I used to work sixteen hours a day, and I used to eat sparingly and drink sparingly; and when we nearly got out of debt, some sickness, or affliction would come to my wife, or children, and then we were as badly off as ever. My heart rebelled, and I felt I could not and would not bear it. An afflicted friend said lately—"O Lord, I cannot bear it! I cannot bear it." The Lord came with these words—"To comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourn-

ing, the garment of praise for the spirit of heaviness." She saith—"The Lord Jesus came so near that I felt I could clasp him in my arms, and I could bear it then." We can bear affliction then. I say to those tried in providence, use all lawful means; use all right means; that is the right way to take. All our trials are appointed.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." Better be a tried soul all your life, than have a name to live and be dead. If he sends trouble, he will do by the trouble what he intends. I believe every trial intended for me will last as long as he intends it to last. All his actions are to bring about his designs, to humble us in the dust, to teach us that we are nothing, and that he is all and all in all. That the sinner should be laid low, and Jesus Christ exalted in the heart's affections. That is how he wrought with Job; and I can say, in humble measure, he has wrought the same with me. I am a bigger coward than ever I was as regards trouble; as soon as I see a little cloud, I begin to wonder what is coming and how I shall bear it. My flesh dislikes the way. My flesh never likes trouble.

"When he hath tried me, I shall come forth as fine gold." We must be made meet for heaven. Trials sanctified to the heart bring us more and more submissive to the will of God, more like little children. Jesus called little children unto him, and said—"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." A little child needs another's wisdom; it needs its father's and mother's wisdom and counsel. The Lord brings his people to need his wisdom and counsel; to need him to provide for them, protect them, preserve them, uphold them, defend them, and shield them, all

through their lives.

Do you know anything of Job's way. "He knoweth the way that I take." I shall leave the subject where it is. After preaching I feel like what Jesus said of the woman—"She hath done what she could." I try to tell the truth as the Lord enables me, and there I wish to leave it. May the Lord cast a mantle of forgiving love over all that is amiss; and own and bless his word for his name's sake.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2 Thess. 1 chap. 7 and 8 verse. If the Lord will, I will try in my weak way to write a little upon the above scripture. If it be of God, give him the glory, if of antichrist cast it away, to be trodden under foot.

We find in the word of God, the Father, Son and Holy Ghost, a three-one Deity. In the first chapter of Genesis the pronoun us, is used. Let us make man in our own image," which shows they existed before the foundation of this world. Also in 1st chapter of John this language is found, "In the beginning was the word and the word was with God and the word was God." And this word was made flesh and dwelt among us as the only begotten of the Father full of grace and truth." There was not any thing made that was made, but with and the co-existence of these three Divinities.

In six days the heaven, earth, and all therein were created. On the 7th day God ceased from his labors, which to my mind is a figure of the gospel day of peace and rest. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Before the world was spoken into existence a people was chosen in Christ

to be heirs of salvation. Of all the sons and daughters of Adam, a remnant should be saved. The Lord spoke by the mouth of the prophet Isaiah, 43rd chapter, 21st verse, say, "This people have I formed for myself; they shall show forth my praise." The cause of this plan our finite minds cannot comprehend. Why should he elect such rebels as we poor sinners, to be joint heirs with him, is known only to himself. Surely we do not merit the least of his mercies, but God's holy word says, and we have the divine testimony of these grand truths within our own bosoms. "The foundation of God standeth sure, having this seal the God knoweth them that are his." In the garden of Eden our fore-parents transgressed God's law, and the sentence of death passed upon all men. This all embraces every nation of people on earth, Jew, Gentile, Roman, Greek, or any other title. Let them be moral or immoral, "All have sinned and come short of the glory of God," says the Apostle Paul, "No flesh can be justified in his sight by the deeds of the law. The law worketh death to all them that are exercised thereby, and it is only by and through the atoning blood of Jesus Christ one single soul is saved. Of course there is a blessing here in this world, to all those who keep the laws of the land. A curse to those who violate them. How much better it is to live sober, honest, and industrious lives. By so doing we are rewarded in the kind friends, good will from men, peace of conscience and many other truly beautiful characters, while on the other hand, freedom is extinguished, they are an abomination to the earth, only fit to be among the unclean and imprisonments of all descriptions stand in their path.

"There is no peace saith the Lord, to the wicked."

They are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt."

God knew Adam and Eve would transgress, so a way of escape was made for his bride." The seed of the woman shall bruise the serpent's head." God has ever been merciful to his chosen, and his superabundant mercies will continue through all time and eternity. Is this not a resting place? Abraham, Isaac, and Jacob rested upon the promise of Jesus. Though he had not been manifested in flesh, they by an eye of faith believed the promise would be fulfilled in due time.

"They looked for a city which hath foundations, whose builder and maker is God." Christ was revealed in them as the hope of glory just as much so as he is in us to-day. We find characters in the Old Testament scriptures speaking of him as if he were already come into the world. The promise was as sure as the fulfillment of it.

God always had witnesses, throughout all generations prophesying of his coming. I wonder how the shepherds felt when they were guided by the star, to the city Bethlehem, Judea, there to find in a lonely manger, the infant Redeemer, the long promised Messiah, wrapped in swaddling clothes. Well might old father Simeon say, "Lord lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

From the cradle (so to speak) to the cross, was a continual stream of sorrow with him. He was despised, rejected, mocked and spit upon by men.

"As a lamb dumb before his shearers he openeth not his mouth." "When he was reviled he reviled not again." He was tempted in all points like as we are yet without sin. He was holy, blameless before us in love.

Words are inadequate to even attempt to describe his travail, while sojourning here in this sin-smitten world. Enough is said, when we say he died upon the cross, suffering all the agony could be endured, all our sins being heaped upon him. But glorious

thought, at the last breath, he cries aloud: "It is finished." Was there ever love like this? No, a thousand times no. He goes down into the grave and on the third day arises conqueror over death, hell and the grave. Free! free! The sins of his bride no longer bind him to earth. He hath paid the debt, and now reigns at the right hand of his Father, far above all principalities, and powers of this world and the one to come. He is the head of all things to the church which is the fullness of him that filleth all in all. Oh, may the remnant of my days be spent to his praise. May they all be devoted to him.

So unto you who are troubled about these things rest with us. It is a nail fastened in a sure place. A solid foundation, and whosoever rests upon this is safe. The bleak winds of winter may blow about our little barks, and wolves may prowl around, but if our hope is in him, our dependence upon him, no afflictions will be so great, but what at the appointed time the prison house will be unlocked and the doors will fly open to the delight of our poor tempest-tossed souls. Then we can sing with the sweet singer of Israel, "Bless the Lord, Oh My Soul; All That is Within Me Bless His Holy Name."

No doubt, there are some through the various states longing for a deliverance from their sins. Having found the law makes nothing perfect but the bringing in of a new testament does, even the blood of Jesus who cleanseth us from all sin. But how to embrace this is a hard saying with them. Incessant cries, through streams of prayer and supplication, ascend up to the throne of glory, to save them from their lost and ruined condition. Mercy is their only theme. They feel to be ten thousand talents in debt and not a cent to pay. How little they realize it is the word, within them causing this great stirring up. Cheer up, dear ones, The appointed time rolls on apace; not to

propose, but call by grace, to change the heart, renew the will, and guide the feet to Zion's hill. Then it is you will hear the glad voice of the shepherd saying, "Unto you who are troubled, rest with us. Thou was chosen in me before the world began." "Thy sins, which are many, are forgiven thee." Yes, as far as the east is from the west, your sins will be separated from thee. You will walk and not be weary, run and not faint. Adopting the language of David: Surely goodness and mercy shall follow me all the days of my life and I shall just dwell in the house of the Lord forever. Basking in the sunshine of his presence and drinking down the feast of the gospel, so will I live and never suffer again. Truly this is the thoughts of all the children in their first love, but they learn by sad, yet blissful experience that he who is too wise to err, too good to be unkind—has appointed thorns and thistles to be dropped on purpose for them as well as the gleanings of the wheat field.

Mixtures of joy and sorrow we daily do pass through; the church is a quiet resting place for the people of God. One day in her courts is worth a thousand spent elsewhere. Her paths are ways of peace and pleasantness.

Often times when I am thrown with the world so full of vanities, a feeling akin to restlessness creeps over me; and as I gaze upon their trifling frivolities, my heart goes out to the goodly tents of Jacob and peaceful tabernacles of Israel. "How amiable are thy tabernacles, O Lord of Hosts."

Come in ye blessed of Emmanuel and rest with us. You who are bleating around the shepherd's tent, desiring entrance into the fold. Let not the feeling of unworthiness and unfitness keep you away. If Jesus is your hope, your stay and your all, nothing is necessary but a burial in the liquid grace to receive the answer of a good conscience toward God. All things are ready, and enter in through the door. "To him

the porter openeth." Well do I remember the morning of my immersion. I was then riding on the wings of his love, soaring far above things pertaining to earth. But I have fallen. There is great mourning in Jerusalem though I am made to feel at intervals that "God, who rules the times and seasons, doubtless for the best of reasons, holds the reins in his hand. When I am fully tried I shall come forth as gold. There are periods in our lives when we sink down and down into the very depths of despondency, feeling that the Lord has forsaken us, never to return again. How we listen for the voice of our beloved. It is night time with our soul. We peer out into the darkness for a glimpse of him whom our soul loveth, but every impulse, every tendency in that direction only increases our anxiety. The heavens seem as brass to us: we become so destitute of all spiritual blessings that we cry from our inmost souls, My Lord why has't thou forsaken me. Deep calleth unto deep at the noise of thy water spouts, all thy wares and thy billows have gone over me. Wisdom uttereth her voice. Instantly the sun of righteousness arises with healing in his wings, saying, Loose thyself, O captive daughter of Zion. He takes us out of the miry clay, places us upon the rock, puts a new song in our mouth, and establishes our going. Is this not rest, indeed? Surely, it is. No doubt we, the children of light, are the most blest people in the whole universe.

Paul says in this epistle to the Thessalonians, "Grace unto you and peace, from God our Father and the Lord Jesus Christ."

What more can be said? In the latter part of this scripture judgment is set forth on all that know not God and obey not the gospel of our Lord and King. He will come in flaming fire, for vengeance will be his theme in that day. There are many things that take place within the daily rou-

tine of life, which we cannot understand. But we must put our shoulders to the wheel and remember there is a time approaching, when all things that are hid shall be made manifest. Nothing shall be left out. So let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. May our lamps be trimmed and brightly burning with the oil of free grace when he comes to make up his jewels.

It may not be far distant when we shall hear the voice of the arch angel, and see him who is invisible, coming in the clouds with great glory. To the redeemed it will be Hallelujah! hallelujah! But to the wicked it will be woe is me that I was born. They will cry for the rocks and mountains to fall upon them to hide them from the wrath of the lamb. He will say unto them, Depart from me all ye workers of iniquity into a lake of fire and brimstone prepared for the devil and his angels. Unto the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." So at the last trump, in the twinkling of an eye we shall all be caught up together to meet the Lord in the air, and so shall we be ever with the Lord. Rest with us,

Affectionately,
ANNIE CRISP.

Dear Brother Gold:—Please have this published in Zion's Landmark if it be of truth. Affectionately,

ANNIE CRISP.

Pikeville, N. C., March 11, 1903.
Elder P. D. Gold.

Dear Brother:—A few weeks ago I sent you a letter, and again I feel like I want to try to relieve my mind, in telling you and others of my changes of late. When I wrote that letter to you I was in a lot of trouble, and trou-

ble continued until last Sunday, which was the second Sunday in March. I met Brother Gardner Saturday before the second Sunday. I told him I did believe I would go crazy yet. His reply was, no you won't. And the first thing, when I opened my eyes Sunday morning these words came to me; Come thou fount of every blessing; tune my heart to sing thy grace; and before I got to church this song was presented to me: Am I a soldier of the cross—a follower of the Lamb. And while Brother Gardner and Brother Clark were preaching, at times it did seem to me, this old world was put under my feet. I felt like that day the fount had come, and that night I felt like my heart was tuned to sing thy grace. I told my husband if I had ten thousand tongues I could not praise him enough. I sang until I did not have the voice to sing, and sat down and read the songs aloud. And ever since then, sweet scripture, and sweet songs, have sung in my ears, and to-day is Wednesday. Please tell me is this communion with God; I feel like it is. And Monday night, I was awakened by a dream; I was at some one's house, but I don't know whose it was, and they were going to sing, and I asked them, what were they going to sing; and they told me, My home, my home, my happy home, and I immediately turned to that hymn. It seemed I could not stay on the bed. I got up and wrote these few lines, as they came to me. My home, my home, my happy home. O how I long for thee. When will my sorrows have an end? Thy joys when shall I see. Come all ye that are weary and heavy laden and I will give you rest. Take my yoke upon you and learn of me. For I am meek, and lowly in heart, and you shall find rest to your souls. Come all ye ends of the earth, be ye saved, for I am the Lord, and beside there is none other. Happy art thou O Israel

who is like unto thee, O people saved by the Lord. O when shall I see Jesus and reign with him above, and with my blessed Savior drink endless pleasures in. This scripture was presented to me this morning. We are more than conquerors through him that loved us and gave himself for us. While I was thus feasting on this scripture these words came to me, "My constant companion, O, may we ne'er part. All glory to Jesus He dwells in my heart, I felt like he was my constant companion, and I did not want him to depart, and I could say: All glory to Jesus, and felt like he dwelt in my heart. If He had not been with me I could not have felt thus, for the carnal mind is not subject to the law of God, neither indeed can be. The Lord can work and none can hinder, all things are in His hand. The cattle upon a thousand hills are His. How I do rejoice in such a savior, one that is all powerful, and is ever ready to have pity, and compassion on his little ones. Those that have no changes, fear not God. I can't say that I know that I am a child of God, I can only hope that I am. But there is one thing I can say, I know that I am not like I once have been, for the things I once loved I now hate, and the things I once hated I now love. One thing I once hated was the Baptist doctrine. What a great sinner I was and am a sinner still. If we don't love Christ's doctrine, we don't love Him. I think I can say as Paul did, I verily thought I was doing God's service, but I was trampling his mercies under my feet. How can we know our blessed savior, except by revelation. Now I will venture to say, the Primitive Baptist doctrine is the sweetest, and all in this world to me. Christ says I will build my church upon a rock, and the gates of hell shall not preveil against it. The rock is Jesus, and I believe the church is the Primitive Baptist church.

I could write more, but I must close. I fear my scribble is already too lengthy. Pardon all errors, and remember me at the throne of grace.

Yours in much affection,
MRS. H. F. YELVERTON,
Pikeville, N. C.

Youngsville, N. C., Sept. 13, 1903.
Elder M. T. Lawrence,

Dear Brother:—I send you a few accounts of my journeyings in this life, which please examine, and if you think such writings suitable for the pages of the Landmark, you are at liberty to place it at the hands of Brother Gold.

I have thought for some time that I would write an account of some of the Lord's dealings with my poor unworthy self, but where to begin, or what to write are questions that so puzzle that I have postponed from time to time. And even now that I have already sat down to write, I have but little idea what I shall write.

My whole life, I feel, has been under the direct guidance of the Lord, and now, just what part or how much of such a life I shall write, is a matter rather beyond my control; but as I proceed upon so delicate a subject, I trust that the good Lord may direct my unholy thoughts into more sacred and divine chambers, at least and possibly be of some small comfort to at least a few of His little ones.

I do not remember the time when I did not love God's people, but my great fear is, that my love has always been too shallow, and my own self too insignificant and unworthy to live with so good a people. I have always felt to be a sinner in the sight of a just and righteous God, justly condemned to eternal punishment, but unlike many. I have always felt, so far as I can see, that this same God by His merciful kindness would not let me die until provision had been made for my eternal salvation, not that I was worthy to

any degree, for I have always strongly felt my extreme nothingness.

Many times as I have listened to preaching, it seemed to strike my case with force, and I have wondered why this was so, since I had known no particular change, as I had heard others relate. And these things are yet a great mystery to me.

"If you wish to know of me,
How I am, or what I be,
Here I am—behold who will—
Sure I am a sinner still."

"Weak and wounded, sick and lame,
All unholy, all unclean;
Yet I would from sin be free,
And the Lord remember me."

In the summer of 1894 I had a dream which made strong impression upon my mind, and still it was not so much the nature of the dream itself that impressed me seriously, but I felt that the Lord had given me the dream for my good, and time confirmed my feelings by my seeing the given interpretation fully realized. I thought if this was true, then the Lord was guiding and directing me by His wonderfully beneficent spirit.

In the fall of the same year I moved to Newport, Carteret county, N. C., where I lived two years, and under the sound and able preaching of Elder L. H. Hardy I received so much comfort, and even joy, that I felt then, and I do now believe, I was directed hither by the goodness of God.

While at Newport I had two dreams also which impressed me seriously. The interpretation of each of these dreams was given with such force that I was made sure that it was of the Lord. I told these dreams to my cousin, Elder L. H. Hardy, and he interpreted them substantially as I had seen them. Time brought the interpretations to a full realization. I felt that the Lord must be my guide and comforter.

In 1897 I moved to Hamilton, N. C., and while living there, for a year, I heard preaching each month by Elder M. T. Lawrence. This year, like the two spent at Newport, was one of much pleasure, but full of very mysterious incidents. When I felt that town Elder M. T. Lawrence carried me to the depot, where I had to take the train, and on my way out to this place, this good and tatherly shepherd talked to me in such a manner as to brighten my little hope to a degree beyond expression.

The next two years of my life were spent on the shores of Core Sound, Carteret county, N. C., where I was blessed with the privilege of hearing preachers, and sometimes I had impressions to be baptized.

The next two years I did not live near any Baptist church, and therefore I heard very little preaching, though I had very strong desires to hear the gospel proclaimed and to be with the children of God continually.

In the summer of 1902 I moved back to Hamilton, N. C., where once more I sat under the sound of the gospel by Elder M. T. Lawrence each month. This was a year of much joy, though fraught with every phase of persecution that the devil could devise.

On Saturday before the first Sunday in August, 1903, I attended church, and I felt more strongly impressed to endeavor to unite with the church than ever before, but I did not, and why not, I know not. The Sunday morning following I awoke about three o'clock, and in a few minutes my mind was fully made up to do what I conceived to be my duty. So when the door of the church opened for the reception of members that day, I went forward immediately and gladly. I was received in a manner that bespoke love and confidence more strongly than any words of mine can express. What a happy time! The memory of it will not be effaced by passing years,

but when trials and persecutions, and storms of adversity and sorrow shall hover around me, as they will, I doubt not, and satan shall try me with every cunning devise, still I have a firm belief that I shall be able to revert to the happy scene that occurred that day and receive joy and comfort from such reflections.

Myself and a sister, Johnson, who was received at the water, were baptized in the afternoon of the same day, by Elder M. T. Lawrence.

We went back to church at night, and it was then that I heard the sweetest sermon of my life.

The next few days I spent in Hamilton, with the brethren and sisters, and every moment spent there was one of extreme pleasure.

"How happy are they
Who their Saviour obey,
And whose treasures are laid up above!
Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Now, my dear brother, these few commonplace facts, thrown together just as they have come up in my mind, may be to others dry and worthless, but to me they have a world of meaning. All my life seems to have been very little indeed, and every incident and every action and every thought correspondingly shallow and surface-like and narrow and productive of little or no good, but I hope I have felt the Lord precious to my soul, and I know He is power, mercy, and love. To myself I truly feel that He has been a present help in every time of need; and I ask the prayers of His people that I may always be blessed with strength to trust Him, be my lot whatever it may.

If any brethren or sisters feel inclined to write to me, I shall consider it an act of sympathy and love.

Your brother in hope,
G. W. MEWBORN.

COMMENDATORY.

Dear Brother Gold:—I feel inclined to write in rather a general way, or rather as my mind has been exercised for some time past. In the first place I will state that I have been a subscriber of the Landmark for quite a number of years which I hope is on account of the love that I have for the truth. I have been much comforted by its many able correspondents, both male and female, and its editorials, and I hope I can say of a truth, long live its publication. I will now state some thoughts that came into my mind. On yesterday while laboring in the field with an old colored man, we were speaking of the rapid growth of vegetation, and he remarked that it was always a mystery to him how things grow. I told him the Bible told us that it was the rain and snow that fell from heaven that made the earth vegetate and bring forth, and in like manner God sent his word, that it accomplished the object for which he sent it, that there were no failures, his works were not like man's, often failures, but that he had the power to perform whatever his heart desired, that all power in heaven and on earth is in his hands, that every living thing is subject to his command, that the winds obey him, and the whale, when Jonah was thrown overboard, obeyed him and preserved him until repented, and then spewed him out on dry ground; so the purpose or work that God desired to be done was accomplished. Some of the latter day professors claim that there are souls dying and going to hell for want of the gospel. If that be true the scriptures is untrue, for it states that God is everywhere, even to the ends of the earth, and all power is in his hands, and if it is his will to save them there is no power to prevent, and he says he will save his heart's delight. He saved every living thing he designed in the ark, and everything he designed to

save obeyed him, and his people obey him, when he shows forth his power; he is the same God through all generations and does not change; he calls whomsoever he will and qualifies them for the purpose he designs them; and my desire is if I am not deceived that God will make me will to fill the place he designed me for. It is better to obey than to suffer. I believe there are different gifts, some to prayer, some to singing, some to exhortation, and some to doctrine; and those who are disobedient will suffer for it, and I feel to say with all my heart to those who feel that it is the power of God that is prompting them, go straight forward in discharge of that duty, even if you have to forsake all that is near and dear to you, even yourself, and there is even a cross for you to bear, but that burden when borne will be found easy. I desire the prayers of the readers of the Landmark.

An unworthy brother,
J. W. BURGESS.

Elder P. D. Gold:—And all of like precious faith, I feel a desire to write, and it may only be of the flesh, God knoweth, though I hope it is love; for when I read so many good pieces as I find in the Landmark it causes me to desire to be with each one, and hear them tell of their travels, their joys and sorrows. It is not likely that I will ever see any of them. I will write a few lines, and if there is any comfort or encouragement to any, remember all good and perfect gifts come from above, and after I do the best that I am enabled to do, I am but an unprofitable servant. It seems that there are a great many ways of convicting one of sin; yet there is but one way, for I am the way. One says while at the dance he was shown his condition, and another says while at church his awful condition was made known to him. This we do not doubt, for it is said that

two shall be in one bed, the one taken and the other left, two at the mill one taken the other left for the heir so long as he is under age differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed by the father. He that hath spoken is able to perform. These heirs are under tutors and governors until the time appointed of the Father. This time is not appointed by man, but by the Father. Oh, no, the government is not given into other men's hands, so to us this birth is as independent of our help, as the first one was, yet I believe God uses means in the birth of every one of his children and that means is his Son, the means God devised, and not man. For let one be where he may, when the voice that arrested Saul speaks to them they stop, they cry, yea they are so afraid, for they now see what they never saw before, that they are great sinners, and that while in this condition they can never see God, it matters not whether they are shown this in a moment or in a year, the knowledge that they are helpless sinners is the gift of life and light that they may be able to see themselves as they really are, and see the need of a Savior. They may travel a month, or a year, or years, seeking justification by the law before they come to the end of the law, where Christ is. They do not of their own power work themselves through the law, but God leads them in a way they knew not. These are not dead characters. Oh no; they are alive, for oh how they work, suffer, and are heavy laden. They have a terrible heavy load of sin to carry. Some are delivered of this load in a moment, then all is joy and gladness, while others have tried their works, the law, and have come to the conclusion that nothing but free grace can save such as they are; and to all such let me say, flesh and blood has not revealed this to thee, but

the Father which is in Heaven. Then read not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. While we may have read this text often, and thought how happy those shepherds must have been to be told this good news, but dear ones, that same good angel is busy to-day showing and telling this poor one and that poor one that Christ is their Savior and when 'tis made known to a poor mourner that Christ is their Savior that one has received goodness. We read of one poor woman who had suffered a long time, and had spent all, yet she was a sufferer, and thought if she could but touch the garment of Christ she would be made whole, and in the press she was allowed to touch the hem of His garment, and was made whole. Christ tells her, how faith hath made her whole (faith is the gift of God), but even after her complaint was cured, she was afraid and I think every one at times has fears, though the old burden is gone, yet there is so much imperfection left that they are caused to doubt. We find that while our blessed Lord was here they took to him all manner of sick folk and those possessed but never a dead character, but we do find them saying trouble not the master, it is too late. They for whom he was sent are dead, but now he shows his power to give life, for he is life. No wonder the poor old despised Baptist, don't try to get dead ones to go to Christ but let living ones come and tell how weak they are, and that they have such a burden of sin that it don't seem that there is any escape for them, these same poor despised Baptists will say, look to Jesus, he alone can do helpless sinners good; yet they try to take such a mourner to a throne of God's rich grace, in prayer, asking him to comfort the mourner, but to them that mourn he has said

they shall be comforted, and to them that hunger and thirst after righteousness they shall be filled. These are glorious promises, for he who has promised is fully able to perform; yea he works all things after the council of his own will, and what so ever his soul desireth, that he doeth. He is too wise to err, and to good to be unkind. Who is like unto our God? Are we not in good hands? Oh that I could live more like Christ, and not so much after the flesh. May God bless Israel with his choice blessing, is my prayer.

Yours in hope,
J. E. ATTEBERY.

JANIE EDMOND POWELL.

Brother Gold:—I, with a sad heart, send the obituary of our darling little baby, the daughter of John and Laura Powell, aged fifteen months and three days. She departed from this sinful world August 17, 1903. We first found her choked as we thought, and giving her relief she lived one week longer and choked to death. We then thought it was something in her wind pipe. We took her to a doctor in Danville. He said he had all symptoms of convulsions. It might have been convulsions. How sad to give up our loved ones that nestle around our laps. But God has taken her to himself. She was always a good and quiet child. I miss her every way I go. I had been so treacherous and rebellious at times I had almost prayed to God to send something on me to humble me to the very dust; but when the stroke came I didn't feel able to bear it. He works and none can hinder. He gives and takes away, and blessed be his holy name. It is so much harder to be resigned to his will than it used to be.

But rest on dear little Janie,

The Lord's will, soon we'll come

To be with thee in glory,

That bright and happy home.

Written by her mother,

LAURA POWELL.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 1

WILSON, N. C., NOV. 15, 1903.

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EDITORIAL.

NEW YEAR—VOLUME 37.

This issue begins a new volume of Zion's Landmark. There is none that is able to open the book that is in the right hand of Him that sits upon the throne, but the Lion of the tribe of Judah. Jesus has all power, both in Heaven and earth. He has all knowledge of the future, not merely as a prophet to whom is shown things that shall be, but over which he has no control. The Lord declares that which shall be. This is more than merely foretelling. If the Lord God is subject to that which shall be, and has no power or wisdom to determine that which shall be, but is bound to submit to it, whether he likes it or not, then who is God? Is not that power and wisdom that appoints that which shall be, and thus declares it God?

Jesus came as it was written of Him in the Book to do the will of his Father, and he delighted to do that will, for it was right.

We claim no knowledge of the future, nor of the present even as God sees things. If we find favor of the Lord we hope to contend earnestly for the faith once delivered to the saints. None of the stakes of Zion shall be removed, and none of her chords shall

loosed. To abide in the tents of Israel, and inquire in God's holy temple is my delight. The curtains of the tabernacle of the Most High are beautiful as the chambers of his love. Within these curtains are hid the mysteries of godliness.

Having obtained mercy of the Lord we continue to this present time, wishing we may be guided in the service of God by His Holy Spirit to labor for the peace and profit of Israel; and may the God of Israel guide and save the readers of Zion's Landmark together with all Israel. P. D. G.

Dear Brother Gold, and all the brethren, sisters and friends I met on my last tour down east, attending the following associations: Little River, Kehukee, Contentnea, White Oak, and Black Creek. I will say to all that I desire to return thanks for the kindness showed me. I think I can say with the apostle, let brotherly love continue. I hope I can see its great importance, and that I witnessed its good effects in all the above named associations. All appeared to desire the praise of God, and with David would say praise ye the Lord. With that in our minds we will not reproach the church of Christ by any slight remarks, but love it as the body of Christ, and Christ as its head; and this was manifested in all the above meetings. I can't give the names of all our ministering brethren that met with us, but a large number of our North Carolina brethren, and Brother Booten from Virginia, and Brother Stewart from Alabama, both sound and able. We did not hear of a query upon any point of difficulty in any of the above named meetings. Some of the brethren of the Kehukee association confessed their preference to return to the old time of holding their association to embrace the first Sunday in October. We hope the churches of that body will express

themselves in their next letters to the association the time they prefer to meet that we hope will be satisfactory. I was blessed to reach my home in good health, found my wife well as common, and I would be thankful if I knew how. Lord keep us from evil.

JAMES A. BURCH.

Burlington, N. C.

Brother Burch has been faithful for many years—never otherwise. He is now an old man, and has been preaching for many years. He is peaceable, reliable, sober-minded, laborious in the ministry, and has long been visiting our eastern association as a correspondent. He is the worthy moderator of the Country Line Association.

P. D. G.

FIFTEEN ASSOCIATIONS.

I have been favored to visit fifteen sessions of associations this year, one in New York, one in Pennsylvania, several in Virginia, the greater portion in North Carolina, and one in South Carolina. In all these associations there is peace. Not a question of disturbance on any point of doctrine, or discipline, has been raised in any of them. The preaching has been salvation by grace, reliance on the Lord, obedience to His word, contending earnestly for the faith once delivered to the saints, abiding steadfastly in the apostles' doctrine and fellowship, or in the doctrine which the apostles preached.

Is it not time that our people were exercised to pray to the Lord to send laborers into His vineyard, and that he would cause Zion to travail that sons and daughters should be born in her. We are dependent on the Lord for all increase. When we are exercised in these things the time is drawing near for a blessing. Always when the Lord's people are moved to pray for these blessings they come. May the Lord grant us travail for the pros-

perity of the cause of truth. Oh that the salvation of the Lord were come out of Zion.

P. D. G.

October 1, 1903.

Elder P. D. Gold.

Dear Sir:—Will you please give your views through the Landmark on Matthew 12th chap., 43rd, 44th and 45th verses.

43. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44. "Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.

45. Then goeth he, and taketh with himself seven other spirits, more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

A FRIEND.

The generation to whom Jesus was talking is what is here described.

What kind of generation of people was that? They were Jews that had been favored with all manner of opportunities to hear the truth and obey it, if natural advantages could enable one to do this. They were the descendants of Abraham, and of the seed of Israel. Prophets had been sent to them. A priesthood had been exercising among them. John the Baptist, greater than any prophet, had been sent to them to preach among them. Last of all Jesus had come to them. Solomon, the wisest man, had reigned over the former Jews. Now Jesus, a greater than Solomon, was there. But did those Jews honor or obey him? No. Never a man was treated as Jesus was treated by them. They had accused him of a conspiracy or collusion with the devil in casting out devils, and in bitter mockery they demanded a sign of Him that He was what He said He was.

Jesus tells them that a strong man armed keeps his palace until a stronger than he comes and binds the strong man, and then he spoils his goods after despoiling him of his armor or strength. Satan, the strong man, will not surrender or voluntarily give up his possessions. He must first be bound and cast out. But how about the Jewish nation? Had Jesus cast the devil out of these Jews. No Satan had gone out voluntarily, but he had not relinquished his claim on them. The unclean spirit had gone out and left the Jews for the present. But soon he would return to them (his own house) and bringing other worse unclean spirits he would enter into his house (the Jewish nation), and occupy it and their last estate would be still worse than formerly. Continually the Jews waxed worse and worse, and shortly after that time Satan took possession of that nation, and never did a nation act so wickedly, nor ever was the ending of a nation so horrible. The last state of that nation was worse than the first.

Wherever the devil has dominion destruction will follow: Every wicked principle, every hateful passion, every vile motive, and all corrupt conduct is caused by the power of Satan when he is not chained, and he operates in men, and through them. They are the house in which he dwells, and through whom he operates. Mark what wickedness the Jews perpetrate. How unbelieving they are, though never was such a demonstration made before of pure teaching and divine power. How bitterly they hated him, preferring the worst men to him who knew no sin.

Satan must be cast out of the Lord's people by power that he cannot resist; but his own people he will leave voluntarily for a season, and when it suits him he returns without let or hindrance to his own again, and they are made worse. A man professing to be

a follower of Jesus, who has never felt the plague of sin, or of an evil-heart of unbelief, and that has no cross in his service, is never perplexed with a devil, does not give evidence that satan has been bound and cast out by Jesus who is the stronger, and whenever it suits satan he comes back into this man with more evil spirits, and this man becomes more corrupt, fuller of false zeal, or self-confidence, pride, a persecuting spirit, domineering, heady, haughty, and manifests that he is more fully under the power of devilish spirits than he was formerly. This is true whether of individuals or of communities, of few or of many. P. D. G.

ABOVE.

How far above this world of vanity, misery, corruption and death is the kingdom of our Lord Jesus Christ, where there is no sin, nor death, no corruption, no deceit, nor any envy—nothing that loves or makes a lie; but where all is love, equality, peace and joy; where there is such perfection one could not desire any change, where there is flesh, but where all is spiritual and holy, heavenly and divine, and where the blest inhabitants shall behold the face of God, and be enabled to see him as he is, and shall be in the image of Jesus, and never go out, but be ever with the Lord in glory.

Here we sometimes have moments of surprising joy. Then we take no note of time. Whether in body or out of the body we cannot tell. To us it is not time. If a glimpse be so glorious what will the joy be to see him face to face, behold him as he is, and be like him.

In our earthly nature we cannot desire this, nor with our natural, earthly powers can we create any thirst for such state. Our earthly powers want more of earth, and cleave to the dust. If left to natural tendency of these natural powers we would cleave to the dust,

and wish to remain here. Surely then the hungering and thirsting of one for righteousness is prophetic of a blessing from heaven, and proves that God has begun a good work in us, and God being true and faithful will perform to completion what he has begun.

It is the dead that are commanded to seek those things that be above—not those dead in trespasses and sins, but those dead to sin. Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Christ was made sin for us—holy he was made to bear the sin of the unholy—the just one he lived and died for the unjust. He was made a curse for. By the wonderfully provision of love and the grace of God our sins were borne by Jesus into an unknown country. They were made an end of. He shall make an end of sin, and bring in everlasting righteousness, and with his stripes we are sealed.

He is raised for our justification. We are dead to sin by the body of Christ, and quickened together with Christ, and risen with him, and because he lives we shall live also.

If then ye be risen with Christ seek those things which be above—above what? Above the world. Where? Where Christ sits on the right hand of God. Set your affections on things above, and not on things on earth, because ye are dead and your life is hid with Christ in God.

The things on the right hand of God where Christ sitteth are holy, pure, heavenly and love things. Whatsoever things are pure, are honest of a good report, if there be any virtue, if there be any praise, think on these things. How ill it becomes a child of God to spend his days in seeking earthly things such as are corrupting and perish with the use or abusing. How uncomely is the conduct of a child of God who has not time to go to his preaching, nor to meet his brethren, nor to worship

God, nor to sing his praise. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. The more one loves the kingdom of heaven, or those things which are above this world, the less of this world he feels he needs.

One dead to the things of earth has but little need of them: one alive to the things of Jesus has riches unfailing, incorruptable, everlasting, and that do not corrupt the possession. Earthly riches corrupt their owner, steal his heart from better things, rob him of heavenly joys, and unfit him for the service of God. They that will be rich pierce themselves through with many sorrows which drown men in destruction and perdition. He that lays up treasure in heaven, where moth does not corrupt, and where thieves do not break through and steal, has the true riches.

The power of the risen and glorified Jesus raises up his people, and causes them to sit together in heavenly places in Christ Jesus, where love, joy and peace in the Holy Ghost abide.

P. D. G.

Reidsville, N. C., July 9, 1903.

Elder P. D. Gold,

Dear Friend:—I give you some of the outlines of a change a few years ago, but not being satisfied long at a time, and having suffered more deprivation than almost any one else, owing to my circumstances in life and feeling that you know something about some of them, I feel to write you a few lines to relieve my mind, and give you another evidence or two of my trials, and acceptance with the Father in the person of His Son. A few evenings ago I spent a few hours very pleasantly with some friends who are Baptists, as I was returning home to go on duty. I began to dread the night, knowing I was not apt to stay very long in that state of enjoyment. Sure enough during the night I was made to feel very sad indeed, having lost all hope of some

of the enjoyments of this life, which I had deemed very precious indeed. I was left in darkness and gloom with not even a ray of hope at that time of any enjoyment in the world to come. I felt to be left entirely alone in great heaviness. This lasted but a few minutes, when I heard a still, small voice say, "Remember the pure in heart shall see God." I did not feel that could be for me; for I felt that my heart was so sinful, but my thoughts ran back to where I had enjoyed some of the things of the spirit very much, and ask can it be possible that this applies to me, a poor vile sinner." I thought of a time when I was feeling restless and uneasy. I felt like all was not well between me and my God. I said, oh that I could be right before Him and in His sight. Then that same still, small voice said, "It will go mighty hard with you to go down below everybody else." I said if that will bring me right before Him and in his sight let me go. I desired to be right above everything else. I began to sink down in spirit and continued to go down for three days, on the third evening the words bore on my mind almost continually. By the grace of God I will meet you. I felt that that must mean something and said, who is it I shall meet? The voice said to-night you shall see your children. I wondered in what way I would see them, and I so far away. When night came I was still sinking down 'till I was left as a blank, destitute of all hope at that time. When a voice said, "My grace is sufficient for thee." I said, Yes, I know it is if it is the Lord talking to me. I feared it was the devil quoting scripture to deceive me. The same voice, my grace shall be sufficient for thee. Oh, how I feared and trembled. I went to the house and went to bed as early as convenient. After I lay down I said well, I have not seen them yet. I wonder if I will. I suppose I had gotten into a little dose of sleep,

when I saw seven little lambs standing before me in a row. I believe they were lambs of God. That night I dreamed that I was let down in a pit with a rock wall about twenty-five feet deep by some unknown power. In one corner I saw a place like a large wash bowl with a great blast going up from it, and over behind a counter I saw a large black being. As soon as he discovered me he made as though he would grab me, but failed to reach me. I don't know how I got out of there. I saw and heard these things while passing through this state of darkness, but my deliverance had not come yet. The next morning I got up with a great, heavy weight on me. I was scarcely able to work. I thought that place represented torment and satan. I wondered if it was possible that I was deceived in the whole matter, and was that to be my doom at last. Oh my soul, what sorrow and sadness I was passing through. I could not see any way of escape. Then I heard a voice say, "Behold the Lamb of God that taketh away the sin of the world." I cast my eyes up a little and beheld the Savior on the rugged cross, in the greatest agony imaginable. I wept bitterly at the sight. Then I was given faith to believe a part of that was for me, that he was dying for my sins, and my weeping was turned into "joy unspeakable and full of glory." I was so happy for about two days I did not know but what the sins of the whole world were taken away; all glory to God and the Lamb for His Goodness and mercy towards the children of men, and I might say especially toward me, a poor vile sinner. When my feast began to fail me occasionally I would catch my mind running back in search of how these things were. My thoughts would catch on to some of the promises of some of the things I saw in my view, and I received strength and was comforted, and can feast upon them yet at times, over three years;

hence; What wondrous love is this. Oh my soul, oh my soul, what wondrous love is this. Oh! my soul; what wondrous love is this, that caused the Lord of bliss to bear the dreadful curse for my soul, for my soul, to bear the dreadful curse for my soul."

I reckon I was as pure in heart when I was so full of joy as I ever will be in this world, I believe that every one that is born of the spirit of God is the pure in heart that shall see God. They are pure so far as the spirit is concerned. It is without the aid of man. What? Is not this too much for me? Oh, my Lord, and my God; in thee and thee alone, is my help. When I thought of those seven little lambs I said Glory to God, there are seven of my little children sure to be saved. This was a great comfort to me for a while, but finally I began to wonder what was to become of the other two. I feared they would be lost. I said I was willing to suffer if it would do any good that they might be saved. The scripture came in my mind, "Hath not the Potter power over the Clay, of the same lump to make one vessel to honor, and another to dishonor?" I saw vain was the help of man. I also saw that my children were no better to be saved or lost, than other peoples' were, that the Lord had the right to dispose of them in any way he saw proper. I don't worry over that as I once did. I see it is not my business. I must close.

Yours in sweetest cords of love.

J. R. JONES.

Dear Brother:—You will please give notice through the Landmark, that the Cedar Island Union is appointed to be held with the church at Straits, Carteret county N. C., commencing Friday before the fifth Sunday in November, 1903, and to continue three days. All that have a mind to attend are cordially invited and especially those of the ministry.

Yours in hope,
JNO. P. TINGLE, Clerk.

EXPERIENCE.

Hurdles Mills, N. C.

Mr. Gold, Dear Brother, in Christ, I feel like, and have felt for some time like, I wanted to write to you and tell you what I hope the good and merciful God has done for me; but when I would think of writing out my experience it seemed like I did not have the opportunity, or something would take place to prevent me from doing so. Some times I would feel like I could write, and then some times I would feel so unworthy I was afraid to try. I am an old colored brother, now in my eighty-first year, and feel like my stay on earth is short, and I want my experience left behind me, not that I think that it will benefit me any hereafter, but I thought may be some brother or sister would like to read it after I had passed away. Well, now I will try to tell you something about how the Lord dealt with me. I can not remember the exact date, but it was in the time of the war. The association was at Lickfork, and I was troubled very much. It seemed to me like every thing was in confusion and all wrong with me. I felt like some great calamity was coming, I did not know what. I, at that time, saw myself a great sinner. I did not know what to do, but would try to pray to God to have mercy on me a poor condemned sinner. It seemed to me that my prayers were unanswered, and that they did not reach higher than my head, and oh how condemned I felt. It looked to me like my case was the worst of all. I thought I would and could do something within myself. Some would say you take one step toward God, and he will take two toward you: but I found that I was powerless to do anything without the help of the Lord, and I gave myself up to the Lord. I felt like I was in the horrible pit and miry clay, and I felt like that my punishment was great, but right. I thought if God sent my soul to hell it was no more than I deserved,

and I would try to pray to God to deliver me, for I felt like I was as helpless as a little babe, I would be lost and could do nothing to save myself, so I thought my time here was short. Brother Gold, it was an awful thought to think I was doomed to hell. I felt then how helpless I was. I could do nothing. I was afraid to try to pray to God to have mercy on me. The way seemed so dark and gloomy that I did not know what to do. I felt like I was cast off forever and lost, and no way to avoid it. But thank God just when I had given up all hope of being saved deliverance came, my burden was gone, I did not know where. I felt like praising my Redeemer. I was happy for the first time in my life. Every thing was new to me, old things had passed away. I felt like a new man. I could walk with a light step now. I could enjoy my work, I could now sing and praise God as I had never done before. I had been in bondage so long. I felt free now and you can have an idea how I felt at that time. That was the most happy day of my life. I thought I never would have any more trouble; the way of salvation seemed so plain to me, I wanted to tell it to all the world. These words came to me, you are no more of the world, take up thy cross and follow me through evil as well as good report. It seemed to me that a voice spoke and said to me, who has done this great work for you? If you are saved it was before the foundation of the world, and now it is made manifest to you. I felt like I had been brought from death unto life in a way I knew not, and I felt like I could put all my trust in the Lord. I can say it is by the grace of God that I am what I am. So now my mind was directed to the church. I felt I wanted to be united with the children of God. And I thought then, as I do now, that the Primitive Baptists are the true church, and on Saturday before the fourth Sunday in August, 1865, I went before

the church at Flat River, and told what I hoped the Lord had done for me, and I was received into the church, and was baptised on Sunday morning with one other member—baptism was administered by brother A. N. Hall, who has since passed away, I believe, to his home in heaven. After I was baptised I thought my way would always be smooth, but not so, for I have my trials and tribulations, but if the Lord is my shepherd I shall not want. I have my ups and downs, and often feel like if it was not for my little hope that I have I could not get along in this world. I want to do what is right in the sight of God. I don't want to be a stumbling block. I want to live as near my duty as I can, so when I come to die I can feel a clear conscience, and die in peace. It is a great comfort to me to meet with God's people and talk of heavenly things. When I go to preaching and hear a sermon that I can witness I feel very much comforted. I am an ignorant old man. I don't know a letter in the book. I hope what I know is of the Lord. He has taught me all I know of spiritual things. My experience may seem weak and scattering, but it is of the Lord.

If I am weak, Brother Gold, bear with me if you can, and now if you think this is worth printing I want you to print it, and if not, it will be all right with me.

Your brother in Christ,
MEBANE MITCHELL,

The next session of the Smithfield Union will be held, the Lord willing, with the church at Bethany, near Pine Level, Johnston county, N. C., on Saturday and 5th Sunday in November.

Brethren and sisters are cordially invited to attend.

J. A. BATTEN,
Union Creek.

OBITUARIES

Danville, Va., Oct. 13, 1903.

Dear Brother Gold:—I have been requested to write something concerning the death of a dear neighbor and sister in Christ. Her name was Laura T. Asten, daughter of D. C. Edwards. She was born the 24th day of August, 1866, was married to W. G. Asten. November 11th, 1884, and died the 14th of August, 1903. There were eight children born unto them. Two died in infancy. She had been a member at the Mountain for several years. She had the malarial fever. When she was first taken sick she said that she wouldn't get well. The neighbors were very kind and attentive during her sickness. The family no doubt appreciate and thank them for their kindness. Sister Laura told me her experience while she was sick and expressed a willingness to die. She was in trouble for a long while and said she would get up at midnight sometimes to pray, feeling to be such a sinner. She went to the Mountain and said she felt too mean to go in, but just wanted to sit on the steps and listen to the preaching and said when preaching commenced that she thought that surely the Baptists had changed, they told her feelings so well. She said that she loved us all and wanted to live and die with us. The night she died she talked and sang several songs, among them, "Amazing Grace," "Home, Sweet Home," and "How Firm a Foundation Ye Saints of the Lord." The last words were "home, sweet home—heaven, my home." She spoke of seeing her mother and her little daughter, both of whom had been dead a long time. O, faithful divine, precious gift of God!

What a mountain of strength it is, what an anchor of safety, what a well spring of joy. May her unstained walk be a blessing to our souls, her busy hand and abiding trust encourage us by the way. Her remains were laid to rest in the family burying ground to await the second coming of our Lord, when that which is sown in weakness shall be raised in power, sown a

natural, but raised a spiritual body and taken home to dwell in the presence of God and the lamb forever.

ANNIE ASTEN.

P. S.—My health is better than when I wrote to you some weeks ago. Don't publish that letter if you had thought of doing so.

MR. GEORGE H. WHITLEY.

McCullers, N. C., Oct. 23, 1903.

Dear Brother Gold:—By request of Brother A. J. Whitley I write you a short sketch of the death of Mr. George H. Whitley, who departed this life July 24, 1903. He was born July 16, 1861, making his stay on earth forty-two years and eight days; was the son of N. J. Whitley and his wife Emily S. The unworthy writer has known the deceased for nearly thirty years, and I never knew a more obedient and more faithful son than George. He was a firm believer in the doctrine of salvation by grace; a constant attendant at Old Salem and seemed to take great interest in the preaching, and we have a strong hope that he is now where the wicked cease from troubling and the weary are at rest. He remained all his life with his father, and was never married; took a great interest in his father's business and was as obedient and affectionate as a child of ten years. Indeed it is to me a lovely family, father and step-mother are both Baptists, yet the dearest jewels of earth must fade and pass away for death is the gate of endless joy, and yet we dread to enter there." May God bless the bereaved ones and enable them to kiss the rod with which he has afflicted them.

J. A. T. JONES.

Jacksonville, Onslow County,

October 11, 1903.

Brother Gold:—By the request of the bereft husband, Brother Taskill Reece, I send you for publication the death of his wife, Mary Reece. I do not exactly know the age of Sister Reece, but she is about 51 or 52 years, as near as I can tell. She was the daughter of Jesse and Kittie Walton. They are both dead. Sister Reece was married twenty-three years the 28th day

of last March. She was the mother of six children, three boys and three girls, all living at her death except one boy died in infancy. She has been a member of the church at North East twenty-one years and a good kind loving sister. She was always ready to speak peace and love to us all. I do feel my inability to write on such a good sister, as I do feel her to be. There was never a hard feeling against her in the church; as I do know she always did fill her seat unless providentially hindered. Her disease was complicated with heart trouble and dropsy. She suffered some time, but for two months was confined to her bed. Oh, what she did bear in that time no tongue can ever tell, but she did not even murmur. She told her husband that she was ready and willing and was just waiting the Lord's call to take her home. She seemed perfectly willing to leave all in this world. She died the 12th day of June. We feel all was done for her that doctors, a kind husband, loving children and good neighbors could do. We can only say: Sleep on, dear sister, hoping we will meet again where parting is no more. I do hope the Lord will bless and comfort the heart-broken husband, and be a mother to the little children and may they remember their humble, kind and loving mother, follow after her foot steps as near as they can. I never heard of any one speaking ill of her in my life. Dear children, thank God—it is a great deal to say. May the good Lord bless you all, and it is his will, and prepare you to meet her again, is the prayer of the unworthy writer.

INDIANA SCOTT.

NANNIE SATERFIELD.

Raleigh, N. C., Oct. 12, 1903.

Dear Brother Gold:—It becomes my painful duty to write you the obituary notice of our dear sister, Nannie Saterfield, who departed this life September 20, 1903, was born March 9, 1873, making her stay here a little more than thirty years. She was the devoted wife of Brother Samuel Satterfield, who, with two dear little ones together with her friends, are left to mourn her loss.

It was the privilege of the writer to visit her during her sickness and I can truly

say I never saw any one more resigned to the will of God. She told me she was willing to go and talked freely to me and others of the goodness and mercy of God to her. I was made to think of the words of the past.

Jesus can make a dying bed feel soft as downy pillows are. While on his breast we lean our head and breathe our life out sweetly there, and I believe he did in this case.

O, it is sad to see our loved ones leave us in the cold embrace of death, but it is glorious to think "she is not dead but sleepeth" and when the Lord sees fit to awake her it will be in his glorious likeness to praise him forever and ever.

To the bereaved ones I wish to say, Weep not, for her trials are over. She is gone (as we believe) to that house not made with hands. O that we could imitate her in her life and in her death. May God bless her loved ones and reconcile them to his will, is the desire of the writer.

W. A. SIMPKINS.

Raleigh, N. C. Oct. 12, 1903.O

Durham, N. C., Nov. 7, 1903.

Dear Bro. Gold:—Please give notice in the Landmark that the next session of Dutchvine Union will be held with Ross's church, three miles from Durham, on Saturday and fifth Sunday in November 1903. All lovers of truth cordially invited.

G. C. FARTHING, Clerk.

The Shewarkey Union is appointed to be held with the church at Falls of Tar River, Friday, Saturday and fifth Sunday in November.

The Black Creek Union is appointed to be held with the church at Contentnea, Saturday and fifth Sunday in November.

The November issue of the "Purple Folder" of the Atlantic Coast Line contains an accurate map of the State of Florida in addition to the map of the system, which adds to the attractiveness of this folder.

APPOINTMENTS.

HENRY TAYLOR.

High Hill, December	5 and 6
Union Grove,	7
Watson	8
Crooked Creek	9
Clark's Grove	10
Meadow Creek	11
Liberty Hill	12
Bear Creek	13
Mt. Creek	14
Albemarle, at night.	
Howard Chapel	15
Freedom	16
Jones Hill	17
Jerusalem	18
Lawyer Springs	19
High Ridge	20
Mt. Springs	21
High Hill	23

Conveyance needed.

M. T. LAWRENCE.

Autry's Creek, November.....	23
Lower Town Creek	24
Pleasant Hill	25
Mill Branch	26

Falls at Union meeting. He will need conveyance.

T. C. HART.

Meadow, November	25
Upper Town Creek	26
Skewarkey Union.	
Williams	30
Tarboro, Tuesday night.	

No conveyance needed.

ISAAC JONES.

Corinth Saturday and first Sunday in December. (Funeral of Needham Massey).	
Oak Forest	Monday
Seven Mile	Tuesday
Hickory Grove	Wednesday
Hannahs Creek	Thursday
Clement	Friday
Smithfield	at night
Union Saturday. (Funeral of Eugene Oliver.	
Union Sunday. (Funeral of Benj. A. Brady.	
Cross Roads	Monday
Bethany	Tuesday
Beulah	Wednesday
Wilson	at night

J. J. HALL.

Storie's Creek....Saturday and 3rd Sunday
in November.

Ebenezer Ebenezer
Lynch's Creek Tuesday
Prospect Hill Wednesday
Wheeler's Thursday
Pine Hill Friday
Flat River Saturday and 4th Sunday
Conveyance needed.

J. E. WILLIAMS.

Howard's Chapel November 16
Freedom November 17
Bear Creek November 19
Mountain Creek November 20
Flat Creek November 21
Tom's Creek November 22.
Lexington, at night November 23
Pine November 25
Pine Creek November 25
Salisbury November 26
Moore'sville, at night November 27
Pleasant Hill, at night November 28 and 29
Charlotte, at night November 30
Conveyance needed.

E. E. LUNDY.

Sheffield S. H., Friday before the second
Sunday in November.

Straits Saturday and second Sunday
Davis Shore at night
Piney Point Monday night.
Nelson's Bay Tuesday night
Hunting Quarter Wednesday
Portsmouth Thursday
Washington Tuesday night after
fourth Sunday.

White Plains Wednesday
Bath Thursday
Thence to Eastern Union.

Beaulah Monday
Rose Bay Thursday
Tiny Oaks at night.
Some one please meet him at New Bern
Thursday evening.

F. B. McKINNEY AND T. W. WALKER.
Country Line, Monday November 16
Ebenezer, Tuesday November 17
Story's Creek, Wednesday, .. November 18
Roxboro, at night.
Surl, Thursday, November 19
Flat River, Friday November 20

Lynch's Creek, Saturday and Sunday, No-
vember 21, 22.

Prospect Hill, Monday November 23
Harmony, Tuesday, November 24
Bush Arber, Wednesday November 25

Brother G. M. Trent wishes to accom-
pany them, the Lord willing. Conveyance
needed.

J. P. VLA

Senter, Saturday and third Sunday in No-
vember.

Union Monday
Long Branch Tuesday
Paine's Creek Wednesday
Country Line Thursday
West Fork Friday
Conners Grove Saturday
Little Flock 4th Sunday
Concord Monday
Dan River Tuesday
Green Hill Wednesday

H. M. WILLIAMS.

Liberty Hill November 22
Bear Creek November 23
Flat Creek November 24
Salisbury November 25
No Creek November 26
Pine, November 27
Lexington at night
Workman's School House... November 28
Tom's Creek November 29
New Shepherd November 30
Rock Hill, December 1
Pleasant Hill December 2
Cotton Creek December 3
White Oak Springs December 4
Suggs Creek, December 1
Riley's School House December 6
Flat Creek December 7
Mountain Creek December 8
Howards Chapel December 9
Jones Hill December 10
Liberty Hill December 11
Clark's Grove December 12 and 13
He will need conveyance.

J. MORAN and ALEX. MORAN.

Clear Spring..... Dec. 4
Pine Ridge..... 5 and 6
Saint's Delight..... 7
Abbott's creek..... 8
Waughtown 9
Winston..... 10 and 11

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NO. 2.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA
(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold,

Wilson, N. C.

Dear Brother in Christ:—Your request that I should write something for publication of my trials, travail of mind and deliverance from the bondage of sin, has caused me serious thought, I do not know that I have ever been delivered from this body sin and death, but I am satisfied there has been a change in me and I hope for the better for the most earthly, attractions which once charmed me most, now seem vain and sinful pleasures. I hate sin, yet there is proneness in me to follow after it. Notwithstanding the desire I have at times to communicate with God's people I fear to write, my language is so imperfect am afraid I am not in possession of that "pure language" that the Lord has promised to turn to his people, and I know if I am void of this, what I shall write will be of no comfort to any one, and it would be best for me to remain silent. But for the earnest loving expression, I viewed in your countenance, and the comfort in the spirit, I trust, of your administering to my spiritual necessities while bound and in prison, since I saw you last, I think I should now desist.

Soon after our association my faith was sorely tried, the sincerity of my faith in God, it appeared to me that I was being weighed in a balance and was "found wanting" for several days when I was permitted to view the mercy and

goodness of God and could claim the promises, I could rejoice and soar away on the wings of this love, but so suddenly were they withheld and I would sink into a state of despair and gloom, with the presentment of these words, "There is a way that seemeth right unto a man, but the end thereof are ways of death," for some time, I was either very high or very low in my feelings until the balance went so low, that I knew God alone could raise me. I was miserable, wretched, undone, and surely I cried from the depths of my heart, "O wretched man that I am: who shall deliver me from the body of this death" and I grew so weary with the weight of this burden, that seemingly there was no where for me to rest, certainly this is a body of death, to be so surrounded with gloom and despair feeling to be forsaken and alone in the world, knowing too that it is just and nothing better than I deserved, and could not wish my sufferings less, yet desiring the appearing of Jesus. Just here I was kept until the Lord I hope was pleased to deliver me in a comforting message sent in a letter from a precious sister and together with your preaching in the spirit you began describing my cheerless, lonely and disconsolate feelings and assuring me that there was still "balm in Gilead" just as I have heard you preach in former days, and I thought your voice, the sweetest I ever heard. Following this presentment this scripture came with

force "I am God and beside me there is none other" and with a submissive spirit, I felt to say as the Apostle Paul "For I am ready not to be bound only but also to die at Jerusalem, for the name of the Lord Jesus." The future is dark before me, I know not what a day nor an hour may bring forth, but if I can only realize that my hope is firmly fixed in him I fear no evil.

God's mercy and goodness to his people and long forbearance to the wicked and unjust is wonderful indeed. We may be afflicted, bereft of loved ones, persecuted, and sorely tried by doubts and fears, but there is no mountain trouble so great, but that the God of Israel can cause one to break forth into singing and make this earthly body of ours be joyful, and though obscure, and reduced to poverty in earthly comforts, there shall be nothing lacking if Jesus is ours.

The heavens will sing, the spirit within us, the wonderful works of God to the children of men. "For the Lord will comfort his people and will have mercy upon his afflicted," Isai 49-13. The Lord has blessed me wonderfully, has kept saved and preserved me to the present day, and I hope unto life eternal. He has delivered when no other could. I am helpless without him, have no strength save in him.

My recent recovery and preservation of life, from what was so near a death wound, caused by the goring of a vicious beast, has indeed impressed me as a miracle wrought only by a higher power than man, I wish to acknowledge my indebtedness to all those who so kindly, lovingly and tenderly administered to my comforts, it seemed that each ones countenance beamed with love and interest in my welfare and recovery. The many refreshing visits of the Lord's people was so cheering it brought joy to my heart and I felt to be surrounded by the spirit and presence of God. I hope I am thank-

ful, but I know I shall never be able to repay the kindness that was shown me, may the Lord bless them all is my desire.

Brother Gold, I hope no one will be offended at me for personating self in this article. I shirked from writing on account of it, but I can only write the things I have seen and felt, and if they are genuine applications of the Spirit, some one will accept them, because I have observed that there is a great oneness about the Lord's people and I rejoice in this. If you think any part of this is not expedient for publication I shall deem it a great favor if you withhold it and I will love you better in so doing. May God be honored and glorified. May the God of all grace and love, preserve, comfort and sustain you many years yet in your work of love for his people, if consistent and at last receive you into eternal rest is the desire of your unworthy sister.

BETTIE G. WILLIAMS.

R. F. D. No. 3, Raleigh, N. C.,
November 9, 1903.

Crisp, N. C., Oct. 22, 1903.

Dear Brother Gold:—I received a letter from Sister Mary House this evening, which is a very precious sister indeed to me, asking me if I had a mind to visit them again, I can answer truthfully that I have, for I have thought so often about the many faces of the dear brethren and sisters down there, and also of the good meetings that we had. The weather was very cold indeed when I was with them, quite unlike the meetings, for they were warm and lovely. I shall never forget their kindness to me. May God bless them. I had been wondering whether the impression to visit them is of the Lord; and when I read her letter asking me to go I was almost ready to say surely it must be. I have a mind sometime to visit sister churches, but I have heard brethren make remarks about traveling

preachers; if they knew they were of the Lord they would go, and after they would go they would say if they knew the Lord had sent them they would help them. They have pastors; do they help them? Brother Gold, you know your time is filled up on Saturdays and Sundays, and I am trying to serve three churches at this time, and a great many more of the brethren I might name have the care of churches. If we don't go in the week when can we go. I don't have any mind to travel, but I would like to visit some of the churches. It don't concern me so much what other people say or do, but what I do and say, whether they do right or not; but do I do right? May God be honored in all we do or say. I don't feel like, Brother Gold, that I want to lay a stone in the way of any of the Lord's people and cause them to stumble, but rather take it away, for I notice among some of the churches that there are some that will go to hear traveling preachers and won't go to hear their pastor, and some will go to hear their pastor and won't go to hear traveling preachers. If we all be what we profess to be we should preach Jesus, for I feel he should be preached, for the apostle charges Timothy before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Brother Gold, pray for me and mine, and may the Lord bless you and yours, and all the household of faith is my prayer for Christ's sake. Amen.

Your brother in the hope of a better world.

AMOS M. CRISP.

GALILEE.

Dear Brother Gold and Brethren:—
For some time my mind has been filled and burdened with thoughts upon the

above subject which if I had command of language and could give appropriate expression to these thoughts, possibly I might bring forth some of the profitable lessons and sublime beauties which I believe I have seen in it. However, though my utterances seem so useless and inefficient for relief of mind I am impelled to venture a few remarks. How dear, how precious, how sacred must the very name sound to the hearts of every "lively stone which builds up the spiritual house." Why? Because here among the hills of Galilee, far remote from the cities and commercial centres of the world, far removed from the haunts of art, science and institutions of teaching, in almost total obscurity did the dear Saviour make his advent into the world, and lived and dwelt until the time of His grand mission. Here around the shores and upon the placid waters of the sea of Galilee did He prefer and choose above all other places upon the habitable globe to take upon His divinity a body and through a veil of flesh talk and speak directly face to face with man—"God manifest in the flesh." Here upon the mount, and in a ship near the shore of the Sea of Galilee, did He speak as man never spoke. Here the dear Jesus published and proclaimed His glorious doctrine, and preached the gospel of peace and glad tidings of great joy. Here the true light shined out of darkness and the darkness comprehended it not. Here by performing various and manifold miracles did He confirm and establish His mighty truths and doctrine. Here by true teaching by precept, by example, has he left to mankind and posterity a perfect rule to live by. Here we behold a man of sorrows and acquainted with grief, learning obedience by the things He suffered, bearing in His body all our sins, all our sickness and infirmities. Here we see the great Shepherd lay down His life for the sheep and great-

est of all was able to take it up again that through Him His people might have life, redemption and salvation.

There was not an act in the life of the blessed Lord that did not teach a most important object lesson. Thus we see Him after ending his sermon in the ship commanding Peter to thrust out a little from the shore and to let down the net. Now these fishermen had toiled all the night before and caught nothing and doubtless they thought it useless to make any further effort. Nevertheless they obeyed the command of the Master and they enclosed so many fishes the net was in danger of being broken. It is said at that time it was a received opinion among the Jews that a good man by prayer and laying on of hands could heal all manner of sickness and even cast out devils; but to have power over the fowls of the air and the fishes of the sea was beyond their jurisdiction; and this sight was sufficient evidence to show and thoroughly convince them of the presence of a divine hand. They toiled all night and caught nothing. Does not this night beautifully represent the long, dark period of the legal dispensation, when that true light had not shined forth; when the benighted souls of men tugged and toiled by means of the law, of sacrifice, etc.; yet they accomplished nothing in the way of righteous justification and redemption, Jesus being sent to fulfill the law and being the end of the law, for righteousness to every one that believeth, commanded them, it being day (or gospel dispensation) to let down the net (Gospel) enclosed a great multitude of fishes. This sea shows to my mind the world at large, the net the gospel, the fishes caught in this net, God's elect or redeemed. Again we see the blessed Jesus and His disciples taking a voyage across this placid lake. Jesus being tired and wearied, retired to the hindermost part of the ship and

there fell asleep. As they advanced upon the deep there arose a great storm the winds raged, the waves beat upon the ship, the men toiled and exhausted all the ingenuity and skill which good sailors possess, to secure the ship upon the deep there arose a great storm, their efforts seemed useless and in vain; till at last they gave up the ship as lost and doomed to destruction. At this crisis they remembered Jesus and instantly go and awake him, saying: "Lord save us, we perish"; and He arose and rebuked the winds and the sea and there was a great calm.

This circumstance nicely illustrates a similar conviction and deliverance. The wind begins to blow, which is symbolical of the spirit of God working in the heart. His bark at the beginning may have been launched upon a smooth calm sea; but this wind begins to blow. Something within says all is not well; something tells him that he shall surely die and not live; something reminds him to set his house in order. A light begins to shine in his heart showing him the extreme sinfulness of sin; the blackness and corruption of his own vile nature. At first he thinks the salvation of his soul a very simple and easy task. He flies to the law for succor, the waves begin to beat upon his frail bark; he believes by his own righteousness he can keep and satisfy the law; he feels and sees himself justly condemned before a righteous and avenging God; he makes every effort possible to rescue himself; he prays, begs others to pray for him; cries for mercy, pardon, and forgiveness; but he soon sees his utter inability, his weakness, his helplessness, and his every effort futile and vain. Here he cries out in the language of David: "Lord, all thy waves and thy billows are gone over me, Lord save, I perish." A voice softly whispers within, saying, "Peace, be still, it is I be not afraid"; the wind and sea are rebuked

and there is a gentle calm of soul, a sweet repose of mind, a grand and sublime diliverence. On another occasion we see Jesus walking on the water or sea, passing by the ship of His disciples, and they seeing Him, imagined they saw a spirit; but some said it is the Lord, and Peter calling unto Him, saying: "Lord, if it be thee, bid me come unto thee, and He said come."

Peter began to walk towards his Master, but the wind being high and boisterous he was seized with fear and he began to sink and cried out, saying, Lord, save me, I perish. The Lord took him by the hand and raised him up. There is a beautiful lesson to be learned in this instance, if we could only see it and tell it. Oh, Christian brother or sister, do you never feel that you desire to draw near to Jesus, but the cares of life, various temptations, misfortunes, adversities and afflictions, beset us, we begin to fear and doubt of having any part or portion with the blessed Saviour, but often He takes us by the hand, raises up our drooping, sinking souls, maketh us to lie down in green pastures and leadeth us beside the still waters, restoring our souls. At another time we see Jesus standing on the shore of Galilee, commanding His disciples to cast their net to the right side of the ship and they should obtain an abundance of meat (they having toiled all night, receiving nothing) which they did and were amply rewarded. It seems to me this teaches us that when we strive to live up to and sincerely observe the commandments of Jesus; when we no longer depend on our own efforts (as did the disciples toil all the night, then He will supply us with all spiritual food and blessings, filling our hearts with divine love and grace. May we not all exclaim and say bless Galilee! sweet Galilee!! because the dear Saviour of the world hath graced thee and honored thee with His human per-

sonal and divine presence? Brother Gold, this poor and unworthy article is at your disposition, and if it should find a place in the columns of the Landmark, which is a semi-monthly visitor to so many good Christian homes, may God bless it to furnish one little word of comfort or edification to at least some of His dear little ones.

Yours in Love,

T. F. SMITH.

Fremont, N. C.

Raleigh, N. C., Aug. 6, 1903.

My Dear Sister:—I feel I must try to write you at least a receipt of your precious letter which was of much comfort to me. I wish I could write something good in return, but how can a corrupt tree bring good fruit?

This is one of the things impossible. I am sorry you did not see me on the train. I was on it, but of course I had no idea of seeing you, and therefore, did not look for you. In regard to your brothers, I do not know any of them, except Brother Jo. Whitfield; he is a favorite of mine. I saw him yesterday at Durham. I did not see you and wondered if you were there. I feel you are a live Baptist indeed, and like I would love so much to be. I think such as you are worthy a home among the dear Baptists, but as for me, I feel sure at times I am not fit for the Kingdom. I would love so much indeed to go to your house, and I hope too, ere long, the Lord will.

Dear sister, I have great reasons for praising the Lord, but I realize that without Jesus we can do nothing. We had a glorious meeting at Dutchville last fourth; five joined at the two last meetings and I had the pleasure of baptizing them. O, how good is the Lord to poor sinners. No wonder David said bless the Lord, O my soul, and all that is within me, bless His Holy Name. I feel at times that Jesus is mine and I am His and with Him all things else are mine.

I hope the trial of your faith may work particularly for you and in the end you can and will feel that God has worked it all together for your good and His glory.

I desire to run with patience the race that is set before me, but I find a principle in me that is not submissive to God's Holy will and this is what gives me so much trouble.

I hope to meet the lady you referred to in your letter ere long: may the Lord bless you, to comfort her and may she, if it is God's will, take up her cross. I feel sure there are many dear lambs bleating around the fold, and they need our attention and should have it, "pure religion and undefiled is to visit the fatherless and the widows in their afflictions and to keep himself unspotted from the world" (this is practical religion).

Well, as I hope to see you soon I will close, asking an interest in your prayers and your forgiveness for my seeming negligence. Please excuse bad writing and mistakes.

W. A. SIMPKINS.

R. F. D. No. 1, Maysville, N. C.,
November 10, 1903.

Dear Brother:—I send you two dollars to pay for the Landmark up to March the 15th, 1905. If I do not live that length, of time to want it, my children may. I was well pleased with the reading of the last Landmark, it seemed so truthful, edifying and comforting. Say to the traveling preachers when they make appointments down this way think of me, make an appointment at Loco school house in my neighborhood, about a mile and a half from where I live, perhaps I may be able to get out that far. I am reasonably well at this time. My family is well. Hope you and yours are well.

Your loving brother in the truth, I hope.

Farewell,

JOB SMITH.

To Whom it May Concern:

If I am not mistaken it seems to me that I will have to write some for relief of mind, though I shudder and tremble at the task, knowing my weakness, naturally as well as spiritually. So, if I am not led by the right spirit I know that within myself I cannot write anything that would be of any comfort to any of the Lord's people. I have had a mind for a month or more to write, and have gone so far as to pick up my pen and ink, and then I would lay it back and would think surely I cannot. I have been sorely afflicted for many years, and the last six months it has been so much worse at times, almost more than I could bear, but in all of my afflictions I feel the blessed Lord has greatly blessed me, and has never forsaken me; for he has promised in His word He would never leave thee nor forsake thee.

These words have been a source of comfort to me at times. When I can feel the presence of the Lord with me all is right, but so much of my time I go groping about in darkness that it seems to me surely if I am what I profess to be I would not have such feelings. I have had a name among the Primitive Baptists for about fifteen years, and in all this time have felt myself to be one of the least, if indeed I am one at all, though I have never regretted it, if they could fellowship me, for if I know my own heart they are the people I love and want to be with, as Ruth said, entreat me not to leave thee, for where thou goest I will lodge. Thy people shall be my people, and thy God my God. I feel some times when my children all come home that we all must have a family of Primitive Baptists. We have a family of six children, and four of them are members. On the third Sunday in September we had the pleasure of seeing two of them turn their back upon the world, take up the cross and follow the Saviour down

in the liquid grave, and oh dear reader, when I could give them the right hand of fellowship I felt like I could rejoice with joy unspeakable. I cannot express it as the poet says, I cannot express the sweet comfort and peace of a soul in its earliest love; and I felt to say it is enough, that my sons were lost, but now are found, for they had fled from home, running from their duty, as I afterwards learned, but thanks be to the good Lord who leads his people by ways they know not, and in paths they have never trod. They had to come back and come home to their friends, and tell what great things the Lord had done for them whereof they were glad. Our only daughter joined the church about six years ago, and the other son, near two years ago, W. M. Monsees, perhaps you have met him or at least heard of him. He has been speaking some in public ever since soon after he joined the church, and I hope the Lord has endowed him with wisdom from on high to preach his everlasting gospel to a perishing and dying generation. Now, dear reader, this is why I feel that I have been so greatly blessed, for when my health is not sufficient to be carried a distance of several miles to the meeting house he will come home and preach for us, and it is much to my comfort. He says he feels it his duty and not only he, but other preachers have visited us at our humble home, and preached for us. Brethren J. E. Williams, G. Morton, W. T. Broadway and dear old Brother Burch, who feels like a father to me, for he has been pastor here at Pine so long, I think upwards of 16 or 18 years. I do not remember just how long. Since writing I looked it over and did not see anything that I thought would be of any comfort to any one. I laid it by for a week, but now as I have felt some relief of mind and feel better naturally I am somewhat encouraged to go on, and try to tell some-

thing more about the wisdom, goodness, mercy and blessings of an all-wise Creator which I believe are hid from the wise and prudent and revealed even to babes. I now procede to try to tell if the dear Lord will guide my pen. On last Saturday I felt able to go to preaching and did go and was indeed surprised to see another one of our sons arise and tell the brethren that his mind had been so much concerned about the work of the ministry ever since he was baptized that he feared to refrain longer, for he had vowed he would lay his case before the church for them to decide, and they gave him liberty to exercise his gift anywhere his mind led him. He is the youngest one of the two that I spoke of being baptized. He is only a boy of 19 years. Now I can only say if it is of the Lord I hope he will make him a useful servant in the house of the Lord, and that he may feed his sheep as he says has been so often presented to him. I have felt sorry for him; for some time he appeared so much bothered; it seemed sometime he did not know what he was doing, though he says now he feels relief of mind. May the Lord bless him and all others of like faith. I know I cannot thank the good Lord as I should for the many blessings he has bestowed on me, a poor unworthy creature as I feel myself to be.

The Landmark comes to us regularly heavy laden with the sincere milk of the word. I don't see how we could get along without it here, for the family all love to read it. I hope you may live long to publish it for the comfort of the Lord's people, if it be his will, and that he will bless you in the future as he has in the past. Remember me and mine when at a throne of grace.

Your unworthy sister, if one at all,

LOUISA MONSEES,

Churchland, N. C.

Felton, Del., Nov. 10, 1903.

Elder P. D. Gold.

Dear Brother:—Please credit the amount of the accompanying money order to my account and continue to send your welcome messenger (Zion's Landmark) to my address.

It comforts and cheers me to read of the welfare of Zion.

The beloved John in his second epistle to the Church of Christ, which he designates the elect lady, says: "I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father." It is as much a source of rejoicing now as it was in the days and time of the apostle. The same commandment of the Father to walk in the truth as it is in Jesus is enjoined upon us now, and the same results follow, for, "in keeping His commandments there is great reward. Not for, but in keeping them. In preaching the gospel, in living the gospel, in walking in gospel order, how important it is to have a thus saith the Lord for what we preach, and for the reason of the hope that it is in us with meekness and fear.

Herein is experienced the precious gift of the Holy Ghost, which is the answer of a good conscience toward God.

"O, for a heart to seek my God,
Encouraged by his gracious word.
To view my Savior all complete,
And lie submissive at his feet."

Your brother in the fellowship of the gospel of Christ.

W. W. MEREDITH.

Buran, Wilkin county, Minn.,

October 17, 1903.

Dear Brother Gold:—I intended to write for your paper sooner, but did not because I was not permanently situated, but I am now settled for a time at least, and as I am not permitted to hear preaching I at least can read the writing of the brethren and sisters, which will be a great comfort. Brother

Gold, I haven't met anyone that believes as I do since I came here, and some times feel almost forsaken, yet God watches over me, though at times I cannot see that he does and it is so seldom that I have a heart of prayer that I almost conclude he has forsaken me. I have passed through many trying things since I saw you, but God has preserved me, for what reason, I do not know. Yet, his purpose will be fulfilled as I am called to cross the river of death.

I earnestly desire the prayers of you and all brethren and sisters, who may feel to pray for an unworthy boy.

Your brother, I hope, in Christ,
Jesus, the Lord.

JOHN P. GALYEN.

Preston, Ga., Nov. 2, 1903.

Elder P. D. Gold.

Dear Brother in Christ:—I received two copies of Zion's Landmark yesterday and desire to thank you for same, but feel that my thanks would be weak, but I do say that I hope I was comforted and instructed by reading them. You certainly "hew to the line." Oh! what a precious hope is ours. Though we are hundreds of miles apart, yet those precious truths that you are contending for have drawn us together by the sweetest chords of Christian fellowship and love. When the mother dove "coos" we know her voice. Don't understand me to say that I know I am a Christian and know that I know the voice, for I "know nothing as yet, as I ought to know." But that sweet, precious, abiding hope (if I am in possession of it) makes my very bones to feel glad, when I hear or read God's eternal truths. Oh! is not the doctrine of Jesus sweet to poor sinners? Jesus is my shepherd, husband, friend, my priest, prophet, king. Oh! I wonder sometimes if I can say that in truth. How blessed are God's children. Oh how disgusting to a poor child of God is the Arminian theory: which if print-

ed would read something like this:

"Money is my shepherd, man-praise my husband, Phariseism my friend. Works is my priest, self-esteem my prophet—and above all carnal gratification my king." I am not trying to stigmatize them—there are some in the Arminian land that I love. Now, Bro. Gold, I am not acquainted with you personally and I do not wish to appear presumptuous or bother you with my scribble. If I could write or talk of Jesus to you I would feel greatly relieved, but I do not wish to burden you. I am so weak and unworthy. I do not know how you got my name to send those Landmarks, but I appreciated them. I wish I was able now to take your paper, but am not, I have had so much sickness in my family that I can hardly go along. I feel that they would be a comfort to me in afflictions, a consolation in troubles and trials, instructive and edifying. If you can feel at any time that I am worthy of notice I would be very, very glad to hear from you. I feel that we have the same Jesus. May the God of all grace be with you and bless you while traversing the sunset side of life. May He sanctify and bless your efforts to His honor and glory and the comfort and consolation of His elect. Pray for me and mine.

Yours in hope of eternal life,

J. Z. CUMMINGS.

Dear Brother Gold:—I wish to write a part of my experience. When I was first concerned, as well as I remember, it was the year of 1899. I wanted to be with Primitive Baptists, for they looked so good. I thought I would try my own strength and see if there was anything that I could do to be saved. I saw that there was nothing I could do in myself. Then I tried to pray to the Lord to forgive me of my sins. I had a dream once. I dreamed the Lord said he would save my soul, and I

told my husband about it, he said take it backwards. I thought of my dream many times, that was the first of my trouble, and during my trouble I lost two of my children and one of my sisters, and among the trials my troubles grew worse. I would leave home to see if I could get rid of trouble, but it followed me all along the road. I would ask the Lord to have mercy on me. I thought some times I would give up forever for it seemed like my trouble was more than I could bear. Then I began to pray for a light. I was taken down sick and thought I was bound to die and sent for the doctor. He came and gave me some medicine, but got worse instead of getting better. I could not eat anything. I thought every hour was the last for three days and nights. I was bound to stand still. I told my husband farewell. I thought let the God's will be done—not mine—for he knew best. If I knew I would awake in joyful lays I would be willing to die and thought if I ever got well I would offer myself to the church, but still wanted to see the light that I had prayed for so long before I offered myself to the church. One night awhile after I retired my husband had gone to sleep, I was lying there looking up above me and all at once my mind was taken away from me, and I saw a bright light; I never saw any light like it before. The first thought that came to me was: It is the light you have prayed for so long. Then I felt so happy I thought I would get up and dress and set up all night, but I knew when my husband woke up he would ask me what was the matter, and I thought I would not tell him about it until the next day; something happened so I did not get a chance to tell him until Sunday. We talked about it until late that evening. After I saw the light I had a dream: I dreamed I saw the same light that I saw in the city—it shone beyond the bright-

ness of the sun. I knew it as soon as I saw it; it shone on me and my children, and I was shouting and my oldest boy said don't take on so, mamma. I believe I will always know that light whenever I see it. It is everlasting to me. I love the light. I felt like praising God forever for it. I asked the Lord to show me in a dream if I was right, and I dreamed something said: "To stick to the faith and never depart from the sheep." Then I promised the Lord that I would offer to the church the next meeting: when the time came I woke up and it was raining. I thought well, it is not right for me to offer to the church to-day, but it cleared off and I went to the meeting, as I had promised to do, and when the doors of the church were opened I went and was received. It was the first Saturday in April, and the first Sunday in May I was baptized. I and sister Lillie Mitchell went in the water together. It was a bright day to me.

Your sister in love,
JENNIE HOLLEY.

St. Louis, N. C., Nov. 4, 1903.

Elder P. D. Gold, Esteemed Brother in the Lord;—You will please change my post office the first of December from St. Louis, N. C., back to Sharpsburg, N. C. Brother Gold, I guess you think that I move very often, but I do so much want to get back home. I am to move back to where I lived so long the 17th of this month. And, oh how glad I will be to get back near the church where my membership is. I have shed many tears this year, and a lot of them on account being so far from the dear ones that I love with all my heart, soul and mind. I did not know that I loved them as I do until I left them. I had rather live poor and live with them than to have all the riches of this world and be parted from them. I know that I am not so very

many miles from them, but I am further than I wan to be. I love to know that I am near them if I can't see them as often as I wish. And oh my dear brother, how it grieves me when our meeting time comes and I can't be one in their midst. I want to be there every time. Brother Gold, I want to see you and hear you preach again, and if the Lord will I hope to in the near future. I am so low down the most of my time that I haven't had but very little life a good part of this year, although I have been blessed to hear some very good preaching from our dear pastor, Elder Wm. Fly and others. I hope I do feel thankful to the Lord for blessing us with such a good pastor. He feeds us good every time. What a blessed man of the Lord he is, and how we all love him for the word's sake I hope. He comes heavy laden with his head bowed down, but oh what precious food he brings—food from heaven—that has done my very soul good many times. How can we my brother help loving the vessel that holds such rich food? If we love the Lord we love his people, and that is the greatest evidence I have of being one of his, for I know some time that I do love them, and then some times I don't know whether I love anything or not. I don't imagine, brother Gold, that you ever feel that way, for you seem to be full of love all the time. I often look at your's and sister Gold's picture and think of my dream. How much of the image of Christ they bear, I will never forget it. I did not intend to write but a few lines when I commenced, but have written too much. Pray for me and my little children. With much love to you and sister Gold, your sister, I hope,

MATTIE LUPER.

Dear Brother Gold, and Readers of the Landmark:—About twenty years ago I spoke one day on the subject of

a special atonement, and the certain salvation of all for whom Jesus died. When I was through a Missionary Baptist preacher who was present arose and, after acknowledging that I had preached the truth, and saying that we are forced to acknowledge that God has a chosen people in the world, then said he would like to hear me preach a sermon on the practical workings of the church. I asked him if he wanted to know what I thought preaching, praying, singing, etc., was for. He said yes. I quoted some scripture, feed the flock of God, feed my sheep, it pleased God by the foolishness of preaching to save them that believe, etc., contending that the preached gospel comes only to believers as a witness of the experience of their own hearts.

Among other questions he asked me was this, do you not feel it your duty as a minister of the gospel to preach repentance. I answered yes, but first I want to tell you what I do not feel to be my duty. I do not feel it my duty to say to sinners who do not feel the power of sin in their hearts to come up here and let me pray for them, pray for what they do themselves, and let the brethren sing around them, and that by so doing they obtain repentance towards God and faith in our Lord Jesus Christ. He said he felt this to be his duty. I answered that the word of God authorizes me to preach repentance, but in the name of Jesus; for him hath God exalted with his right hand to be a prince and a saviour to give repentance to Israel, and the forgiveness of sins. I claim therefore that repentance is as truly the gift of God as the forgiveness of sins, and all the efforts of all the preachers, and all the sinners in the world, can never bring true repentance to one single soul. I feel that it is proper to say to all men that, except ye repent ye shall all perish; but to teach the dead sinner that he can repent, love God, and stop sin-

ning against him without God's spirit first in his heart is to teach him that which is not true. We may by protracting our meetings, and tickling the ear with a little of man's ability, get up an excitement, and persuade some one to make a profession, but the heart will still be ignorant of the wonder-working power of God. I could not say personally to a sinner, it is your duty to repent. If I did I would feel that that sinner had the right to think that I believed that he could do so at any time, and that all that was lacking was for him to make up his mind to do so. I would not have sinners believe for one moment that my God is in the least dependant on them, but I would have them know that I believe that all things and men are dependant upon my God.

These things are not only true according to my faith, but I have learned by experience that I can neither quicken the dead, nor comfort the living. The only sinner who is benefited by the preaching of the gospel is the one in whose heart the Holy Spirit is applying the word. To talk to men about its being their duty to repent, and at the same time tell them that they can not do it, is vain talk as to tell them that they can repent if they will. When the Lord pricks the heart with a knowledge of sin against him then the sinner cries out, what shall I do? Then the preacher says repent and he baptized, for (or) because of the remission of sins, and ye shall receive the gift of the Holy Ghost; that is turn away from your former dead works, and serve the living God; and in this there is comfort and rest to the living. If ye know these things happy are ye if ye do them. The dead can neither know nor do them acceptably to God, for he requires the obedience of the heart. We must feel our need, but we cannot feel our need until God in his mercy takes away our heart of stone, and gives

us a heart of flesh. That God gathers and feeds his sheep by the preaching of the gospel the Bible certainly teaches. It is also true that the dead hear no voice, but that of the Son of God. Jesus said, blessed are your ears for they hear, if therefore men and women hear in the preaching of the gospel of Christ a joyful sound, it is a true evidence that God has blessed their ears; they are the sheep of God's pasture and know by experience the power of the word of God, just as well as the preacher who preaches the gospel to them.

I would declare these things with all the power and earnestness of my soul, even though the whole congregation be non-professors. I feel that I must teach the truth, whether men will hear or whether they will forbear. I know not to whose heart the world comes only as God makes it manifest in giving them courage to speak of the application of his blessed word to their own heart-felt experience. The body of Jesus is meat indeed, but not for goats, but sheep. God's people are by nature children of wrath even as others, and until quickened by divine grace which is all powerful, gospel food is as dry and bitter to them as to any one else; but blessed are they that know the joyful sound—not that will be blessed if they will hear and know, the blessing of God even the gift of life goes before hearing, knowing, loving or anything whatever that is done by the sinner, that manifests him as a child of grace. I do not mean that I said all this to the missionary preacher, but these are my convictions now.

Yours in hope of the comfort and salvation of Jesus Christ.

J. T. ROWE,

Roland Park, Baltimore Md

EXHORTATION.

Dear Brother Gold and Brethren:—
After reading your piece on the

churches' duty to their pastors, "Scriptural Rule," I was minded to read the scriptures on that line and also thought on the scripture that I heard a brother quote to-day, "The Lord hath ordained that they which preach the gospel should live of the gospel." I have heard this brother explain this scripture to mean that his whole life is in the gospel, and that it has no reference to living naturally. Read the 9th chapter of 1st Cor. Was not Paul an apostle? Was he not free? Had he not power to eat and drink? Was he not conducting a warfare? Was he not feeling the flock? Then who feedeth a flock and eateth not of the milk of the flock? Thou shalt not muzzle the ox or that treadeth out the corn. He who feedeth a flock and eateth not of the milk, is he not muzzled? If one have sown unto us, spiritual things is it a great thing if he reap our carnal things. Do not they which minister about the holy things live of the things of the temple? Even so. How? Just as Paul was an apostle and was free, and goeth at a warfare not at his charges, and feedeth the flock and drinketh, and treadeth out the corn, and should not be muzzled, so as to compel him to be entangled with things pertaining to his natural support. Sow unto us spiritual things and receive our carnal or natural things, minister about holy things and live of the things of the temple. Even so in this manner hath the Lord ordained that they which preach the gospel should live of the gospel. Now brethren, I hope you will not think that I believe that our pastors and preachers ought to sit down and for the churches to be burdened. Neither do I believe a true minister having the power to do that would do it, for Paul says, "If others be partakers of this power over you are not we rather. But I have used none of this power." Now brethren, I believe it is the duty of the churches to

administer unto the brethren of our natural things as they sow unto us. Spiritual things as they sow unto us spiritual things. We might conclude from this that if some had been ordained that did not administer spiritual things, there was no requisite made of us to administer natural things. Every man, according as he purposeth in his heart, so let him give. It does not say "as every one purposeth in this heart not to give" so let him not give. But "as he purposeth in his heart to give so let him give. No excuse for not giving, where the Lord has blessed them. I understand it to be a duty to give, not grudgingly or of necessity, for God loveth a cheerful giver. But he which soweth sparingly shall reap also sparingly, etc., and God is able to make all grace abound towards us that we always having all sufficiency in all things may abound to every good work. The Baptists are dilatory in this duty in this country, and I long to see the day that when a distant brother visiteth us to feel easy that his exexpense and much more may be paid, and that our true gospel ministers who may be pastors are well taken care of; and not so secretly either as some might suppose for fear of being called a missionary, but openly. If we have the scripture as we claim we have, let us try to follow what the scripture says, regardless of anybody whatever.

C. W. HAWKS,
Lambsburg, Va.

You are in a good place, and I want you to be a great and good man in a good place, that is great and good in our God's cause; and believing and loving this I thought it a good time to explain a mystery, if it be a mystery, to you. You may read in Daniel 7 and behold the four winds of the heaven strove upon the great sea, and four

great beasts come up from the sea. These winds, we dare say, are mundane winds, and of the mundane heaven, such winds as Paul alludes to when he spoke of wind of doctrine, such as influential power, effectual power, that effects the people which is the mundane sea; and whatever has that power or influence in it so to effect the people is the mundane wind on the mundane sea, whether it be miracles or phenomena. It must be something uncommon. Common things will not scare the people, and if the people had never been scared or panic-stricken the four beasts and four abominations could not have come up and grown out of them. No man with a scriptural and godly judgment ever supported the prince of these abominations; therefore, they suffered for God's sake, but men scared have, as we have read of. The people (waters), were scared and run to Babylon, and by these means Nebachadnezzar went to the pinnacle of sin's glory, and John bears witness to this when he says the whore sits upon many waters, and he said they are people. So we may clearly see the beast come out of the people, and sits upon the people. Then the people surely are the sea seen by Daniel, and the winds are influences that strive on the people. Many things have come under our observation that prove these facts, though there are some exceptions, as was at Phillipi; the earthquake no doubt was the jailer's starting point of repentance in that which he loved, Paul, but the authority that were scared sent Paul away, and there it seems the Spirit of God breathed in the jailer while the wind of heaven strove on the authority, and we see much of this sort in our days. Many winds, influences, striving on the waters of the people, not only miracles and phenomena, but winds of minor size, minister, knights' schools, convents, nunneries, "sisters" of charity are all mundane winds that blow on

mundane waters and move them to something they say, now as in those days, to Christ. In former times it was to images made of gold, silver, stock and stone, but we know that mundane winds never blowed a soul to Christ, yet they did run and do run, and will run, but never run right. Some stop before they get to the cross, and some run by the cross; so they all perish in the race, when under the influence of a mundane wind. Now pause a few moments and cast your eye over the four abominations that have invaded human rights and committed sacrilege and spread errors and desolations over the world. See the germ and gender of these winds as given in scripture and history, the Babylonish beast, the Persian beast, the Grecian beast, and the Romish beast, together with all the sectarian "monopoly," and by so doing you will understand, Daniel 2:2 and 3 ve, over which you may enlarge, preach and write, as it may seem good to you, but in all things strive to enlighten, teach, warn and guard the church against these subtle winds that now appear in men of corrupt minds, men after the place and not the flock, by so doing thou wilt have praise.

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For two dollars cash in advance we will send the Zion's Landmark and the Wilson Times for one year. The regular price of the Landmark being \$1.50 and the Times \$1.00. This offer is only good until January the first. Any old subscriber paying up his subscription to either the Landmark or the Times to date can also take advantage of this offer.

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P. G. LESTER.....Floyd, Va.

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EDITORIAL.

LAMENTABLE.

It is sad and alarming to see the spread of infidelity in this country among many professing to be the servants of the Lord. In the pulpits of such as profess to preach Jesus Christ and him crucified such statements as this are made by some, Jonah was not swallowed by a whale. It was only a fable. Christ did not teach that it was a fact. Such teaching is published by newspapers without any condemnation of such false and shameful teaching. In such ways as this it seems infidelity is increasing. If the Bible does not utter the truth on every subject it treats of then on what subjects does it speak the truth? If a man lies about one thing will he not lie about another thing? A book that contains false utterances about one thing cannot be held as final authority on any subject. A man that is mistaken on one subject may be on another. For this reason we are not to trust in man—not to put your confidence in princes, or the chief of men. A man that will lie about one thing will lie about another thing when he thinks it suits him to do so. A book that is found to con-

tain falsehoods cannot be the word of God.

Of all men the most dangerous and contemptible to me is a person pretending to preach the Lord Jesus, and in His name, telling lies, or attacking the truthfulness of scripture. A devil that comes as a devil pretending to be nothing but a devil does not lie as one that intends to deceive others. Hypocrites, deceivers and liars are held in great contempt in the Bible.

It is alarming that newspapers ponder so much to the false sentiments and errors of mankind. Newspapers should be leaders of thought and sentiment among mankind, and not merely chroniclers of all sorts of wicked deeds and false notions without condemnation of them.

One objection many urge against the Old Baptists is that they do not flatter men, nor worship their idols, nor praise their false ways. The real friends of mankind are not those that flatter them in their wrongs, nor that prophesy smooth things to them in their ungodly ways; but tell them the truth.

The Bible is the only book that should be considered and held as always telling the truth about everything.

How far off from its blessed teachings has the world wandered. How they have left its truthful utterances, and added of their own notions in their worship. Others saith the Lord should be our constant reason for loving the Bible and what it says a thus saith the Lord for what we do then it is proof that the faith of Jesus guides us. If we have that faith it acknowledges the blessed and righteous dominion of the Lord Jesus, and we are manifested as followers of iHm.

P. D. G.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Bread includes food of all sorts good to support life. Natural bread or food feeds natural life; spiritual bread ministers to spiritual life.

Jesus uses the above written words in answer to the temptation of the devil who said to Christ, when he was an hungered, "If thou be the Son of God command these stones to be made bread."

The devil would choke and kill a child of God if he could with stones or poisonous reptiles. There is no true food in anything he offers or utters. Every suggestion with every temptation is deathly. All his flatteries are lies. All the things pleasing to the natural man are delusive and vain. How he beguiled Eve; and Adam loved the creature more than he did the Creator—not with heavenly love. The love that a man has for woman because she is a woman is not the love of God. The lusts of the flesh are not of God. His love is holy. But the love that Adam had for Eve is not that holy love, for if it had been he would not have hearkened to the creature, but would have obeyed his creator. But a finite creature as Adam cannot love God, for God is holy in infinite.

In the temptation of Jesus in the wilderness the greatest battle was fought and won that has ever occurred on this earth.

In the weakness of the flesh, in the hunger of its infirmity, in the desolation of the desert, with no companions but wild beasts, with nothing that cheers the eye of mortal, Satan covertly assails Jesus with all the flattering suggestions of his coming, apparently to help him prove his sonship to be of God, and gather the fruits of such a relationship. His first temptation is to the sense of hunger telling him how he may prove his sonship by converting stones into bread. How vast and wide is the range of this temptation. The labor of man is for bread. By far the

greater part of the toil, labor, anxiety and effort of man is for the bread that perisheth. What scheming and defrauding are on the part of the avaricious for earthly wealth to minister to the natural and often abused appetites and tastes of men. What toil and sorrow the poor endure as they strive for bread to appease hunger and drive famine from the door.

Satan appeals to these desires so manifest in man when he attempts to decoy the son of man. But Satan finds nothing in Jesus that suits him, or that he can reach. His answer contains the fulness that no man's words ever uttered, and sets forth the glorious doctrine that every word of God is good—is the truth and indispensable. What command has God ever uttered that is not wise and good? There is not an unimportant word that God has ever uttered. Every word of God is good. His word is sweeter than honey and the honey comb.

To keep the word of God which is a lamp to the feet is the only sure road to happiness. We are darkness and in darkness. How shall we walk in the dark without stumbling and falling? If the word of God dwells in us richly—if our desire is to give good heed to that word—it is a lamp to our feet. The eyes are in the word of God that guide us in the pathway of wisdom. If our purpose of heart is to give good heed to God's word then do we with safety walk in that blessed and tried way.

Truth is of God. The Bible is the true expression of what is always right. If the word of God is the man of our counsel, and we obey that word, then we do well.

What is our rule as to marriage for instance? It is husbands love your wives as Christ also loved the church. The man should have one wife only, and what God has joined together man shall not separate. Nothing but death or God's act can sever that bond. The

husband is the head of the wife, and she is to reverence him. He is to love her as he loves himself.

What is the law or word of God in the relation of parents and children. The fathers are not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord; and children are to obey their parents in all things.

In the matters of business between man and man we should defraud no man, wrong no man, utter the truth to our neighbor, deal right between man and man. As ye would that men should do to you do ye even so to them. We should obey the laws of the land. Obey the powers that be, render tribute to whom tribute is due, honor to whom honor is due.

We should have good will to men, minister to the needy, labor working with our own hands to have to give to him that is in need.

We should love our enemies, pray for them that despitefully use us, love the brotherhood, forgive those that wrong us. We should shun the appearance of evil.

The embodiment of the word—the full expression and revelation of that word is Christ made flesh, and obedient unto his Father in all things unto death, and quickened by the Spirit, or with His garments dipped in blood, raised from the dead, glorified, the living word, our life and righteousness. He is the true bread that cometh down from heaven, of which if a man eat he shall never hunger. He gave himself for the life of the world.

The scriptures bear witness to Jesus, or testify of him that He is the Son of God. Therefore we search the scriptures to know the truth. In the matter of salvation the scriptures decide and end all strife and all controversy.

How sweet is the word of the Lord when instruction is sealed in us. Let him kiss me with the kisses of his

mouth, for his mouth utters precious truth. In his tongue is no guile, but the law of kindness. His lips speak the truth. Therefore all our hope is Jesus. His word is precious and endures forever.

P. D. G.

VANITY, SURETY.

I have seen men ambitious to make a name—ambitious to be great, or rich—greedy to swallow down the pleasures of this vain life, some fond of sensation, writing or urging some wild and pompous theories, or what are called new advanced views of human life called mysterious, but full of mud and filth, some foaming out their own shame in great swelling words of their vices and notions, and all to lift up and exalt self, and command the admiration of man; and I have lived long enough to see such trash burned up, and such proud looks abased, and such flights of man's soaring fall flat to earth, and his very thoughts perish.

There is only one worthy of praise and that is Jesus. There is only one we should worship and that is Christ. There is one that we should hate, deny, mortify, keep under, have no confidence in, treat as a liar, and have no conference with, and that is self, this vile self that man is so proud of. He that loves this natural, mortal life shall lose it. He that hates it shall find in Jesus eternal life.

To live by the faith of Jesus is to be found in God's ark that shall rise above all the floods that swallow up and drown poor mortals.

There have been many new forms of religion—many rising up and saying this is the way; yet all such shall perish. There is but one true way to glory, fame, wealth, immortality and solid, eternal happiness, and Jesus Christ is that way.

P. D. G.

"Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes." Song 2:15.

Friend W. H. Badgett requests my view of the above scripture. There are wonderful expressions in this context of the flourishing condition of the spouse of Christ. The times are most propitious. It is spring time; for lo the winter is past, and the rain is over, and gone. The flowers appear on the earth. The power of the sun is causing the earth to put forth her increase. The time of the singing of birds is come. Joyfulness now fills the land. The voice of the turtle is heard in our land. These melodies of nature are singing praise to the Lord. The fig tree puts forth her green figs. Surely summer is nigh, and the joy of harvest is hastening on. The vines with their tender grapes give a goodly smell. What a time of prosperity and joyful fruitfulness. The love of the bridegroom is calling for a glad response from the bride, and charming her from the clefts of the rock, the secret place of the stairs, that her countenance may be seen, and her voice be heard.

Such a wonderful state as this has its anxiety lest an enemy might intrude. For there are dangers. Fine fruits may be spoiled. Foxes are sly and cunning animals and they will spoil such vines, and fruits—even little foxes are destructive. Our vines have tender grapes and they are very precious. The church is jealous of their fruits of the spirit when in her right mind. When the love of God abounds it begets in his people a holy desire that the Lord's work may flourish. The people of the Lord know that foxes are enemies of the Lord even if they are young foxes, for all that is in a young fox is artful in its nature, and destructive of the pleasant fruits of the garden of the Lord. Therefore the desire of the spouse is that these foxes even while young be taken. Take us

the foxes. Take them for us. Deliver us from them. Even the beginnings of sins—the appearance of evil should be shunned. The smallest beginning of sin is an evil—a fox, an enemy.

Suppose the loving mother beholds her helpless babe exposed to a deadly foe how anxious she would be to see it rescued. There should be no compromise with sin—no toleration of it.

Our vines are precious. They have tender grapes. These little foxes will spoil them. One is a church member, but a spirit whispers to him, there is no harm in doing this, or not doing that. I can invest in cotton futures and make some money. I am very busy now and have not time to attend my regular preaching to-day. Though it is our church meeting day. There is a frolic, a party, a dance, or some worldly amusement that it is no harm for me to visit, and so I will go. You see that one doing these things, and failing to do what is required of a church member, and you feel that already that one is fallen from the humble, obedient state of the true follower of Jesus. That one has not been eating the pleasant fruits of the garden. It is not spring time with him. It is not the time of the singing of birds. There are no young figs on the figtree. There are no grapes on the vine. There are no pleasant fruits, no love, no zeal, no carefulness, no anxiety, no deep spiritual desire for holy communion with God, no fear of doing wrong. There is no hungering and thirsting after righteousness. There is no deep and true heart searching after God.

The grapes, the tender grapes are symbolical of the fruit of the spirit of God, love, joy, peace, etc. Christ is the vine. His people are the branches. To abide in him is to bear much fruit.

The vine clings to a substance, a tree, or some other substance that can support it. The Father is the husbandman. Christ is the vine. His people

are the branches. The fruit is found on the branches. We are to abide in Christ, or we cannot bear fruit. Without Jesus we can do nothing. To cleave unto Jesus is to be safe from all enemies.

P. D. G.

DEVISING MEANS.

Friend G. W. Chamblee requests my view of 2nd Sam. 14:14, "For we most needs die, and he as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person; yet doth he devise means, that his banished be not expelled from him." Joab used a wise woman of Tekoa to present a dark saying that would so cunningly reach King David as to embrace the case of his banished son, Absalom. For the mysteries of redemption deal with such as have forfeited all claims on account of personal goodness, and yet they are so related to the offended that their sins do not extinguish the flame of love that burns within.

Absalom had acted grievously, so that the king's honor, and the cry of outraged justice called for his expulsion from the realm.

Yet Absalom is the king's son. No disobedience destroys that relationship. Soon the bowels of the father yearn for the wayward boy. This is perceived by Joab. To bring relief he uses a wise woman to form a case of urgent pleading on her behalf for her offending son that unless relief is granted will deprive her of her last child, and quench her coal, and a family will be lost in Israel, which is contrary to law.

The king hears her suit, and grants her request; but this commits the king to Absalom's deliverance.

Why surely in the death of all mankind without redemption, or gathering up from the grave, the whole creation fails. Though we are as water spilt on the ground, which cannot be gath-

ered again, yet means are devised by the God of heaven to prevent the expulsion of the banished seed. There shall be a resurrection from the dead.

The children of God are scattered abroad every where. But help is laid upon the Son of God, who shall bear the guilt of the banished, lest they be expelled from him. The Son of God knew no sin; but on him is laid the guilt of all the straying sheep that the kingdom suffer no danger—that the throne shall stand pure. Though God respects not the person of any man, yet such is the nature of love that it shall bring back the lost. Yea, it shall seek them until found.

The mercy of God shines so graciously in the redemption of sinners. Wisdom has found out and used such means as clear the guilty without compromising the throne, or winking at the sinner; but working in the transgressor a far deeper hatred of sin, and loathing of himself, than if a less costly sacrifice had been made.

Also the love of woman appears in this method of recovering and bringing home the sinner. Is not every principle of justice, holiness, mercy and forgiveness used and shown in the means God uses to save his banished people—banished by the righteous operation of the law they have transgressed. How effectual the means God uses. By the redemption of the transgressions under the first testament. The new covenant answering to the mother of us all is the pure, wise and free woman, the mother of us all. This is wisdom's way, and it never can fail of fulfilling and accomplishing the will of God.

Though we go down into death—into dust—and none on earth could gather us up, yet God the Lord Jesus shall raise the dead. For since by man came death by man came also the resurrection of the dead.

The doings and saying of the leaders in Israel in the former dispensation of

types shadowed forth the better things of substance that are fulfilled in these last days.

Though there is yet sin among the sons of God, while in the flesh, yet the day will come when there shall be nothing to harm, hurt, molest or destroy in God's holy mountain, and all the sons of God shall shout for joy.

P. D. G.

Elder P. D. Gold.

Dear Brother:—Referring to your good reply to H. G. Coleman's question—there is one expression in your reply that I do not comprehend. You say, that the foreknowledge of God is limited to his chosen people. The rest, God does not know, nor foreknew, as he does his own people.

The last sentence is no doubt correct in a sense; but the expression, that the foreknowledge of God is limited to his chosen people, admits of two constructions, but your real meaning I do not fully understand, for it seems to me, that God who made all things, did foreknow all things even before the world, or man was created, and his purposes and predestination was as well known to the great Creator then as it will be at the end of time. The salvation of God's elect is sure, and the condemnation of the non-elect, was as well known unto the Creator, in the beginning as was the salvation of his chosen Israel.

I am not putting my individual feeling or opinion up against your declaration, but I do not exactly understand in what sense you meant your declaration, that the foreknowledge of God is limited to his chosen people.

Affectionately,

JOS. P. GULLEY.

Remarks:—In the sense that all whom God foreknew he also did predestinate to be conformed to the image

of his son. Now, if this applies equally to all of Adam's race then why will not all of Adam's race be justified, and if justified then why will not the entire race of mankind be saved? For if God justifies all of them then who or what can condemn a single one of them?

How will we explain the declaration of Jesus in Matt. 25:12, "I know you not," spoken to the foolish virgins? Does he not know every thing? Is any thing hid from him? There must be a peculiar use of that word know and foreknow with reference to the Lord's own people.

What is the meaning of Amos 3:2, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Is there not a sense in which God knows all the families of the earth? Yet there is a sense in which he specially knew Israel. Known unto God are all his works from the foundation of the world.

In that sense he does not know the works of the wicked. The foundation of God standeth sure having this seal, the Lord knoweth them that are his, 2nd Tim. 2:19.

I submit that the scriptures I have referred to prove that God knows and foreknows his own people as he does not others, knows and foreknows his sheep in a special sense, and this is what was meant in my answer to the questions of Mr. Coleman.

P. D. G.

Elder P. D. Gold.

Dear Brother:—There are a few things existing in the church which I can not understand and would like to have your views on.

I notice while some of our preachers are preaching close to home where they are well known (naturally speaking) some of the brethren and sisters seem to be feasting richly on what is being said and anxious to grasp their

hands as soon as services are over and encourage them by trying to tell them how rich and strengthening the preaching was and always glad to see them and speak encouraging words to them.

While other brethren and sisters living the same distance from those preachers and know just as much about their daily walk and conversation as those brethren and sisters who seem to love those preachers so well.

On every occasion seem to be restless and uncomfortable under the sound of those preachers, and almost everytime the preachers misquote scripture or stammer in their sermon they laugh and show signs that they are glad that the blunder was made and never correct those preachers at the time they blunder in their speech, nor go to them privately and tell them that they on a certain occasion quoted scripture, wrong, etc., but after services are over not hardly notice the preachers any more, but go off home or somewhere else and get with the worldly people and talk and laugh and have a "jolly" time over the "mistake" that brother so and so made on a certain occasion in his preaching.

J. H. WILLIAMS,

Lucama, N. C.

Remarks:—Preachers should have such gifts and characters as to command the respect of the brethren. If the brethren would refuse to help ordain such as they do not desire to hear preach then they would not put their brethren in the sad plight of thinking they are preachers when they are not. If we love our brethren we will not place them in the position of ridicule, or to be laughed at and talked about. Love is so good a guide that if we possess it we will not place a brother in a position to be debased by his brethren. It is a shame to help ordain one to preach and then to laugh at his blunders. If we loved them we would tell them of their blunders, and seek to

thus remove these occasions for sport and laughter.

Do we realize the weight of the ministry? How hard a place to fill a poor preacher has. Pray for him, hold up his hands, minister to him of your worldly goods, and then you will not laugh at his blunders. Perhaps you will see more of your own then.

If we are not inclined to hear one preach, and have no desire to pray for him, and do not minister to him of our worldly goods then he is no preacher to us, and he is out of place, or we are wrong ourselves. Which is it?

P. D. G.

A friend writes to know why I do not capitalize pronouns that refer to the Lord. For instance, His name shall be called Jesus for he shall save his people from their sins, Matt. 1:21. Now pronouns referring to Jesus are here used and yet they are not capitalized in the scriptures. I do not think man can make improvement on scripture style. That is good enough for me.

Examine the writing of the inspired writers of the Bible and see how they wrote pronouns that refer to the Lord God.

I am glad that my friend wrote to me. When we meet with what we do not approve it is proper to make our complaints to those that should correct them, if they are wrong.

P. D. G.

MARRIED.

Mr. R. H. Gray and Miss Susa A. White, November 18, 1903, in Scotland Neck, N. C., by P. D. Gold.

Mr. W. R. Shamblee and Miss Sallie Gooch, November 15, 1903, in Durham, N. C., by P. D. Gold.

The November issue of the "Purple Folder" of the Atlantic Coast Line contains an accurate map of the State of Florida in addition to the map of the system, which adds to the attractiveness of this folder.

JOSHUA LAWRENCE'S BOOK.

This book was published in 1829, by the inimitable and gifted Elder Joshua Lawrence, of North Carolina, as a defence of the Kehukee Association and of the Bible doctrine and practice, against the inroads of Fullerism and Mission Boardism, stated salaries and a system of tithing as taught by the then rising and fashion loving clergy. His arguments are certainly unanswerable, and while we might adopt every expression used, yet withal it sets forth what our people mainly believe and practice. Instead of denying the scriptural truths as to the proper carnal aid to theministry, he boldly affirms and emphasizes that, and sets forth a most forceful rebuke to those who do not aid their ministers according as the Lord has prospered them. While opposing legalism, yet he urges and insists on good works and Bible obedience as God's appointed way to show our faith, and thus brings out those things that show him not to be an extremist. We are reprinting this book by request, Brother J. H. Rawls, of Gurdon, Ark., agrees to take 100 copies of of the books. After the expenses of printing is paid the books may be further circulated as the brethren may suggest. Till that is done send 25 cents for a copy or \$2.50 for a dozen.

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Send on a postal card and tell us how many you will take when they are out. Will try to get them ready by Christmas.

J. H. FISHER, Graham, Texas.

OBITUARIES

PASCHAL BURT PARRISH.

It is with a sad heart I make an attempt to write the obituary of my dear and precious father. I know I cannot do the subject Justice. He was born March 15, 1837, died June 30, 1903, making his stay on earth 63 years 10 months and 15 days. He was the son of Jennie and Betsy Parrish and was kind and loving in his family, ever

ready to care for his children in time of sickness and never murmured or seemed tired. Oh, how can it be so, to think one I loved so much is taken away never to behold his loving face any more. We know not the day nor the hour when death may enter our little circle and snatch from us one most dear.

It seems at times I can hear his gentle voice, but all is hushed and still. We ought not to weep after one with a good hope beyond the grave. He was not a member of any church, but a strong believer in the Primitive Baptist faith. In his family his seat was always filled with a loving smile. He was never drunk nor heard to curse. May we often think of him and try to live up to the example he set before us. It is our loss but his eternal gain.

Thou are gone our precious father,

Never more canst thou return.

Thou shalt sleep a peaceful slumber—

'Till the resurrection morn.

M. R. PARRIS.

C. G. SMITH.

I will try to write a notice of the death of my dear husband, C. G. Smith. It is with fear, and trembling, I make the attempt. I do not feel worthy to write in memory of such an humble man. Mr. Smith was born the 24th of September, 1846, and died the 24th of August, 1903. His time on earth was 56 years and 11 months. At the age of 30 years he joined the Primitive Baptist church at Wolf Island, and was baptized by my father, Elder Robert Shreve. He lived the doctrine of salvation by grace, and adorned his profession by an orderly walk and godly conversation. I think I can truthfully say he was blest with a spirit of meekness, humbleness and submission more than any one I ever saw, no murmuring, no complaining, but was enabled to wait patiently on the Lord in whom he trusted. In the year 1899 he was deeply impressed to hold family worship though it was a great cross to him; but the Lord works and none can hinder; and I believe with all my heart the Lord worked in him and made him willing to deny self, take up his cross

morning as long as he lived. (I told him I would be glad if he would). This he did as long as he was able. His health became bad witness that he received a great blessing in performing that duty, this spiritual enjoyment was much increased. He said he felt like a great burden had been removed, and he had rest. In the year 1900 he told us he didn't think he would live more than 3 years, and if we could bear with him he felt he must try to pray night and morning as long as he. (I told him I would be glad if he would). This he did as long as he was able to. His health became bad last winter, but he was able to be up most of the time until July. His trouble was catarrh of the bowels. He bore his affliction with more patience than any one I ever saw. Never a word of complaint was heard from his lips. Brother Gold, after you visited him he said he felt better. He thought he was improving, but was sadly mistaken. Some time previous to his death he told me he felt that he was going to die, and if I do he said: I want you to tell the brethren if I am saved I will be a sinner saved by grace. A few days before he died he seemed to know the time was near that he should depart out of this world, and spoke of the power of the Lord being made known to him. It seemed more than I could bear. He said the Lord can enable you to bear it. I then asked him if he didn't have a hope he would be better off. Yes, he said, I have a hope, repeating it several times. I have a hope when I leave this world I will be better off. He shed tears freely, and I believe he rejoiced in hope of the glory of God. Although his sufferings were great he never complained, but would repeat scripture and say no one ever gets too low to be out of the reach of the mercy of the Lord. So after he had served his time here he calmly breathed his last, apparently easy. It is hard to give him up, but I believe the Lord had a better place prepared for him than living here in pain and sorrow. If so he is much better off than we that are left to mourn our great loss, being confident that our great loss is a great

gain to him. Mr. Smita was a good, kind husband and father, a good neighbor, and a faithful member of the church. I think it can be truthfully said a good man in Israel is fallen. He has left many relatives and friends, three brothers, five sons, two daughters and a sorrowing wife. O Lord, thou hast said I will be a father to the fatherless, and a husband to the widow. Do thou in mercy be our God, friend, our constant director and protector, enable us to live in a way that is well pleasing to thee, grant that we may ever be mindful of the good examples so patiently and humbly practiced by my dear husband, and enable us to follow them in my prayer, if not deceived.

REBECCA SMITH.

Reidsville, N. C.

JANIE E. HERNDON.

Dear Brother Gold:—By request of the bereaved mother I send you for publication a notice of the death of her eldest child, Janie E. Herndon. She was born in Campbell county, Va., March the 22nd, 1898 and died of membranous sore throat on August 5, 1903, making her stay on earth, five years four months and fourteen days. She was a sweet, loving and affectionate child, having at all time implicit confidence in her mother, and also in her grandmother, whom she called "Little Grannie," and who was perfectly devoted to the child.

Janie was a grand daughter of Brother Joseph H. Stone, Sr., and sister Jennie A. Stone, his wife.

Brother Stone followed her to the grave (and we hope to eternal rest), just two weeks later, bringing a double shadow over the once bright home.

Little Janie suffered much during the ten days of her illness, but she neither cried or complained as sick children ordinarily do, but bore it all without a murmur, and with seeming Christian fortitude.

Those who were with her, have many evidences that by the grace of God, she is now with the angels in heaven, free forever from sin. Yes, where sorrow, suffering pain and death, are felt and feared no more. May God enable the bereaved ones to say in their hearts: The Lord giveth and the

Lord taketh away. Blessed be the name of the Lord." for He doeth all things well.

All his ways are ways of righteousness.

May they feel that this dispensation of God's providence is for their good and His glory.

Dearest Janie, thou hast left us,

Here thy face we sadly miss.

But 'tis God that hath bereft us,

And taken thee to eternal bliss.

Written by the mother's aunt.

S. BELLE NEALE

JOEL JOHNSON.

Died at his home in Martin county, N. C., on the 21st day of October, 1903, brother Joel Johnson in the 83rd year of his age. This dear brother was married to Miss Mary Powell, by whom he had, I believe, eight children, and some of them survive him, two daughters and five sons. He and his dear wife who has been dead for several years both united with the church at Spring Grove and were baptized by Elder C. B. Hassell. Our dear brother lived a model Christian life and left us an example well worthy of our emulation. I have known him for a long time and often visited him and with many others knew him but to love him. He was afflicted for a long time with something like paralysis which affected his mind as well as his body and he was very feeble for a long time before his death. Though feeble in body he was strong in faith the last time I ever saw him. I believe while he has left behind him his dear children and other relations and many brethren, sisters and friends who will sadly miss him, he is resting from his labors and his works do follow him. And may his dear children possess the faith and walk in the footsteps of their worthy father and in their loss and bereavement feel the support of his God.

M. T. LAWRENCE.

Hamilton, N. C., Oct. 27, 1903.

APPEAL FOR HELP.

To our sister churches composing the Country Line Association:

Dear Brethren:—We humbly beg you to

help us pay off the indebtedness of our meeting house which amount is about eight hundred dollars, and we know if all will help just a little it will be easily made up and we hope, dear brethren, you will find it in your hearts to do so, and we assure you it will be highly appreciated. Done by order of conference at Roxboro, Person county, N. C., on Saturday before the second Sunday in October, 1903.

W. A. SIMPKINS.

Moderator.

G. T. BURCH, C. Clerk.

APPOINTMENTS.

HENRY TAYLOR.

High Hill, December	5 and 6
Union Grove,	7
Watson	8
Crooked Creek	9
Clark's Grove	10
Meadow Creek	11
Liberty Hill	12
Bear Creek	13
Mt. Creek	14
Albemarle, at night.	
Howard Chapel	15
Freedom	16
Jones Hill	17
Jerusalem	18
Lawyer Springs	19
High Ridge	20
Mt. Springs	21
High Hill	23

ISAAC JONES.

Corinth Saturday and first Sunday in December. (Funeral of Needham Massey).	
Oak Forest	Monday
Seven Mile	Tuesday
Hickory Grove	Wednesday
Hannahs Creek	Thursday
Clement	Friday
Smithfield	at night
Union Saturday. (Funeral of Eugene Oliver.	
Union Sunday. (Funeral of Benj. A. Brady.	
Cross Roads	Monday
Bethany	Tuesday
Beulah	Wednesday
Wilson	at night

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NO. 3.

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

At Conventions
1903

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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

(Selected.)

"What prayer or what supplication soever shall be made of any man, or of all thy people, Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest: for thou only knowest the hearts of the children of men."—2 Chron. 6:29, 30.

Of Solomon, the type of "Immanuel," "the prince of peace," "the king of Israel," the holy one and the just," much is recorded in "the scriptures of truth." His kingdom and majesty, his dominion and power, his justice and equity, his equipage and state—all are described by the inspired penmen, and adverted to by him who spake as never man spake.

At the sight of "Solomon in all his glory," Sheba's far-famed queen felt her splendour to be clouded, to grow dim, and to fade away, as the feeble light of the fire-fly vanishes before the powerful rays of the sun, when it covers the heavens with its brightness, and sheds its lustre over all the earth.

His wisdom so great, so profound; his knowledge so extensive and accurate, enabling him to speak of trees, from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall; of beasts also, and of fowls, and of creeping things, and of fishes

(I Kings iv. 33); joined with his deep and penetrating discernment, and his wondrous acquaintance with the human heart, that "great deep," and troubled sea;" so powerfully affected her, that she could not conceal the astonishment and admiration of her soul.

We read that, "When the queen of Sheba heard of the fame Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel: and his ascent by which he went up into the house of the Lord; there was no more spirit in her. And she said to the king. It was a true report which I heard in my own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I have heard. Happy are thy men, and happy are these thy ser-

vants, which stand continually before thee, and hear thy wisdom. Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice." (2 Chron. ix.)

But great as was Solomon, the king of Israel, in all that glory which "the natural man" (1 Cor. ii. 14) can apprehend, and which, principally, raises him in his estimation; far greater, in the apprehension of those who have eyes anointed with heavenly eye salve (Rev. iii. 18) to see, and hearts touched by God (1 Sam. x. 26) to feel and to praise the "beauties of holiness" (2 Chron. xx. 21), was that inward and spiritual glory which, at the dedication of the temple, so conspicuously beamed forth from his soul, and manifested him to be, as "the king's daughter, all glorious within" (Ps. xiv. 13) and one upon whom "The Spirit of glory and of God rested." (1 Pet. iv. 14).

Until we have seen an end of all perfection (Ps. cxix. 96), until the dark stamp of death appears upon all beneath the sun, and "Vanity and vexation of spirit" (Eccles. ii. 26) are felt to be graven on everything that is not a good and perfect gift, which cometh down from above, from the Father of lights, with whom is no variableness, neither shadow of turning (Jas. i. 17), we can form no right estimate of the character of Solomon; we can form no excellency in his broken heart and contrite spirit; nor can believe that his soul-poverty, his mourning over the baseness of his heart, and his hungering and thirsting after righteousness, were far greater proofs that God was with him, and dwelt in him, than all his temporal prosperity and exaltation among men, his human wisdom, and his earthly pomp and pageantry. (Matt.

v. 3 etc.; Isaiah lvii. 15, and lxvi. 2).

Wedded to the things that perish in the using (Col. ii. 2), dwelling in the dust (Isaiah xxvi 19), and feeding upon ashes (Isaiah xlv 20), we naturally esteem those to be blessed whom God has cursed, and "call the proud happy;" because "they that work wickedness are set up; yea, they that tempt God are even delivered." (Malachi iii. 15).

But the "light of life" (John viii. 12) makes manifest things as they are in God's sight; and then it is often seen that "folly is set in great dignity, and the rich sit in a low place." Servants (ride) upon horses, and princes walk as servants, upon the earth." (Eccles. x. 6, 7).

In Solomon, as exhibited to us in our text, and in the whole of this chapter, we have a striking illustration of this truth: we behold a man of God, "rich in faith" (Jas. ii. 5), in a low place; and a prince with God (Genesis xxxii. 28) walking as a servant (Isaiah lxxv. 9) upon the earth.

The king of Israel is become a beggar. He before whom thousands bent the knee, and, rending the air with acclamations, shouted, "God save king Solomon" (1 Kings i. 39), stands before the altar, in the presence of all the congregation of Israel; and kneeling upon his knees, spreads forth his hands toward heaven, and breathes out the desires of his longing soul into the ears of him who delivers the needy when he cries, the poor also, and him that hath no helper (Ps. lxxii. 12).

Let us now attend to his prayer; and, comparing our feelings and desires with his, see if our hearts appear, in any sense, to be cast in the same mould with his, and our affection to be set upon the same blessings from God; for Solomon hath declared, that "as in water face answereth to face, so the heart of man to man" (Prov. xxvii. 19).

We will, then, enquire,

1. Unto whom did Solomon lift his heart, and in whom did his soul hope?

2. What was the nature of his prayer?

3. For what blessings did he entecede? and

5. How was his petition received?

1. True religion has been the same in all ages, whether in the days before or since the flood. In the time of the patriarchs, under the Mosaic dispensation, or "in these latter days," those who have served God "acceptably, with reverence and godly fear" (Heb. xii. 28), and have worshipped him in "spirit and in truth" (John iv. 23, 24), have known and adorned the same "Jehovah, Elohim of Israel, the only true God—like unto whom there is no God in the heaven, nor in the earth" (2 Chron. vi. 14). The same Three-one-God has been their fear and their dread (Isaiah viii. 13; 1 John v. 7; the same, and the only Saviour, (Acts iv. 12; Isaiah xlii. 11), their refuge and strength (Ps. xlii. 1; lxii. 1, 2), and the same blessed Spirit their teacher (Neh. ix. 20) and leader "into the land of uprightness" (Ps. cxliii. 10).

Solomon, therefore, being divinely taught (Isaiah liv. 13; John vi. 45), enlightened to see and to feel God's holiness and justice, his truth and faithfulness (Eccles. xii. 13, 14; Prov. xvi. 10, 11), and made to experience most poignantly his own sinfulness, vileness, and pollution (Prov. xx. 27; Eccles. 3, 18), knew and worshipped "the only true God," and was blessed with faith in his Son Jesus Christ, who was to be made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom. i 2, 3, 4).

Solomon's hope of salvation, like those of every feelingly lost and help-

less sinner that is "led by the Spirit," all centered in Jehovah the Saviour; and his views of that temple which he had erected, as a type of the human nature of Immanuel (John i. 14, ii. 19; 1 Tim. iii. 16), seem to have been clear and comprehensive, and to have filled his soul with amazement and gratitude.

Pleading with Jehovah to verify the word he had spoken unto David, which word contained the promise of the Saviour who was to be his Lord and his Son in one mysterious person (Ps. cx. 1; Matt. 42 to 45; 1 Chron. xvii. 11 to 14; Luke i. 31 to 33), we find him giving vent to the feelings of his heart and exclaiming, "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!" (2 Chron. vi. 18).

It is true that these words do not, at first, seem to allude to anything beyond Jehovah's dwelling between the cherubim on the mercy seat, in "the holy of holies;" but, was not Solomon's heart, in his near approach unto God, carried far beyond the shadowy representations of truth? Was he not favored with a sight of "the King in his beauty" (Isaiah xxxiii 17), and encouraged to hope in God's mercy, and to expect an answer to his petition, just as God's praying children do now, through the merit, and for the sake of the great shepherd of the sheep (Isaiah xl. 11, with John x. 11, and Heb. xiii. 20), "the man, the fellow of the Lord of hosts" (Zech. xiii. 7), "the child born, the son given; upon whose shoulder is the government; and whose name is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace?" (Isaiah ix. 6). True faith, since sin entered into the world, and death by sin (Rom. v. 12) has never been satisfied with anything but "substance" (Prov. viii. 21), and has drawn no consolation or hope of ac-

ceptance with God, from any other source than the promised seed (Gen. iii. 16), the divine "Word" that "was made flesh, and tabernacled among us; and whose glory was seen, 'the glory as of the only begotten of the Father, full of grace and truth.'" (John i. 14). Towards him, and not to any mere shadow, type, or emblem, are the hands of faith spread out, like Peter's when, sinking in the waves, he exclaimed, "Lord, save me" (Matt. xiv. 30); or, like Jonah, when he cried, "I am cast out of thy sight; yet will I look again toward thy holy temple" (Jonah ii. 4, 7).

"There is but one faith" (Eph. iv. 5) of the operation of God (Col. ii. 12), and to that faith has the Holy Ghost invariably demonstrated, that "the testimony of Jesus (whether contained in types, such as the temple, the mercy-seat, the altar, etc., in the writings of the prophets, or otherwise) is the spirit of prophecy" (Rev. xix. 10). The earthly temple, then, could have been regarded by Solomon, and by those who had the "faith of God's elect." (Tit. i. 1) as no more than "a figure for the time then present, in which men offered gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience" (Heb. ix. 9); for faith lays hold upon "God in Christ" (2 Cor. v. 19), "in whom," as the true temple, "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9), and to whom "give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts x. 43).

Let this suffice to shew the reason why Solomon speaks so particularly of spreading forth the hands in ("towards"—margin) the house that he had builded."

But there is another expression in the latter part of our text which, while it points out the object of Solomon's

prayer, and distinguishes Jehovah from all false and imaginary gods, opens a secret chamber in the soul of Solomon, and discovers the abasing views he must have had of himself as a sinner, before him who is of purer eyes than to behold iniquity (Hab. i. 13). "Thou only knowest he hearts of the children of men." This knowledge, which pertains to God alone, the Lord Jesus, as a Person in the blessed Trinity, ascribes to himself, and says, "All the churches shall know that I am he that searcheth the reins and hearts" (Rev. ii. 23).

But how did Solomon learn this solemn truth? How did he know anything of the Lord as the searcher of hearts? Did he learn it in theory only; or was it revealed to him by the "Spirit of truth," and wrought into his soul by way of experience? The latter surely was the case. The elect of God are taught in a supernatural way, that their faith may not stand in the wisdom of man, but in the power of God (1 Cor. ii. 5). Filled with every abomination as the heart of man is (Matt. xv. 19), he knows nothing thereof until God begins to search and to try him. Divine light, breaking into the chambers of imagery (Ezek. vii. 12), makes manifest the filth and pollution that dwell herein (Eph. v. 13). Then, no longer can the soul be regaled with the "sweet smell" of the perfumes of Satan, wherewith he cheers the heart of those whom he leads captive at his will. No longer can it "walk at ease with stretched forth neck and wanton eyes," intruding into things which it hath not seen, etc. (Col. ii. 18), "walking and mincing as it goes" (in affected modesty and prudence), and "making a tinkling with its feet" of false faith and profession; for when God searches the heart, he "smites with a scab the crown of the head" of human wisdom, and knowledge that puffeth up" (1 Cor. viii. 1), and discovers "the secret parts" (the nakedness and shame of the soul,

which before were carefully concealed; and thus are the words of Isaiah fulfilled, "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head bands, and the tablets, and the ear rings, the rings, and nose-jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty" (Isaiah iii. 16-24).

This work of searching and stripping the soul changes a man's 'scent' (Jer. xlviii. 11), makes him wander (so that he feels to need a divine guide), empties his vessels, breaks his bottles (of self-onceit, fancied wisdom, strength, and goodness), and makes him ashamed of his false confidence. (Jed. xlviii. 12, 13). Plunged into the ditch till his own clothes abhor him (Job. ix. 34; unable to resist the conviction of his vileness, which, in God's light, is so continually set before him; his presumption and hypocrisy, his secret sins, his rebellion, and enmity against God and his truth, being dragged out of their lurking places, and wounding him to the quick, he sees himself with other eyes and in a new light: and no longer regards men and things as they appear to be, but as he feels they are. The more he is searched himself, the more keen is his discernment of others; and the more suspicious he grows of his own heart, the less inclined is he to put confidence in the hearts of men. A man who is being "searched with candles" (Zeph. i. 12) is too bright a light to be welcome in the charnal-

houses of such professors of truth as are guests of "the strange woman," whose "lips drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell. Lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them" (Prov. v. 3-6). The tried are not fit society for those who are "at ease in Zion." (Amos vi. 1). Those whose hearts are searched, are hated by those whose secret chambers are still kept close and secure, under the bolts, the bars, and the seal of death; and those who feel themselves to be "wretched, and miserable, and poor, and blind, and naked," can have no union with such as say, "I am rich, and increased in goods, and have need of nothing," (Rev. iii. 17).

2. But let us pass on to enquire what was the nature of Solomon's prayer.

As there are but two kinds of people in the world—the blessed and the cursed (Ps. xxxvii; Matt. xxv. 34, 41), the elect and the reprobate (1 Pet. i. 2; 1 Thess. v. 9; 2 Thess. ii. 13; Rom. ix. 11-24); so are there but two kinds of prayer—that which is 'the delight' of the Lord (Prov. xv. 8) and that which he abominates (Isa. i. 11-15); that which is the work of the flesh, or inspired by Satan, the spirit that now worketh in the children of disobedience (Eph. ii. 2). The living children of God, the caul of whose heart is reat (Hos. xiii. 8), feel that they have two distinct and opposite principles in them—the flesh and the spirit (Gal. v. 17; Rom. vii. 22-25); and two distinct kinds of religion—"that which is born of the flesh," and "that which is born of the Spirit" (John iii. 6). Thus they find in them two kinds of prayer; and, being taught to "approve things that are excellent" (Phil. i. 10), they are, at times, enabled clearly to discern the difference that exists between them. Of

the prayer of formality and self-righteousness (Luke xviii. 11, 12); of false zeal, or zeal that is not according to knowledge (Rom. x. 2; Luke ix. 54); of hypocrisy (Isa. lviii. 2, 4; Matt. xv. 8); of ambition (Matt. xx. 21); of self-pity and rebellion (1 Kings xix. 4); of pride, ostentation, and love of human applause (Matt. vi. 5); of fleshly appetite (Ps. lxxviii. 19; Jas. iv. 3); and of natural terror (Hos. vii. 14) they are, to their sorrow, not ignorant; but when made honest to their own souls to judge and condemn themselves (1 Cor. xi. 31), they are compelled to lift up their voice against all labour of the flesh (Ezek. xliv. 18; 1 Tim. iv. 8), the "talk of the lips," which "tendeth to penury" (Prov. xiv. 23), and the empty forms of men, which, in mimicry, or in despite of the ble it, the only author of real prayer, are imposed upon multitudes who are deceived thereby, and think they are pleasing God, or doing him service, when they are flattering him with their mouths, lying unto him with their tongues (Ps. lxxviii. 36), despising him in their hearts, and thinking him to be altogether such an one as themselves (Ps. l. 21). Numbers are there whose religion is all contained in their "Book of common prayer," and whose fear towards God is taught by the precept of men (Isa. xxix. 13). These are "poor, and foolish, and know not the way of the Lord, nor the judgment of their God" (Jer. v. 4).

A form of prayer is but mockery; yet this is known feelingly, by those only who are of a sorrowful spirit, like Hannah, and who pray in their hearts (1 Sam. i. 13); who have heart sickness, like Artaxerxes' cup-bearer (Neh. ii. 2); and a needy soul, like the Psalmist, when he cried, "Lord, all my desire is before thee; and my groaning is not hid from thee" (Ps. xxxviii).

What would either of these gracious characters have done with a prayer

book? Could they possibly have made the current of their desires to run in the channel cut out by man's wisdom and invention? Would they not have felt it to be a mockery to utter words expressive, for the most part, of feelings very different from those that they then possessed? Men untaught of God, who put not their mouths in the dust, if so be there may be hope (Lam. iii. 29), who are never in the "wine press" that is in the vineyard of God (Matt. xxi. 33), and have only imaginary wants, and burdens that oppress them no more than the weight of the ink oppresses the paper of the Book of common prayer, may be content with imaginary prayer, and be able to follow, press a groan or a sigh, ascending out of the depth of his soul, where faith and love are working, and labouring (1 Thess. i. 3) hard, under the weight of unbelief, carnal enmity, fear, hard thoughts of God, his truth, and ways; and a mind conceiving, and bringing forth blasphemies within, which tear and torment the soul, set in defiance all forms and all lip service, and mock every human effort to allay the tempest, or to abate its fury by means of those things which men, while unplagued, and not tossed with tempests (Isaiah liv. 11) think to be prevailing; but which, in the hour of soul trouble, are proved to be worthless, and of no more efficacy when the mighty deep utters its voice, and lifts up its hands on high, than a paper anchor and a gossamer cable.

It is only in deep waters of spiritual trouble that we can learn what we are, what we have, and what we have not. It is there that the garment woven of the spider's web (Isaiah lix. 5, 6) is destroyed; there that the rotten reeds of false religion give way; there that we learn our own helplessness and ignorance; and there that we discern the difference between that which is born

of the flesh, and that which is born of the Spirit.

It is written—"I believed, and therefore have I spoken." I also have believed in, and have felt, the vanity and unscriptural character of all forms of prayer, and therefore speak, and contend for that prayer which is inspired of God, and which is the work of the Lord the Spirit, who maketh intercession for the saints with groanings that cannot be uttered (Rom. viii. 26).

In the word of the God of truth, do we ever find acceptable prayer described as the work of the creature? Do we ever find it spoken of as other than a gift poured upon the house of David and the inhabitants of Jerusalem (Zech. xii. 10), for whose sin and uncleanness the fountain is opened? Zech. xiii. 1). Is not the testimony of God, and the experience of his saints, the poor and needy, who are living witnesses to what the Holy Ghost attests (Isa. xliii. 19; Heb. x. 15), far greater than that of worldly-wise preachers, Reverends, Right-Reverends, and ungodly communicants, who plainly worship "the God of this world" (Eph. ii. 2), and "receive honor one of another, but seek not the honor that cometh from God;" and, consequently, cannot believe, spiritually, as Immanuel himself has affirmed? (John v. 44).

Not in the lofty aisles, the bishop's throne, the velvet-lined pew, or richly carved reading desk of the stately cathedral; not where the gilded and illuminated prayer book, the soft and easy kneeling stool, and elbow rests, are eagerly sought for; not where the hollow-hearted priest, whose mind is with the hounds, or at the card table, or wrapped up in formality, doles out, with mock solemnity, and deep-toned voice, his vain repetitions; not where unhumiliated worldlings taught to thank themselves "members of Christ, children of God, and inheritors of the kingdom of heaven," repeat, with their

lips, "Have mercy upon us, miserable sinners," but, in their hearts, feel no real humility before God, nor find "the burden of their sins," and the remembrance of them," to be "intolerable;" not where the Pharisee, swelled and bloated with pride and self-gratulation, emits the stench of "the broth of abominable things that is in his vessel" (Isa. lxi. 4), and, with bold presumption and daring impudence, stands and prays thus with himself, "Lord, I thank thee I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke xviii. 11, 12); not where the sluggish brain is racked, and the memory taxed for thoughts and words; or where the mechanical preacher, or automaton member of the high Calvinist church, with his set phrases, and lifeless petitions, makes empty the soul of the hungry, and causes the drink of thirsty to fail (Isa. xxxii. 6); nor where the lively imagination aids the glib tongue to roll out sweet oily words which enchant the speaker, work upon the carnal passions of the hearers, and intoxicate with delight the admirers of the sounding brass and the tinkling cymbal (1 Cor. xiii. 1). Not there is God's temple to be seen; not there can be found the intercession of the Holy Ghost. But, where "men groan out of the city, and the soul of the wounded crieth out" (Job xxiv. 12); where the "pelican of the wilderness, the owl of the desert, and the sparrow alone upon the house-top," are found; where the sigh of the needy (Ps. xii. 5), the groaning of the prisoner (Ps. cii. 20), the voice of the mourner (Matt. v. 4), and the desires of those that fear God, spring from the heart; and the humble and contrite of spirit (Isa. lvii. 15; Isa. lxvi. 2) seek his face, and beg in sincerity, whether with words or without words, for what he has taught them their need of, leaning upon the Lord

Jesu, and pleading his merits only for acceptance—there dwells the High and Holy One (Isa. lvii. 15); there is "the temple of the Holy Ghost;" and from thence come the pillars of smoke perfumed with myrrh and frankincense, and all powders of the merchant (Cant. iii. 6). "Unto this man, saith Jehovah, will I look, that is poor, and of a contrite spirit, and that trembleth at my word" (Isa. lxvi. 2).

606 Saunders Street,

Raleigh, N. C., Nov. 16, 1903.

Dear Brother Gold:—I enclose a letter written us in our distress, by sister Becca Young, which was so good to me that I desired to send it to you, that others also may reap of its benefit.

And I desire, too, to thank those of the brethren and friends who have had a mind to assist us in our sore trial.

Your little sister in hope.

ELVIRA A. LOWRY.

Cary, N. C., Sept. 15, 1903.

Mrs. Elvira A. Lowry,

Raleigh, N. C.

Dear Sister in Hope of Eternal Life:—You all have been on my mind almost constantly since I heard of your property being burned. I feel constrained to write you a few lines in sympathy and love.

Dear sister, I can't tell you how I felt when papa told me, but I am so glad none of you were burned. It is bad indeed, but it could have been so much worse. I feel sure the Lord will provide, and your needs will be supplied. The Lord has promised to be with his people in the sixth trouble and not forsake them in the seventh. He feeds the sparrows and clothes the lilies; not one falleth to the ground. He knoweth it. The lilies bloom and fade in a day.

I do not doubt, but you have felt that all these things are against you. Think of Job, and the many tidings that came to him in one day, and how he was af-

terwards afflicted; yet the Lord provides for him. The earth is the Lord's and the fullness thereof. He rules in the armies of heaven, and among the inhabitants of the earth. Who can say unto Him, why or what doest thou? What is man that he should reply against God? Surely He works in a mysterious way his wonders to perform.

"His purposes will ripen fast,

Unfolding every hour;

The bud may have a bitter taste,

But sweet will be the flower."

I would have been glad to have been at our last meeting—so glad you cast in your letter with us.

Brother Monk and sister Ann enjoyed their visit with you all.

Dear sister, I felt that I must write you a little. We are commanded not to quench the spirit. May the God of Heaven have mercy and bless us with such things as He sees we need. May He give us hearts to praise and thank Him for His goodness.

Your unworthy, but I hope, loving sister, in hope of eternal life.

REBECCA J. YOUNG.

THE STRAIT GATE AND THE NARROW WAY.

"Enter ye in at the strait gate: for wide is he gate and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the way, which leadeth unto life: and few there be that find it." Mat. 7, 13, 14.

This word has been in my heart this morning and I have thought how different it would be with me if the word was "straight" instead of "strait" as it now is. My life has been so crooked and so full of wanderings that the word "straight" would leave me entirely out, but as this way has been beset with so many difficulties to me that the word "strait" just puts its arms around me and fully embraces me. How

good is the word of the Lord in our hearts!

The Jews had a very broad way of justification consisting of divers washings and offerings and observing of days and vows, but all this only lead to death. The Arminian world have invented many such ways and they all are in this same Broadway. Sometimes we, who have been taught to know the truth, fall into this Broadway (for we are yet in the flesh), and we always find the end thereof to be the ways of death. Thus we know by every day experience what is the end of our works. They are as so many faggots piled around us to augment the fire which will devour this adversary.

Jesus is the strait gate, the narrow way and whosoever enters by Him shall go in and out and find pasture. All the things contained in the law and the prophets are embodied in Christ Jesus, and He is the true way, the truth, and the life.

All the things contained in the law and the prophets could not and cannot give life and peace, they could not make the comers thereunto perfect, but the bringing in of the better hope did. This is Jesus, the Mediator of the New Covenant. All the other things testify of Him and center in Him and are perfectly fulfilled in Him and by Him. The law with all its workings is not near so large as Jesus, the least in the kingdom of Heaven, who is given to be head over all things to the church.

His life was a crucifixion, a perfect sacrifice. Pretty hard life and death, but all this He must pass through. This is the strait gate wherein is formed life and peace. All other ways are the Broadway and the ways of misery and death. Our dear Lord trod this narrow way, entered by this strait gate, and all who come to Him, who follow Him must come the same way.

Crucifixion is a hard death. To be killed to the world and the world to

us: to be made willing to endure all things for Christ's sake; to endure hardness as good soldiers, always ready to come up to the help of the Lord. This is the fruit of crucifixion. To be crucified with Christ and to live by Him to the praise of His glorious grace wherein He hath made us accepted in the beloved. One who is experiencing this can say truly that I am dead to the world and the world is dead to me. This humbles the flesh and mortifies our carnal nature, but it brings us to the chief object of our life, to bring forth the royal diadem and crown Jesus Lord of all.

This gate is so strait that no one will ever choose to enter thereby.

When we come to consider it it reaches from the depths of suffering in Gethsemane to the glory of the transfiguration on the summit of the holy mount. Thus it is all in Christ Jesus, not one jot or little of it is in us to be performed by us as a condition by which we are to walk in this narrow way.

This way was then and is now to do the will of the Father. This Jesus did in a perfect way and this He works in us to do by His Spirit in our hearts. He is the Holy Comforter sent down from Heaven to guide us that we speak nothing but the things found in this way. He has not left us to go or not go as our minds may dictate to us but He is our leader and He guides us. He putteth forth His own sheep and goeth before them and they follow Him. He is not a driver as one using a firebrand, but a leader as one who goes before and makes the way sure to all the sheep.

This way is narrow, it does not embrace one single condition to be performed by us, but just such things as have been fully complied with by our dear Lord and that He now works in us. "He hath wrought all our works in us." He worketh in us both to will

and to do of His own good pleasure. We cast all our care on Him who careth for us. This cannot be done in the flesh nor by the flesh, therefore all this must be crucified with the affections and lust. This is indeed a strait gate, but it is the only entrance to life and it fully openeth in this narrow way wherein none can walk, but those who have been thus circumcized in heart.

To walk in the broad way and through the wide gate one enters without difficulty and is not in trouble as other men, but spreads himself as a green bay tree. Thus was the pharisee when he went up in the temple and prayed with himself. He knew nothing of the difficulties of the children of the Lord. The publican had it in his heart and it was ever before his eyes which caused him to smite on his breast and cry, "God, be merciful unto me a sinner." What a strait he was in and yet he was in the gate to the narrow way of life and place.

I mourn because of my own iniquity and groan, being burdened therewith. I hunger for the perfections of Jesus, of which I trust I have eaten some crumbs. I want to be just like Him, and how am I straitened till it be accomplished!

What I have written I have written. The Lord bless it to the comfort of those who are straitened like me and who may read it.

In hope and deep afflictions,

L. H. HARDY.

THE WITNESS OF THE SPIRIT.

Rom. 8:16.

"The Spirit Itself Beareth Witness With Our Spirit, That We Are the Children of God."

How often I have read this and wondered if it were true in my case. Has there been any witnessing of the Spirit with any spirit in me that I am a child of God? If so, when, and where, and how? It has been many a time a

source of anxious questioning within me, and of perplexity rather than comfort. But there is now something brought to my view in the few verses following the text, which shows me what is this testimony of the Spirit. "And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him that we may be also glorified together."

Here is the key note: suffering with Christ. That means suffering on account of sin. It was for sin that Christ suffered, and if we suffer with Him it must be on account of a sense of sin and depravity. This is to "know Him and the fellowship of his sufferings. That sin on account of which we suffer in the flesh is one which Christ bore and for which he suffered in the flesh. Without divine life we could not mourn for our sins. "Blessed are they that mourn." If we mourn and are sorry before God for our sins it is an evidence that Christ died for them.

The sorrow of Jesus even unto death on account of our sins laid upon him, is the testimony that the Spirit brings; taking of the things of Jesus and showing them unto us. This testimony concerning Jesus' suffering, and so the witnessing is mutual, "Our spirit" is that which is implanted in us, or manifested, by the new birth. "That which is born of the Spirit is spirit." This divine life in us, this spirit which is born of the Spirit, is the new creature. It is "our spirit." By virtue of this new spirit or life of Christ within us we are new creatures in Christ. It is by this spirit within us that we are rendered capable of hating sin as God hates it, and of suffering on account of it. And no worldly suffering, no physical or mental pain and affliction can be compared to this suffering on account of sin.

This is the principal witnessing of the Spirit with our spirit that we are the children of God. Heart cries are

even more striking evidences of life in the soul than laughing. Jesus was a man of sorrows and acquainted with grief. He never rejoiced in the flesh; and for his real people there is no true rejoicing in the flesh, though they can sometimes rejoice in the Spirit. This is an evidence that we are Christ's. He said by the mouth of Jeremiah, "I am the man that hath seen affliction by the rod of his wrath;" and again, "Who hath sorrow like my sorrow?" When we have a measure of that same sorrow, in that same degree we are near to him.

The apostle follows this line of thought in the following verses: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. The suffering is necessary to give assurance of the relationship as children of God. Without it none can be recognized as children. It is not suffering of a worldly kind, but suffering because of sin in the flesh. We are joint heirs with Christ, and the suffering is a part of the joint inheritance. But how "light and but for a moment" it appears when compared with "the eternal weight of glory" that shall follow. This glory is not to be revealed to us, but in us. It is not a glory that can be seen by the natural eye, nor comprehended by the natural mind. It is among the things which are not seen, and we look at it by the eye of faith. Cor. 4:17, 18. That glory shall be revealed in us when Jesus, who has made an end of sin, and abolished death, shall appear the second time without sin unto salvation, and when we shall appear with Him in glory.

This is what the earnest expectation of the creature is waiting for, that is "the manifestation of the Sons of God."

While in the flesh, in which dwells no good thing, subject to temptations, surrounded with cares and oppressed

with sorrows, our sonship to God is not made manifest, and we are often tempted by Satan with the doubt he expressed, to the dear Saviour, "If thou be the Son of God!" But this creature, the one who is "created in Christ Jesus unto good works," the one of whom it is said, "If any man be in Christ he is a new creature," "was made subject to vanity," the vanity and sinfulness of the flesh, "not willingly, but by reason of him who hath subjected the same in hope." It was God's purpose that his people should be thus manifested in the flesh, chosen in the furnace of affliction. It was his purpose that the new creature, the life of Christ in the vessel of mercy, should so be subject to vanity as to bring into manifestation its inflexible opposition to all sin. "Not willingly." That Spirit of Christ is eternally opposed to all vanity, and struggles and strives against it, so that "the flesh lusts against the Spirit, and the Spirit against the flesh;" and this warfare will continue until the change shall come, and "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

"For we know that the whole creation (the whole spiritual creation) groaneth and travaileth in pain together until now." In this all the people of God from the beginning of the world until now are in fellowship. All who have divine life suffer and travail in pain on account of the depravity of the flesh. The flesh is to them "a bondage of corruption," from which they long to be delivered. The deliverance will be, not in the annihilation of the flesh, but in the mysterious change that shall come up on it through the working of Jesus "whereby he is able to subdue even all things unto himself." Adam and Eve felt that pain on account of sin when they hid themselves, and when they were driven from the

garden. Noah felt it when the terrible flood that drowned all flesh was raging around and beneath the ark, even while it was lifting himself and his family above its own destroying power. He felt it also when his sin exposed him to shame, and when his own son deserved and received his curse. Job felt the pain of a sinful nature, and groaned and labored long under the afflictive burden, and told his story of suffering and self abhorrence in words that find an answer in the heart of all the people of God through all time, and so David and Izaah and Jeremiah and Daniel, and all the holy men of old, have spoken of the painful sense of sin and corruption that they felt in themselves when the Lord appeared unto them, and we see how they all travailed and labored in their unwilling subjection to the vanity of a sinful and depraved nature, which was indeed to their spirits a "bondage of corruption."

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit., the redemption of our body." Not even the apostles, nor the holy brethren, "called to be saints," to whom they wrote, were exempt from this groaning in pain, not on account of injuries from wicked men, not because of external troubles and afflictions, but within themselves. And here, all the way through, the Spirit is witnessing with their spirits that this kind of suffering, this kind of inward pain and groaning, is characteristic only of the children of God.

But all these are waiting for and earnestly expecting something, and that is the manifestation of the Sons of God; the "deliverance from the bondage of corruption into the glorious liberty of the children of God;" "the adoption, to-wit, the redemption of our body." It is the hope of this that saves us from being swallowed up by

sorrow and suffering; saves us from the terrors of sin and death; saves us from the corruption of the flesh, and from being overwhelmed by sin. "For we are saved by hope."

The redemption of our body will be in the resurrection. Then is when the creature shall be delivered from the bondage; when "corruption shall put on in corruption." Then will the adoption have fulfilled its purpose. Adoption gives no vital relationship. An adopted son is not a real son. But the adoption gives a right to the inheritance of sons. And in this case the inheritance is sonship. Jesus inherited the name, Son of God, when he arose from the dead. He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom 1:4. "Being so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, thou art My Son, this day have I begotten thee?" Heb. 1:4, 5. When the adoption is completed we shall enter up on the inheritance, which is, Sons of God. We are joint heirs with Christ, and this is the inheritance. As he received that name, Son of God, by inheritance, in the resurrection from the dead, so shall we. Then shall we have the adoption, that is, the fulfillment of the purpose of adoption, which is the redemption of our body from corruption. Then shall we be, as Jesus said of those who shall be counted worthy to obtain that world and the resurrection of the dead: "They are the children of God, being the children of the resurrection." And John says, "Now are we sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him: for we shall see him as he is."

We do not see in ourselves now what we desire, but we expect it and desire it, and that is hope. If we saw our-

selves to be what we desire to be, then we could not hope for it. "For, what a man seeth why doth he yet hope for? But if we hope for that we see not, then we do with patience wait for it."

Also the apostle goes on to tell us of the witnessing of the Spirit with our spirit that we are the children of God. In the matter of prayer "The Spirit also helpeth our infirmities." Every living soul feels his infirmities from day to day. And these infirmities are manifested in regard to the matter of praying. We know not what we should pray for as we ought. "We would not dare take it into our own hands to tell the Lord what to do for us. Nor can we express our desires, so sinful and vile do we feel and so perplexed. But there is a groaning within, and we cannot utter that groaning in words.

Also the apostle goes on to tell us of the witnessing of the Spirit with our spirit that we are the children of God, in the matter of prayer. "The Spirit also helpeth our infirmities." Every living soul feels his infirmities from day to day. And these infirmities are manifested in regard to the matter of praying. "We know not what we should pray for as we ought."

But it means pains and a longing for deliverance. Now the apostle tells us that this groaning is the intercession of the Spirit within us. But as we may wonder how the Lord can know our wants if we cannot utter them, he tells us that "He who searcheth the heart knoweth what is the mind of the Spirit." Then it is the Spirit that has made us feel pain and sorrow on account of sin! And it is the Spirit that has made us long for deliverance from sin and corruption. And it is the mind of the Spirit instead of our own natural mind, wherein are all these pains, and wants, and groanings which cannot be uttered. Yes, and all of this groaning and intercession within us is according to the will of God.

Truly the Spirit witnesseth with our spirit that we are the children of God.

SILAS H. DURAND.

Southampton, Pa., Nov. 14, 1903.

A TOUR.

I had the pleasure of attending the 28th annual session of our little association, the Little Hope, which convened with Mt. Olive church, Perry county, Ala., on Friday before the second Sunday in September. We had a pleasant and harmonious session. Elders J. M. Carver and J. C. Nabers, of the Hope-well Association were with us to our comfort and consolation. On Monday after second Sunday in September I boarded a train on the M. & O. R. R. for North Carolina. I went there at the urgent solicitation of Elder J. F. Adams and others of that state. While there I attended the Seven Mile, Little River and Kehukee Associations, and visited the following churches: Black River, in the town of Dunn, Hornet, Reedy Prong, Hickory Grove, Bethsaida, Hannah's Creek, Behoboth, Clayton church, Salem, Healthy Plains, Sandy Grove, Fellowship, Middle Creek, Willow Springs, Sandy Grove, New Hope, Bethel, Raleigh church, in the city, and the church in the city of Durham. These churches are located in the counties of Johnston, Samson, Wilson, Nash, Harnett, Wake and Durham.

I met the following elders of North Carolina: J. T. Coats, W. G. Turner, C. C. Brown, L. P. Adams, B. Wood, Josiah Eldridge, U. J. Westbrook, W. B. Williams, J. W. Strickland, Allen Whitfield, Thomas Bell of South Carolina, P. D. Gold, editor of Zion's Landmark; J. W. Gardener, J. A. Burch, J. A. T. Jones, Isaac Jones, J. H. Johnson, J. F. Farmer, G. W. Boswell, T. C. Hart, J. T. Rowe, of Maryland; A. J. Moore, J. J. Hall, J. E. Adams, Sylvester Harrell, editor of Gospel Messenger,

James H. Latham, M. T. Lawrence, Charles Meads, G. D. Roberson, J. N. Rogerson, W. F. Staton, W. B. Strickland, S. D. Mizell, M. D. Willford, J. K. Booton, of Virginia; W. A. Simpkins and E. E. Lundy.

It was estimated that there were about 2,000 people in attendance at the Seven Mile Association, from 8,000 to 10,000 at the Little River, and about 2,000 at the Kehukee, which was held entirely in the week days, else doubtless more people would have attended. At the Little River Association I met H. E. Satterfield, a dental doctor, who is just beginning to speak in the name of the Lord. He is 32 years of age, stands 6 feet 4 inches high and tips the scales at 282 pounds. Here also and at the Kehukee Association I met H. C. Booker, now in his 84th year of age, who moves about with the ease and the vigor of a much younger man, and is a leader in singing. He tried hard to learn to sing when he was a young man, but said he could not strike a tune, and that there was no more music in his singing than there was in a man calling hogs, until, when 19 years of age, he was attempting to cross a branch and fell into it, and when he rose out of it he arose singing, "How tedious and tasteless the house, when Jesus no longer I see." From that time onward he could sing melodiously.

I found our people in the Old North State a unit on the great principles of salvation by grace, and in the sufficiency of the holy scriptures in all matters of faith and practice, and am glad to say that they are not divided into factions among themselves over hurtful and vain issues as our people are in some states. It was often with emotions of joy that I met our people out there, and especially the old Kehukee association, which is the oldest Primitive Baptist Association in the United States. It was organized in 1765, before the revolutionary war,

and the session which I attended was the 138th annual session. I feel that the dear Lord has been very kind to me in permitting me to meet with his people in those distant parts and giving me sweet fellowship with them. I shall cherish as one of the dearest memories of my life my trip among them and their kindness in word and deed to me. I should have stated ere this that I was accompanied all along by our highly esteemed brother in Christ, Elder J. E. Adams, of North Carolina, who is a faithful minister of Christ, and is highly esteemed by our people generally, and especially where he is best known, I left North Carolina on Tuesday, the 13th day of October, and returned to my own state, Elder Adams accompanying me. We attended the Hopewell association, which convened with Union church, Fayette county, near K. C. M. & B. R. R., on Friday before third Sunday in October. There we met the following elders: J. T. Blanchard, A. J. McWhirter, Lytle Burns, J. M. Carver, William Dorris, P. J. Powell, M. L. Vanderver, ——— York, H. Barton, W. R. Brown, J. W. Brock, C. H. Davis, G. W. Berry, A. J. Egger, S. J. Norris, G. R. Trawick, D. T. Moore and J. D. Sorrels. They had a most pleasant session, and the many tears of joy that were shed on the ground when they first met on Friday morning was a token of such a session. After the association Elder Adams and I visited Hopewell, Nazareth and Pleasant Ridge churches located in the counties of Fayette and Tuscaloosa. At Pleasant Ridge church, which has our highly esteemed brother D. T. Moore, for her pastor, we met a dear sister, Mrs. S. E. J. Reese, who walked thirteen miles to be at the meeting and it is common for her to walk ten miles. "O. woman: great is thy faith."

G. W. STEWART.

Cramer, Ala., Oct. 27, 1903.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.
P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 3

WILSON, N. C., DEC. 15, 1903.

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EDITORIAL.

THE PERFECT LAW OF THE LORD.

Brother G. W. Mewborn requests my view of 'Psa. 19:7, "The law of the Lord is perfect, converting the soul."

The law that was given to Adam proved man's weak, sinful, finite nature, for by it is the knowledge of sin. In the hand of Moses the law is weak through the flesh, for by it man is unable to obtain any good thing, and is also unable to avert any evil thing. For by the law is the sentence of death. They that are under the law are under its curse. For cursed is every one that continueth not in all things written in the book of the law to do them. Moses could not lead a single Israelite, much less an Egyptian or the uncircumcised, into the land of promise, nor even enter there himself. The law was weak through flesh, because the carnal nature of man is not subject to the holy law of God, neither indeed can be.

But in the hand of Jesus the law of the Lord is perfect, converting the soul. For what the law could not do in that it was weak through flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the

flesh. The law of God was in the heart of Jesus—not merely written on tables of stone—but in the heart of Jesus. He delighted to fulfill the law, and is become the end of the law for righteousness to every one that believeth. In the hand of Jesus the law of the Lord is glorious, converting the soul. So that the operation of this law of the spirit of life in Christ Jesus makes him free from the law of sin and death. The law is fulfilled in him who walks after the Spirit. It is not the law of sin and death in Adam, nor that by which is the knowledge of sin in the hand of Moses, but in the holy obedience of Jesus it is the law of the spirit of life. Christ quickens the dead, and puts his fear in their hearts so they hate evil. Of the fulness of Jesus have all we received and grace for grace, for Jesus is full of grace and truth.

Christ is our life, and we live by the faith of him.

By the soul is often meant the individual—Adam became a living soul—there were eight souls in the ark—So many souls went down to Egypt. You hath he quickened who who were dead in trespasses and in sins. When one is born again it is the man that is born again. Its direct power is manifested in the spirit and soul. The eyes of our understanding are enlightened. We are renewed in the spirit of our mind.

The law of the Lord never fails to convert the soul, or teach man and bring him into obedience to the law of faith, and accomplish in him that which is well pleasing through Jesus Christ in whom is all dominion and power. For he is glorified in these trees of his own planting. The Lord is our law-giver, our judge and our king, who will save us, and we are under that blessed law of love to Christ. The end of the law is charity out of a pure heart, a good conscience, and faith unfeigned. Behold how good and how pleasant it is for brethren to dwell together in uni-

ty. This is the law of the Lord, the law of love. The power of this is such it can never be defeated. As the heavens declare God's glory, as the sun shines at God's pleasure, and nothing can direct, change, check, hinder, alter, control or disturb his course; so the law of the Lord never fails to convert the soul, or to reach and control for the accomplishment of God's will.

When or wherein has any power of earth affected the course or shining of the sun, or directed his going, or dimmed his light or heat. As a strong man he rejoices to run a race. So the law of the Lord is perfect nor does it ever fail of doing the will and purpose of the Lord. Jesus the sun of righteousness, has all power, both in heaven and in earth—power over all flesh to give eternal life to as many as the Father hath given him.

P. D. G.

TWO WAYS OF TALKING.

I have lately heard some men offering their prayers, and they said that the Lord has all power; but when they talked to men they ascribed great power to men, as much as saying the Lord God has done all he can do, and now it is left with men to determine all the matter—that man must take the first step.

This is like the world that flatters men to their faces when they desire favors, but when behind their backs they slander them, or speak reproachfully about them. What is called society is full of flattery in each others' presence, but as soon as they are absent a very different spirit seems to control them.

Why should not we always speak the same way in the absence of people that we do in their presence? Are we not as helpless when not praying to God as when we are calling on his name? There is never any time when we have any strength of our own. Without Christ we can do nothing. Why

should we not tell the truth at all times and before all people? Do we think that God is not everywhere present, and is as much present when we are not praying as when we are praying. When we speak to men should we not speak the truth as much as when we pray? Can we flatter the Lord? What is it to draw nigh unto him with the lips when the heart is far from him?

The people that most truly feel and own the sovereignty of God at all times are the people of the best character of any class of men that have ever lived, or that ever will live; because they feel and know more of the truth than any other class of men. They dwell in the presence of God, that is they are conscious of his presence, and conscious that they cannot do anything good without his spirit; and they are therefore the most dependent on him, or walk by faith, and what they do is righteous. Hence they are the greatest people on earth.

They do not talk two ways. They do not pray one way and talk another way. Their speech is not yea and nay. They do not hold two or more doctrines. It is not where are you: but it is what are you? It is not what I appear to be, but what am I? The revelation of Jesus Christ in me gives me the pure language of Canaan, and hence my speech is seasoned with salt, and the language is one. What a wonderful unity there is in the Lord's people? For the life of Jesus is their life. There is one head and one body, and they speak one and the same things in Christ Jesus, it matters not what country they are in. They shall be all taught of God and great shall be their peace.

P. D. G.

THE RESURRECTION LIFE.

The present life is one under the cloud and in the sea—a life of sin, sorrow, darkness, losses and death, a vexatious life to such as seek better things than this world affords.

The resurrection life is hid from worldly knowledge and worldly wisdom. It doth not yet appear what we shall be. The resurrection though is in those whom God has quickened from the dead. They have the evidence of the resurrection—the faith of Jesus.

Do you ever commune with the Lord who is risen? Have you ever received tokens of the Lord's approbation? Has he appeared to you and given you blessed assurance of hope in him?

What wonderful society and association the believer in Jesus enjoys. What royalty and glory environ him. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." What son of Adam ever had such company, such glory. There is none save those born of God that have such companionship and thus commune with the spirits of just men made perfect. Those born from above are the only ones that understand the scriptures, and that love the things of God, and have the witness of the resurrection life in them. To them the witness of heavenly things is comforting and glorious: for such are dead, and their life is hid with Christ in God; hence they set their affection on things above.

P. D. G.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. 5:19.

Here a great, far-reaching principle is declared, the principle by which many are made sinners, and shall be made righteous. By the one offences of the one death has already passed upon all his offspring, whether they are born or not, for in this one offence of one all have have sinned. Thus we see the unity or oneness of Adam and all his offspring. His life is theirs, his standing is theirs, and in his fall they also fell. This is the underlying principle of judgment. They inherit what he had, for they are in his image. This is the background of the wonderful way of justifying ungodly sinners that believe in Jesus. They are one with believe in Jesus. They are made one with him. By the obedience of one shall dient act of Adam made himself a sinner, and all his offspring sinners by virtue of the relationship. So Jesus is the second Adam, the quickening spirit, the Lord from heaven, found in fashion as a man; and forasmuch as the children are partakers of flesh and blood he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver them that through fear of death were all their lifetime subject to bondage. Also by the obedience of one shall many be made righteous. This is the most precious doctrine to me that I ever heard. It is God who has made Christ our wisdom, righteousness, sanctification and redemption. For we are complete in him, and this is by the will or purpose of God accomplished through the obedience of Christ unto death and his resurrection.

We show and prove that by nature we are sinners in following Adam. So those born of God show that they have the sentence of death in themselves, not

to trust in themselves, but to trust in God who raises the dead. The power of the crucified and risen Jesus is in his people. For they receive abundance of grace and the gift of righteousness, and hence reign in life by one, even Jesus Christ. For as sin reigned unto death by one, even so might grace reign through righteousness unto eternal life by one even Jesus.

How solid, rich and glorious is this doctrine. Where sin abounded grace did much more abound, and it abounded in due time—in God's time—the best time. What then shall we say to these things? If God be for us who can be against us? It is God that justifieth. It is Christ that died, yea rather that is risen.

P. D. G.

END OF YEAR.

This number closes the year 1903 in the issue of Zion's Landmark. We speak much of time, yet we control no time, hasten none, hinder none, do not make one hair white or black, and cannot assure ourselves that to-morrow is ours. Our times are in the hand of him who knows what should be done. There is no future with him—no uncertainty, no guessing. With us there is constant uncertainty, for we know not what a day or an hour will bring forth.

The past year has its history unknown to us until unfolded. Many have been its sorrows and its bereavements, and many memories, some pleasant and some unpleasant linger.

God requires that which is past. Nothing is lost or forgotten by him. What he doeth is forever. Sin is done away, made an end of, in Christ Jesus. Therefore their sins and iniquities will be remember no more forever. Because Jesus has made an end of sin, therefore sin shall have no more dominion.

P. D. G.

AND THE EVENING AND THE MORNING WERE THE FIRST DAY, Gen. 1:5.

We should not say, because we do not know, which is the greatest of God's works. They are all marvelous, and sought out of all them that have pleasure therein. But we cannot conceive of the wonders of creation. When God spoke and it was done, when he said, "Let there be light, and there was light," this is beyond any power of our research. For the creation is the making things that appear out of things which do not appear, or causing things to be seen which had not been seen. We cannot conceive of such, creative power, yet the things which are made, or the things which appear, proclaim the eternal power and 'godhead of the creator of all things, whether thrones, dominions or powers, whether visible and material or invisible.

To separate between the darkness and and the light and give bounds to each, or to divide them, and to bring order out of confusion, is the beginning of his creative work, and this constitutive state was that of darkness. This evening is first in order, because the first state was that of darkness. The shadows forth the natural estate of man as one of darkness, yea gross or thick darkness, and darkness that has no element of beauty or purity in it; for the darkness of man is one of corruption and blackness.

What is more disagreeable to one in proper condition than darkness, and how it hinders all kinds of healthy, intelligent activity. But how pleasant the light is, and how it shows the wonders of creation, and opens the way to proper activity. All of this is typical of the higher orders of creation. Eyes are given to animals and man in order that they may use and enjoy the light. Ears are given them that they may hear sounds. So there is in man a natural

organism and capacity to enjoy and use the forces operating in the works of God, and man has in himself the witness of the wisdom, utility and glory of creation. He that has an ear to hear music knows that what we call nature has her melodies.

In the revelation of spiritual life there is implanted in the new man a desire and a capacity to behold and enjoy the beauties and glories of the kingdom of heaven; for he that believeth has the witness in himself. This people has the Lord formed for himself, and they shall show forth his praise.

The light of God makes manifest what is already existing, and supplies what is needful to develop the growth of God's order of creation and preservation. Such as have the knowledge of the existence of darkness are not dead, but have life and understanding that will love the light. But the darkness is first: the evening and the morning were the first day, and it required both to make this day. So we have first conviction for sin, a burden of darkness and death, a sighing for mercy answering to the beauty of day. Then follows the showing when God divided the light from the darkness, and the day or joy appeared in its glory. The gladness of the morning leaped in the soul, as God spake and said, Let there be light, and there was light.

On the fourth day God created two great lights, the sun and the moon, the sun to rule the day; but there was light before that, even from the first day. We do not understand that the creation of the sun and moon brought in a light radically different from the light that God caused the first day, but that light appeared in an organized form, showing more clearly God's handiwork. There was grace before the world began, but when Jesus the Sun of righteousness appeared with healing in his wings, or appeared as the true light that lighteneth every man

that cometh into the world, then the glory of God appeared above the heavens, and Jesus came as the strong man, the bridegroom, rejoicing to run his race. It was on the fourth day God made the sun, moon and stars, so it is the middle of the dispensations Jesus appears—in the fulness of the embodiment of grace and truth. In the end of the legal world, and the beginning of the gospel world, he appears, and he rules the day. In the night or darkness the moon appears to rule the night. When we cannot see the Lord we are comforted by the fair rays of the moon, or the gentleness of the church of Jesus Christ. We know we have passed from death unto life because we love the brethren.

As the Sabbath day had no night following it, so there is no night or death to him that believes in Jesus, or that hath ceased from his own works and rests in the finished, perfect work which Jesus has done, and which God hath blest.

P. D. G.

THE GOOD SHEPHERD—HIRELING.

A friend requests my view of Christ the good Shepherd, and the hireling. The good Shepherd owns the sheep; the hireling has no interest in them. The good Shepherd loves the sheep; the hireling loves money. The good Shepherd lays down his life for the sheep, the hireling flees because he is a hireling, and careth not for the sheep. The good Shepherd will never lose a single sheep; nor will the hireling ever benefit a single one, but will desert the last one of them for money, or through fear of danger to himself. The good Shepherd loves every sheep; the hireling does not love a single one of them. The good Shepherd has all power; the hireling has no power. The good Shepherd gathers the sheep into one fold, and will never leave them; the hireling scatters them.

The reason the wolf never catches the sheep is because the good Shepherd never leaves them. P. D. G.

Why Not Take a Trip this Winter Through FLORIDA to CUBA.

This beautiful state and island has been brought within easy reach by the splendid through train service of the Atlantic Coast Line, the great thoroughfare to the tropics. Winter tourists tickets are now on sale to all points in Florida and to Havana. For rates, schedules, maps, sleeping car and steamship accommodations write to

W. J. CRAIG.
General Passenger Agent,
Wilmington, N. C.

"What to say in Spanish and How to Say It" sent to any address upon receipt of a two cent stamp.

CHRISTMAS HOLIDAY RATES.

For the Christmas holidays the Atlantic Coast Line announces a rate of one and one-third one-way fares plus 25c. for the round trip between all points south of the Potomac and Ohio rivers and east of the Mississippi river. Tickets on sale December 23rd, 24th, 25th, also 30th, 31st and January 1st, 1904, with final limit January 4th, 1904.

For the accommodation of students and teachers of schools and colleges the Atlantic Coast Line has arranged round trip rates as above, December 16th to 22nd, with final limit January 8th, 1904.

The train service of the Atlantic Coast Line is unexcelled. For tickets and full information apply to ticket agents.

W. J. CRAIG,
Gen. Pas. Agt., Wilmington, N. C.

BLACK CREEK UNION.

The Black Creek Union meets with the church of healthy Plains the fifth Sunday in January. All are invited to attend. All coming from the north will be met at Wilson and those from the south and west will be met at Kenly.

W. M. BOYKIN.

OBITUARIES

MATTIE HOWARD.

By request of her dear sister I will try and write a few lines in memory of our dear friend, Mrs. Mattie Howard, who departed this life in Bethel, N. C., on the 22nd of October, 1903.

Mrs. Howard was the daughter of Mr. Gray Cobb and wife, Martha, and was married by the writer to Mr. George W. Howard about fifteen years ago. She never had any children, but was a very devoted and affectionate wife to him. She was greatly beloved by his dear sister and family and her amiable disposition drew closely to her those who knew her and I might say all with whom she associated. She never made an open profession of religion by joining the church, but was strong in the faith of the Primitive Baptists and we feel had a good hope and should have been baptized. She was afflicted with cancer and had an operation performed at the hospital in Tarboro, but finally died of this dreadful malady. We feel confident she has entered into rest where she will suffer no more. The writer had an appointment at at her house on the fourth Sunday night in September and spoke for her benefit which she seemed much to enjoy. May her dear husband and family be strengthened by the presence of the Lord in this, their sad trial, and may her dear aged father and mother and sisters and brother be enabled to submissively give up their loved one to Him who has called for her.

Affectionately,

M. T. LAWRENCE.
Hamilton, N. C., Oct. 27, 1903.

MARY AMBROSE.

My dear wife, Mary Ambrose, the daughter of Joseph and Orpah Furlaw, was born, December the 29th, 1828 and departed this life September the 8th, 1903, making her stay on earth 75 years and 8 months and 9 days. She was married three times. Of these unions were born seven children, five boys

and two girls. Of these three survive her. She was a kind and devoted wife, and a good mother, always making home as pleasant and comfortable as she could. She was industrious, careful and caretaking, laboring hard to help make a living. She was very good and attentive in sickness. It seemed to be her mind to visit the sick in her reach, and do something for them if she could. She joined the church at Concord in Washington county Saturday before the 11th Sunday in October, 1872, in which she lived a faithful and consistent member to her death. Her health was usually good, but as age crept on her physical powers gave way. For the last few years of her life she was able to do but little house work. The first of October, 1902, she was stricken with heart trouble and other complicated diseases of which she was a great sufferer. She would often ask the dear Lord to take her home out of her sufferings, which he did we believe. She calmly fell asleep in Jesus without a struggle where we believe she is free from suffering. Written by her loving husband, who holds her in fond and loving remembrance.

J. I. AMBROSE.

WILLIAM ALBERT WORSLEY.

Our little darling, William Albert, was born the 18th of June, 1903, died the 18th of September, 1903. He was the most precious baby to me I ever saw. I have often looked at him before he was taken sick, and wondered how hard it would be to give him up, and just as he was beginning to be so playful and sweet, and every one seemed to love him so much the Lord showed us that we should prize nothing on earth so high, as the sovereign Lord of all, that rules the earth and sky.

O Lord, my follies I have seen
And grief has filled my heart,
My troubles rose when thou didst call
My babe from me to part.

I try hard to content myself by thinking
that my baby is better off in the Saviour's

tender care, than he could ever have been here. His suffering and troubles are all over, while I am left to mourn over my sinful and heart-broken condition.

During his sickness when I saw that I had to give him up, I felt like I couldn't bear it. I wanted some one to pray for me that I might be reconciled to God's will, and Brother Gold when you came and prayed with us I felt so comforted, and the next day he seemed so much better I thought my baby was going to get well, and oh how happy I felt. His little bright eyes noticed everything around him, and he seemed to me so hungry, but alas his little heart was so weak that my hopes were all blighted the following day, when the angel of death took his spirit home.

When we see a precious blossom.

That we tended with such care,
Rudely taken from our bosom,

How our aching hearts despair.
Round its little grave we linger,
Till the setting sun is low,

Feeling all our hopes are perished
With the flower we cherished so.
From his heart-broken mother.

LEILA WORSLEY.

FLORA ANN POUNCEY.

At their home in Lampasas, Texas, on the 2nd day of November, 1903, Mrs. Flora Ann Pouncey, consort of Elder G. W. Pouncey, passed from the trials of this life to go up higher and partake of the things that God hath prepared for them that love him. Mrs. Pouncey was over 63 years of age when she died, having been born on the 6th day of May, 1840, in Lowndes county, Alabama. She was a daughter of Robert D. and Louisa M. Surles, and was married in Lowndes county, Alabama, on the 20th of December, 1855, to G. W. Pouncey, who survives her, at the age of 68, and is totally blind. They both joined the Predestinarian Baptist church on Saturday before the 2nd Lord's day in October, 1858, being baptized the next day and she lived a consistent, faithful Christian life in that church up to her demise.

Four children were born to them, all having preceded their mother over the river of Jordan for twenty years. Three grandsons are living in Texas. At the beginning of the year 1873 they immigrated to Texas, landing at Galveston on the 5th day of January, and in the month of December, 1876, settled in Lampasas county, where they have ever since resided, having lived the past twenty years in Lampasas. During the last twelve of these she has exhibited the characteristics of a true Christian in the patient and loving care of her devoted husband in his sore affliction in the entire loss of his sight. How sad his bereavement, but for his solace is left to him the precious promises of him whom his loving companion so faithfully served throughout her life, and he mourns not as those that have no hope.

The home of this couple has always been a home for their friends and acquaintances, and especially to those of the same faith. The remains of Sister Pouncy were laid to rest in the burying ground at Lounta in Lampasas county by the side of their last two children that preceded here. The funeral was largely attended by loving friends who now deeply sympathize with the surviving companion.

(Advocate of Truth and Messenger of Peace please copy.)

WILLIAM REDMON.

Dear Brother Gold:—I feel like I wish to write you and tell you of our sore trouble of late. Dear papa departed this life on October 3d, leaving mama "alone." None but those who have been stricken really know the meaning of this word.

He was sick in bed seven weeks, and oh! what suffering he endured. His cough was so severe at times he could neither sit up or lie down. The odor from his deceased lung was so bad that we had to carry rags saturated in carbolic acid to nurse him from the first of his sickness to almost the last his cry was for mercy. His works chiefly were, Lord, have mercy on me in the world to come; Lord, have mercy on me in that day. He would ask mama,

"What is man, what is man?" I believe he realized the nothingness of humanity. Some few days before his death he said to mama: "As far as I can see in the other world is as clear as crystal. I see no green, nor any evil.

We don't know what he meant by the latter unless it was in reference to himself. I feel that he would not have beheld that blest abode without it was his home.

We children have lost a good and kind father and mama a dear husband. I cannot realize that papa is no more on earth. He was in the 70th year of his age. Naturally we think if he could only have been spared to us a few more years, we would have been more prepared. But the Lord knoweth best. Pray for mama and his children, if you can find it in your heart to do so. I cannot find a heart to pray myself. Everything I do is depraved, seemingly. I become more and more conformed to sin, which gives me much trouble. Some times all nature looks upon me with loathing. My very flesh seems strange. The picture death stares me in the face. I cannot see what all this means. I long once more to be delivered from every trouble and feel free. I am,

Affectionately,

ANNIE CRISP.

EDNA B. DUNLAP.

It is with a sad heart that I try to write something concerning the death of my eldest child who was born November 5, 1869, and died June 4, 1903, making her stay on earth 33 years and 7 months. She leaves father, mother, two brothers and five sisters to mourn her loss.

She had weak lungs, but taught school in winter, and after taking Dr. Graydon's treatment thought she was well of that trouble, but was taken with a female trouble, but that did not hinder her from work. She was very studious and had commenced a course in book-keeping, but was so anxious to get entirely well that she decided to go to Mother's Home at Stewart, Va., and be treated by Dr. Martin, who had cured

several girls from this neighborhood which made her more anxious to go. She left home 14th of May with her sister, Berchie, expecting to get medicine and return in a few days, but Dr. Martin told her he would have an operation to perform. She wanted to consult me, but thought it would be so long before she could hear that she would just leave it with the doctor to say what was best. He set May 20th for the operation. On Friday 22nd I received a telegram that she was deranged and to come at once. I found her tied hands and feet which was a most heart rending sight. I went to her bed and kissed her. She tried so hard to get her arms around my neck, and said this is my dear mother. I asked her what was the matter, and she said she was bound to die. Dr. Martin told me he found no disease except a little inflammation of the womb which he cured, also said her heart and pulse were too fast, and medicine would have no effect. The Doctor said he first thought she was going deranged about religion. She talked a great deal about the Baptist church, and the members, also about Elder Gold. Soon after I reached her bedside she told me she had thought there was no such thing as religion, but she knew better now. She put her trust in God, and he brought her out safe. She said she loved every body, and the faith she had always believed was going to hold out to the end. We left Dr. Martin's Sunday afternoon travelling all night. It was indeed sad to see her return to us in that awful condition, but she knew all her people and was glad to get home. She talked all the time, prayed, sang and quoted scripture until she would break down. She lived just 16 days from the operation but never sat up, walked a step, nor slept only when under the influence of medicine injected under the skin. That was all she craved. We sent for Dr. McCausless soon after we got home. He said her heart was the greatest trouble.

She knew us all to the very last, said it was a sad thing to die and leave us all, but hoped to meet us in heaven. She would say, "Mother I always thought you were a christian, but don't know whether I am or not." Brother J. J. Joyce preached her funeral, after which she was laid to rest in the family grave yard to await the morning of the resurrection.

Brother Gold, my troubles and trials seem so great at times, I think I can never bear them, yet I think the Lord had a purpose in her death.

Written by her Mother,
MARY F. DUNLAP.

C. E. PARKERSON

My father, C. E. Parkerson departed this life Sept. 27th 1903. He was born Feb. 1st 1839, making his stay on earth 64 years 7 months and 26 days. He was born in Isle of Wight county, Va., and lived there I think until about 1859, then he came to North Carolina. He went through the war. In January 16th, 1867 he was married to Mary J. Mumford, unto them were born eight children, four boys and four girls, six of which now survive him, two boys and four girls. He leaves a wife, our dear mother, to mourn with us, but we mourn not as those without hope. He united with the Primitive Baptist church at the Cross Roads on Saturday before the last Sunday in May 1871, and was baptised on Sunday by Elder J. A. Williams. He was a faithful member as long as he was able to go to church but he was not able to go to church for a long time before his death, but his faith was strong until the last. He was chosen clerk and then deacon of the Cross Roads church, and served it faithful as long as he was able to go to church.

There is only one member left at the old Cross Roads now. He was afflicted for a long time, and totally blind for a year and nine months before his death, and was confined to his bed most of the time, but

while he was blind naturally he could see spiritually. He would tell us angels visited him and talked to him several times during his sickness. The week after the second Sunday in July he was taken worse. The doctors pronounced it gastritis of the stomach. We had to stay by him day and night. We did all for him that we could, but it was of no good. He would tell us he could not stay with us. He was waiting the Lord's time, and told us he was dying and not leave him. He told us he would die on Sunday all the while after he was taken worse, and he told us the Lord had appointed 5 o'clock for him to die. He died the 4th Sunday at 9 o'clock, as he told us. His evidence seemed sufficient for us not to doubt.

His funeral was preached by Bro. H. B. Tucker, at the house. Then he was carried to the Red Banks church and buried. 'Tis hard to part with our loved ones, but our parting is his gain. The Lord giveth and the Lord taketh, blessed be the name of the Lord

Far from this world of toil and strife,
They're present with the Lord,
The labors of their mortal life,
End in a large reward.

May the Lord ever guide and be with us
and so enable us all to see and believe as
de did. He set good examples for us.

Brother Gold, pray for us, that we may
be enabled to follow him.

Written by his daughter.

MRS. MARY V. CORBITT.

UNION MEETINGS.

The next session of the Skewarkey Union is appointed to be held with the church at Great Swamp Friday, Saturday and fifth Sunday in January, 1901.

The Contentnea at Tysons, Saturday and fifth Sunday in January.

The Black Creek at Healthy Plains Saturday and fifth Sunday in January.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

A SAVIOUR.

A Saviour, which is Christ the Lord,
One born to die for sin;
What rapturous news! But who, alas!
Can trace the tragic scene?
Stand up, thou soul of mine and see
Thy num'rous crimes made his;
Imputed by the will of God,
And His—thy righteousness.
Does Calvary to thee reveal
The depths of sov'reign love?
All thy transgressions thus remov'd,
That I might dwell above,
Where saints and angels join to tell
What God for man has wrought?
'Tis by the blood of Christ the elect
Are saved, and cleansed, and bought.
Well may the angelic host proclaim
The tidings at his birth,—
Fly with the joyful news from heaven,
To make it known on earth.
The grace which is revealed to men
Is not by man to claim;
The race begot, by him redeemed,
Are thus without a stain.
Can I thus read my interest clear
In that almighty deed?
My heart replies, "No other way
Can I from death be freed."
Upward I cast a longing eye,
That I may daily know
The sufferings of the Son of God
Have freed me from the law.
The church and Christ are reckoned one:
His bride he does adorn
With that which makes her chaste and meet,

To nature quite unknown.
Where he is, there his choice must be;
His glory she must know;
The husband and his loving bride
Must their affection show.

THE WORK OF THE MINISTRY. (Selected.)

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."—Mark XVI. 20.

Beloved, holy men were inspired and directed by the Lord the Spirit to give us a full and particular account of the crucifixion of our Lord Jesus Christ on Calvary's cross, where he died for our sins; that he was delivered for our offences, and raised again for our justification. They spoke particularly, not only of his crucifixion, but of his death, his burial, and his resurrection from the dead, of his being the plague of death, and the destruction of the grave. We have a highly-interesting account by the evangelists of his appearing at his resurrection to the women, to the two disciples going to Emmaus, and to the disciples assembled in an upper room.

As the great Head of the Church, he gave to his ministers, whom he had appointed preachers of his gospel, founders of the gospel dispensation, their commission; that they were to stay at Jerusalem till they were endued

with power from on high, till the day of Pentecost; that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; that they were to preach the gospel to every creature; and that "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." He gave them their commission on the Mount of Olives, where we find the disciples and apostles assembled before him. In giving them their charge he lifts up his arms, blessing them, and saying, "All power is given unto me in heaven and in earth." And, lifting up his hands in the very act of blessing them, he ascended up on high, led captivity captive, and entered the pearly gates of the celestial city. He led captivity captive, and gave gifts unto them. He gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints and for the work of the ministry."

Now in our text it is said of the apostles that they went forth according to the direction they had received from him. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

We would, beloved, illustrate the text in the following order:

I. Notice *the characters* that are said to go forth;

II. Their going forth *everywhere*;

III. *The Lord working* with them; No. 473.

IV. *Confirming* the word with *signs following*. Our time will not admit of an extensive illustration; but may there be a solemn branching forth of the truth in as few words as the Lord shall enable me, so that your souls may be comforted, and the Lord glorified.

I. *The characters* who are said to go forth. "They went forth." These were his ministering servants. The Lord has established in his church a

standing ministry of his word to the end of time. This is embodied in that precious promise he made to his ministering servants: "Lo, I am with you alway, even to the end of the world." God's ministers, like the high priests under the law, by reason of death were not suffered to continue, only so long as to finish the work he had appointed for them. He, with whom is the residue of the Spirit, raises up, fits, qualifies, and sends forth others to fill their places; as it is written: "How shall they hear without a preacher? And how shall they preach except they be sent?" Our Lord has established a standing ministry as long as his church remains in a militant state, not only for the gathering in of the number of his elect that are scattered abroad, but for the comforting, edifying, and building up of his dear people. It is his prerogative to make choice of them. He has promised a succession of them. He has promised to give his church pastors after his own heart, that shall feed them with knowledge and understanding. (Jer. iii. 15.) We look to him for the fulfilment of this prayer: "That the Lord would raise up and send forth more labourers into his vineyard;" men to go forth everywhere to preach the glorious gospel of a free-grace salvation. We are looking up, then, to the great Head of the church for a succession of faithful, God-fearing, experimental ministers, thrust forth to labour among his dear people in word and doctrine.

We would here observe that no man can be said to be called, anointed, and sent out to go and preach the gospel, unless he is born again of the Spirit of God, and made a new creature in Christ Jesus. How can a man preach Christ Jesus for the comfort and edification of the family of God who has never felt the comfort and consolation of the gospel in his own soul? The ministers of the Lord Jesus Christ, having felt that

comfort, are able to comfort them which are in any trouble by the comfort wherewith they are comforted of God. Hence the command of God by the mouth of the prophet Isaiah: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." (xl. i.)

Be it also observed that *not all* those to whom God is gracious, not all who are born of God and taught by his Spirit, are called and sent forth to preach the gospel. Even those good and gracious men who, like the apostles, had been witnesses of the sufferings and death of Christ, were not to go forth till they were endued with power from on high. When the day of Pentecost was come, they received that anointing which fitted and qualified them for the work. They were then sent forth; and they went forth preaching the words the Lord working with them.

Here we would contrast two things. First,—The dear child of God is concerned to prove that he really does belong to the family of God; that he is one of his chosen, predestinated family. How, then, is he to prove this? By his being effectually called by grace. How many of God's children, in reference to their personal interest in the finished salvation of Jesus Christ, spend much time in examination of themselves by prayer, supplication, and attending the means of grace, that they may have the Spirit's witness, and the assurance of the Holy Ghost that they belong to the Lord. What a mercy it is to know our election of God! This can only be known by effectual calling. Second,—To draw the contrast between calling and going forth to preach the gospel take notice that every man called of God to go forth to preach the gospel has an *especial call* to the work. Paul

says, when referring to the subject, "To me, who am less than the least of all saints, *is this grace given*, that I should preach among the Gentiles the unsearchable riches of Christ." The apostle had grace in Christ before the world was, as he was one in the covenant made with Christ, and was given to Christ. But he means here that in time this grace was especially made manifest, when Christ revealed himself to him. But he had also *special grace* given to him, to qualify, fit, anoint and send him forth to preach the gospel.

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Many of God's ministers spend as much time, if not more, in earnest prayer, supplication, and wrestling with the Lord in reference to their call to the work of the ministry, than they do in reference to their call by grace. The poor worm in the pulpit, who has stood on Zion's walls more than 50 years, had more exercises and wrestlings with the Lord in reference to his being sent of God to preach the gospel than he had with respect to his effectual call by grace. It is needful that a man who goes forth in his Master's service should have his master's commission, should know it, and should have his sanction and divine approbation. The apostles knew this, and they went forth. None could fit and qualify them but the great Head of the church, for that situation which the Lord had appointed for them. In accomplishing this, the Lord makes use of instruments. He lays the work of the ministry on the minds of such as he designs to send forth. Therefore with such there is a solemn groaning, sighing, and crying, a feeling of their unworthiness and insufficiency. They labour and do all they can to remove the impression. That God, however, who has begun the work, still stirs them

up. They shall have no rest. His own truth in them is like the word of Jeremiah, "as a burning fire shut up in his bones; he was weary with forbearing, and could not stay." Thus, being a child of God, he has no rest. The Lord lays it on the hearts of the brethren and sisters, who pray for him, and encourage him. Bless his precious name, he that spoke to the church at Antioch, as we read: "The Holy Ghost said, Separate me Paul and Barnabas to the work I have appointed them," lays it on the minds of the brethren that the Lord has designed them for the work of the ministry.

The Lord also leads those he designs for public usefulness more deeply and solemnly into the truth. When they are called upon to engage in prayer in public, the people find a savour, dew, and unction attending their prayers. When they enter into conversation, or give their thoughts on a portion of God's Word for godly edification, there is a savour and power that enters the minds of God's dear people, draws their affections, and knits their hearts toward them. This so draws their minds forth that they encourage them and bring them forward. Thus, sanctioned by the Lord, and encouraged by the church, they go forth and preach everywhere, the Lord working with them.

I would here observe that why I came to take this subject this evening I cannot tell. The way in which the Lord laid it upon my mind was this: As I was sitting by the fire, the words came with a sweet savour and power. But of this be assured, the Lord has some end and design to answer. Now I would say, if any man thrusts himself forward, you may rest satisfied he will not be a blessing to the church of God. We read of Moses and of Gideon; how backward they were, and what excuses they made. So it is with others of the Lord's family. Their language is, "Send by the hand of him whom thou

wilt send; but do not send *me*." They are fully impressed with the importance of the work, standing up before the living God to speak to the precious and never-dying souls of their fellow-creatures. They come trembling; and the brethren and sisters, seeing this, pray for and encourage them; and they have the testimony of the Lord that their labour is not in vain. These "go forth" to preach the gospel, having the sanction of the great Head of the church, and the approbation of the brethren, who pour out their prayers and supplications to God. The Lord works with them.

II. The second branch of my subject is, "They went forth and preached everywhere." What did they preach? *Not themselves*. No, not themselves, but Christ Jesus the Lord. Why did they preach him? Because they were specially anointed to preach him. And this was not the only reason. They had enjoyed the Lord in their own souls as their Saviour and their Redeemer, whose love had been sweetly shed abroad in their heart. They had been led to see that his righteousness alone would justify them. They had seen by faith his atoning sacrifice, to deliver them from guilt and condemnation, and his efficacious blood to cleanse from every stain. This has been made so precious and comforting to their souls, the Lord's power and ability to save so much felt, so powerfully impressed upon their hearts, that a necessity was laid upon them to preach. "Woe is unto me," said the apostle, "if I preach not the gospel."

"They went forth and preached everywhere." We see the example in reference to Saul of Tarsus. When called by grace, he preached in the synagogue that Jesus is the Son of God, proving it from the records of heaven. Peter was anointed to preach the gospel; he went everywhere preaching the Word. When mentioning the circum-

stance of the healing of the lame man who sat at the gate called Beautiful, asking for alms,—when before the rulers in the face of the greatest opposition,—when asked by what power or name they had done this, Peter replied, “Be it known unto you, and unto all the people, that not by our power or holiness, but by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” By the precious blood alone of Jesus can we be saved from our sins and all the damning consequences of them. They preached that he was exalted to give repentance to Israel, and remission of sins.

When the disciples were scattered abroad on account of the persecution that arose, Stephen went out and preached Jesus. Wherever he went, he preached a precious Christ in the heart, the hope of glory. “They ceased not to teach and to preach,”—to exalt the dear Redeemer on the pole of the everlasting gospel; the Lord by them confirming the word in the souls of the people.

Again, when Philip went down to Samaria, he preached Jesus Christ to the Ethiopian eunuch in his chariot. “He opened his mouth and preached unto him Jesus.” They “went forth;” and wherever they went they exalted the Lamb of God, the sin-atoner. They preached the dear Redeemer as the alone name whereby sinners can be saved; so that precious souls were comforted and satisfied. Jesus himself says, “Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else.”

The ministers of Jesus are never so happy as when they are under the anointing of the blessed Spirit, exalting

the Lamb of God, the sin-atoner. Lamb on the pole of the gospel, encouraging poor law-condemned sinners, poor sinful tried souls to look by faith to Jesus, to believe on him, and encouraging souls to commit their cause into his hands. There is no safety or security anywhere but in Jesus. They went everywhere, and not only preached Jesus, but preached him as the only name whereby sinners could be saved; the only way whereby God can be just, and the justifier of poor guilty sinners. “I am,” says Jesus, “the way, the truth, and the life.” No man can come to the Father or to heaven but by and through the rent veil of the Redeemer’s flesh. This is the only way by which we draw nigh to God. The minister who preaches Jesus exalts him as the living way. He takes the stones out of the way, and lifts up the Lord as an ensign to the people, as the only way by which we draw nigh to God, the only way whereby we can be saved from sin, the only way of worship, the Lord owns and blesses, and the only way to the realms of everlasting bliss and blessedness. There is no other way but this. The apostles were valiant for this truth. They maintained, at all hazards, that there was no way of access to the Father but by Jesus Christ. They went forth and preached this everywhere. The apostle is very explicit upon this. He says, “For I determined to know nothing among you save Jesus Christ, and him crucified.” In connexion with this he was determined to bring forward no other. He tells us this was the only foundation: “Other foundation can no man lay than that is laid, which is Jesus Christ.” This is the foundation God has laid in Zion for poor sinners to build upon. He instructs others to build upon Jesus Christ who is the sure foundation stone.

“They went forth, preaching everywhere,” razing all false foundations, removing all false refuges of lies, and

preaching Jesus Christ as the only ground and foundation of a poor sinner's hope. God's ministers, going forth preaching Jesus, can never lay the poor sinner too low, nor ever lift the dear Redeemer too high. This is sound speech that cannot be condemned: "Lord, lay me in the dust of self-abasement, a poor, sinful, filthy, worthless worm. But when Jesus is preached, let him be exalted and lifted up in his glorious Person as the incarnate God. Let him be exalted in his covenant engagements, on the ground of his obedience, as the Lamb for his great atoning sacrifice, in the power of his resurrection, in the glory of his ascension to heaven, and in his prevalent intercession for the souls of his living family." When Jesus is thus preached by his ministers, the Lord works by them. The word applied by the blessed Spirit produces feelings in the soul similar to this: "Whom have I in heaven but thee? And there is none upon earth that I desire beside thee." Have you ever felt these? "He is the chiefest among ten thousand, and the altogether lovely." "Bring forth the royal diadem, and crown him Lord of all!" This is the language of the soul that goes forth preaching Christ. Paul says, "Some, indeed, preach Christ of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing I am set for the defence of the gospel. What then? Notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, and will rejoice." What benefit or profit is there to a living soul, if a servant comes preaching, if Christ is not the Alpha and Omega, the beginning and the end, of our preaching? However eloquent the language and beautiful the style. God's family are not comforted, the church is not edified.

I have some knowledge of a gentleman who had a son that wished to be a parson, and to go to the University. It was against the wish of his parent. The father was a man who loved the truth, and held to this that the Lord could and would make his own ministers. But the young man would go. After his term he was ordained by the bishop, and went into "holy orders." He came home on a visit, and wished for an opportunity of preaching. A clergyman, a friend of his father's, was invited to his house, when he agreed to let the young man preach. Reading prayers on the Sunday morning after the sermon, he asked his father how he liked the sermon? The answer was, "Why, my lad, not at all." "How is that?" "The Lord Jesus Christ was not in the sermon." "Father, he was not in the text." "Don't tell me about his not being in the text. No man is fit to preach unless in every sermon he lifts the dear Redeemer on high."

III. The third part of the subject is "*the Lord working*" by or with them: If the Lord does not work by his ministers, their preaching will be in vain.

Before I come to dwell particularly on this point, it will be needful to make an observation to prevent mistakes, lest the language of the apostle Paul might be taken in a wrong sense. I will put two passages together. "The Lord working with them." And Paul says, "We, then, as workers together with God, beseech you that ye receive not the grace of God in vain." From this portion some would tell us that we are co-workers together with God in salvation matters. This will not do as it respects the work of salvation. Christ finished that work upon the cross. His own arm brought salvation, and of the people there were none with him. Salvation belongeth to the Lord. The Lord is the Saviour of souls. He provided the way for us to heaven, and saved us from the wrath to come. What

then, is intended by "everywhere they went forth, the Lord working with them," and "they working with the Lord?" Not that we are co-workers with the Lord who is All in all. How, then, does the Lord work with them, and they work with the Lord? There are great differences of opinion abroad upon this subject.

"The Lord working with them." God's ministers, the Lord's servants, do not want to move in the ministry of the word without consulting their blessed Lord and Master. They want his divine approbation, his direction, his instruction; and as he works with them, so they work in their preaching. Say you, "How so?" A sent servant of God, whether a supply or settled over a people, whether he preaches stably or removes from place to place wherever the Lord sends him, he enters into his closet, not to get his sermon from books, a bit here and a bit there, so that it might be said of him as the man said to the prophet when the axe-head fell into the water, "Alas, master! for it was borrowed." The apostles, in speaking upon this, said, "It is not reason that we should leave the word of God, and serve tables; but we will give ourselves continually to prayer and the ministry of the word."

My friends, the poor speaker has fallen down before his Lord and Master thousands of times for a portion of the Word to be impressed on his mind. He has given himself unto prayer for a portion of God's Word to be laid upon his mind, and that the Holy Spirit would bring some particular portion with savour and unction to his heart. Thus, then, the Lord, working with him, takes forth his heavenly treasure, puts it into the earthen vessel, and brings forth desires out of the man's heart Godward, for the comfort and edifying of the household of faith. He,

under the influence of the blessed Spirit, is led to bring forth those precious truths which he feels savoury in his own soul, and which he has experienced. Thus he commends the glorious truth of the gospel. "The husbandman that laboureth must be first partaker of the fruits." The time comes for the labourer to go forth of his closet. A door is open, he ascends the pulpit, trembling at the idea of standing up before the dear people of his Lord and Master without his presence. His language is, "O Lord, I am going forth to preach thy gospel. Thou hast said in thy Word, 'Lo, I am with you alway, even to the end of the world.' Lord, be with me. Lord, work with me. Make my heart to indite a good matter, and my tongue the pen of a ready writer. Enlarge my heart, give a door of utterance, clothe thy word with power, that it may reach the hearts and consciences of thy people, and that sinners may be converted unto thee."

The Lord, thus working with them, confirms his word by the signs that follow. Paul was very sensible of the inability of the means of grace without the Lord's presence. Paul may plant, and Apollos may water in vain, unless God give the increase. In vain is Paul, or Apollos, or Cephas, or anything that man can do. It is the Lord, and the Lord alone, working with his ministers in the preaching of the blessed gospel that sinners are converted and saints comforted. It is not by the minister's might and power, but by the might and power of the Lord. The Lord works with them. They have this treasure in their earthen vessels, that the excellence of the power may be of God, and not of them. The Lord works by the ministry of the word, in enabling the man to preach the truth, and so to divide the word that each has his portion in due season. A portion is given to seven and also to eight. The lambs of the household, as well as the

sheep, in the church of God, are edified, comforted, and built up. He not only wants to have it in his own knowledge and experience, but, when preaching, to feel the life and power of it in his own soul, and that the life and power may be left in the souls of the people. Then as Paul said to the Thessalonians, and which my soul longs to see and feel more of, "Our gospel came not to you in word only, but in power." We ministers preach the gospel in *word only* when we are dry, shut up, and straitened. Like a man in the stocks, there is no going forth; all seems dry and barren. What is this for? To teach us our own insufficiency. We cry to the Lord for his power, his blessed influence, to work by and with us, that some good may be done. We want the power. "Our gospel came not to you in word only, but in power, and in the Holy Ghost, and in much assurance."

IV. "*Confirming the word with signs following.*" That is the confirmation of the word in the souls of them that hear it. How is it confirmed? One portion of the Word says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." What is this law? The Word of God, the blessed Bible. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." If any man stands up to speak contrary to this, there is no light in him. "If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." He is to minister as of The Bereans of old "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so:" whether they were in accordance with the Word of God. When this is done, the Lord is

working by them; what they do is according to the ability that God giveth, not as man giveth. Take examples from the good ministers in the days of old, who proved all they said from the Word of God, according to the law and the testimony. God's ministers have their sermons from the Word of God.

We sometimes sing hymns composed by Mr. Medley. We had in our church a dear saint of the most high God, who heard Medley 40 years ago, who mentioned the following anecdote. A number of ministers were assembled for instruction, and Medley was present. An old minister who sat opposite to him in the room kept his eyes fixed upon him. At last, walking towards him, he took hold of his button, and said, "Samuel, I have heard that you have begun to preach." Medley replied he had stood up sometimes to give a word of exhortation. The minister, who had been a long time in the work, said he would give him a word of advice. Medley said he would be glad of any advice from him. "Then my advice is this. Let the Bible guide you. Never attempt to preach to the Bible. Never try to make the Word of God say as you say. Go to the Lord, to a throne of grace, and what God gives from his Word, his blessing and approbation will be sure to follow." Thus God works with his ministers, confirming the word with the signs following. To the law and the testimony. I know this is sound speech that cannot be condemned.

"The Lord confirming the word, with signs following." How is this done? Thus. The minister of God, in preaching his word, shows the sins and transgressions of his people, comes to their real state and condition as law-breakers, and shows the awful consequences of sin. The Lord works by him. The various portions of the Word the man of God brings forward are sealed home by the Spirit as a nail in a sure place.

He describes the state and condition of a poor sinner; his weak, helpless, undone, lost state; the many vows and resolutions he has made and broken; so that he is brought to feel that, if his salvation depended on his goodness, alas! he never could be saved. He tells him from the Word of God that it is not works of righteousness he has done that will save him. He knows that if it depended upon his being saved by the law of works, he is utterly undone. Thus the word is confirmed. His mouth is stopped. He is brought in guilty before the Lord.

The invitations are, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters." "Whosoever will, let him come." "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." These blessed truths are sealed and brought home with power; and his heart is fixed and encouraged. Thus the Lord works with his ministers, confirming the word with signs following. This is the confirmation these *spiritually*-heavy laden and thirsty souls want; this sealing testimony of the Holy Ghost.

Now, what are the signs following? When the preacher declares we are altogether in ourselves unclean, our righteousnesses are as filthy rags, the child of God says, "I know that is true what the dear man of God preaches." He then goes on to show that Jesus Christ is made unto us wisdom and righteousness; that he has wrought out and brought in an everlasting righteousness that will justify the sinner; that Christ is the end of the law for righteousness to the believer; and that this righteousness that Jesus Christ wrought out, God the Father imputes to the sinner. He brings forth Scripture to confirm it; and the Holy Ghost seals it home that Christ has done this *for me*, a poor guilty sinner: "Who of

God is made *unto us* wisdom, and righteousness, and sanctification, and redemption." Thus the Holy Spirit applies the word; the Lord works with them, confirming and sealing the word spoken by the man of God.

Christ is the only sacrifice. No blood would atone for sin but the blood of the dear Redeemer.

"Not all the blood of beasts,

On Jewish altars slain,
Could give the guilty conscience peace,

Or wash away the stain."

His blood is of a nobler and richer name than that of bulls and goats.

Thus the minister preaches the precious blood of the incarnate God as the church's redemption; the church redeemed by the precious blood of Christ. The Holy Ghost seals it home to the poor guilty sinner. The words are: "Deliver him from going down to the pit; I have found a ransom." The atoning blood of the Lamb is the ransom: "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." These are God's prisoners. They are delivered by the application of the blood of Jesus. The words of the minister are confirmed and sealed home. The dear child of God rejoices. These are the signs following. When the man of God speaks of the efficacy of the blood of Christ, that it was not only the redemption price, but also a fountain to cleanse, as it is written: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness," the poor guilty sinner feels the efficacy of that blood, the precious efficacy of the blood of the dear Redeemer, which, applied by the Spirit, purges the conscience, and sins of a scarlet and crimson-like dye become white as wool. The atonement is sealed home and confirmed; and Christ becomes exceedingly precious to the dear child of God. Thus God confirms the word by signs following.

A few words more on the signs following. This is what my soul has cried to God for, not only in reference to my own ministry, but the ministry of the Lord's sent servants everywhere. Where God's ministers speak, the Lord causes the arrow of conviction to pierce the heart and conscience. No sooner does the sinner really feel the wound than he falls down, like Saul of Tarsus; with the cry, "Lord, what wilt thou have me to do?" What were the signs that followed the preaching of the gospel on the day of Pentecost? The Lord working with them, thousands were converted to God. When they went down to Antioch, the hand of the Lord was with them, and signs followed. Sinners were effectually called by divine grace. The Lord opens the ear. He gives the hearing ear, the seeing eye, and the understanding heart, as he did Lydia, so that she attended to the things spoken by Paul. The signs that followed Paul's preaching were, sinners were converted to God, and effectually called by grace out of darkness into God's marvellous light. The Lord makes bare his arm in the gates of Zion, so that inquiring, seeking souls, with their faces Zionward, are encouraged. They are effectually called by God's grace, and born again of the Spirit: "Born, not of blood, nor of the will of man, nor of the will of the flesh, but of God."

We have great reason to be thankful that Zion is favored with the gospel preached by his poor unworthy servants. We want to see more crying mightily to God to arise and build up Zion, that he would appear in his beauty and glory, and that his gospel may have abundant success.

One more observation I desire to make. "The Lord working with them, confirming the word with signs following." What are the signs? I trust I am speaking to some this evening who, like myself, have been long bending

their steps Zionward, who are far advanced in years. Our stay here will not be long. Then may we shine as lights in the world, so live that God may be honoured and glorified by our walk and conversation, remembering that we are not our own, but bought with a price, and therefore we should glorify God in our bodies and spirits which are his. We should shine as lights in the world, as a city set on a hill, that cannot be hid. "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." Such are some of the signs that follow the preaching of those whom the Lord has called. Amen.

Elder P. D. Gold.

Dear Brother:—In the love and faith of Jesus to the hope and glory of our salvation. As I am at home sick, it came in my mind to try to write a little of what I hope has been the dealings of the good and merciful Saviour with my, if not deceived. I feel to be so little and unworthy, yet will try to lay a part of my feelings before the dear people of God, for I am sure he has a people, and if this comes in your most worthy paper it comes before them. It was in my young days I became interested in reading my Bible. My father carried me to the Sunday School, and they gave me a Testament. I began to read it, and the more I read it the more interested I became, and in some way or other I began to search out those blessings to see if they could be for poor me, and from that point I became uneasy about my soul's eternal welfare, and I began to beg God for mercy, and the more I read my Testament, and the more I tried to pray, the worse I seemed to be; and the more I could see my wretchedness, and nothingness. I got in such a state I could not lie in bed and sleep at night for getting up and

trying to beg God for mercy. I felt so burdened that I was sure I would be lost, if his mercy was not extended upon me, and I kept on in this way for a long time. It seemed I got no relief, but told no one my troubles. At last one Sunday evening my mother, and two of my sisters were away from home, and my brother went after them. My younger brother and myself went to meet them in the evening, and it was between sun set and dark. As we played I stepped behind a tree. There to my surprise I trust I met my blessed Lord in the pardon of my sins. The brightest light shone around me I ever saw. It was brighter than the sun. The trees and everything glittered as when a rain-bow comes down on them. O, how I felt. What joy came to my poor soul. I said, this is the presence of the Lord. My mind was caught to the church at once. I said, no, I won't tell anyone of it. So I kept this to myself for a long time, but I loved the dear old Primitive Baptists, and would walk from eight to ten miles some times to hear preaching; yet I went out west where there was no Baptist that I knew of, and O, how it burdened me. Then I would at times have trouble about my condition, and then it would wear away. So after some years had elapsed I came back, and settled near old Cow Branch church. I would go every time I could, I would go and hear the preaching, and my feelings within me would bear witness that that was the truth and I could not refrain from shedding tears of joy. I would try to hide my face to keep anyone from seeing me and I felt like I wanted to be right in among the dear saints of the most high God. During the time I lived there, and attended that church, I dreamed twice of being baptized in the branch near the church. I never let this be known. I would have seasons of troubles about myself, and when in that condition it was

grievous to bear. I could not rest much at night, I roamed by myself, and would get out of bed through the night and try to pray for mercy with eyes filled with tears. O how bad I felt. I again felt to be without God and hope in the world and without any power to help myself; for I know all power is of the Lord, and without Him I could do nothing. So I kept on in this way for four years, and at last came the association at Wolf Island. Saturday I could not go; but went on Sunday and when I saw Brother Philpot get up to preach I would be glad to tell if I could how I felt then. It seemed to me that if I had done right I might have been there with him. O, how bad I felt. My eyes filled with tears. It seemed more than I could stand. All the sins I had ever done seemed to arise before me. I could see nothing good I had ever done. O how plain I saw my sins: from that the seasons of trouble came again as so many times before. I got in a very deep trouble. I could not eat much, nor rest at night. My wife begged for me to send for the doctor, that I would go on in this way and die, and she would be left alone. At last I was made willing to go before the church at Wolf Island, and tried to tell a part of what I have here written, and was received and was baptized by our Dear Pastor, Elder F. L. Oaklev. For awhile I got on all right, and then doubts and fears came in my mind, and I have been feeling so little and so unworthy that I though I would have to tell the brethren that I have deceived them, and was deceived myself, and they must take my name off, although I have not told them for these words came in my mind: Where can I go? and my mind would go back to the first of my experience, and so I still try to trust in one that is "able to save to the uttermost them that come unto God by Him." One whose ear is not dull of hearing. One whose arm is not

short that it cannot save, one whose arm is ever underneath his people, who is able to keep us from falling, and save us by his grace. My dear brethren I have tried to write a part of what I hope has been the dealings of the Lord with me, and if I am anything it is of the Lord, nothing I have ever done. I hope to earnestly contend for the faith which was once delivered to the saints in the faith of God's elect. Dear brethren remember me in your prayers. I desire to be kept by the power of God through faith unto salvation ready to be revealed in the last time.

May the God of Peace and Love be with you all is the prayer of your unworthy brother.

G. M. TRENT.

Dear Bro. Gold:—I am having some strange things to think about of late, and I wonder so often are they of the Lord, or are they of the wicked? On Saturday last I was shut completely up, and could not preach on Sunday I hope I had a little liberty, but I can't say whether I had any or not, and on Sunday night I fear I did not have any. It seems to me that my mind is really impaired. I get to thinking over what I said (or that portion of it I can remember) and it seems strange to me that I should have said such things. I can't see any use for such things, and it gives me no little trouble. I have just wondered over the words of Jesus talking to those that should labor in His vineyard saying, "whatsoever is right that will I give Thee," and my present thoughts are, it is just right for us to labor in His vineyard, leaving the consequences with God, believing that He gives us what is right for others and ourselves too, but I remember very well that it is written, "The carnal mind is enmity against God, not subject to His law, neither indeed can be."

But while this is true with the carnal

mind, the Spirit is praying "God's will be done, and not mine."

To me the cross grows heavier, and my strength seems to be diminishing all the while, and I now remember that when the enemies of Jesus compelled one Simeon to bear the cross upon which His Lord should die, he too fell; so those who bear this cross will fall at times, but they will rise again, for Jesus is their resurrection. So sweet are the word, "Cast thy burden upon the Lord, He will sustain thee."

Again, cast all thy care upon Him, for He careth for you." and I want to tell you dear brother and father in the Lord, when I look at such as you who have borne the burden so long and faithfully, and have not grown weary, ment not a spot can be found, I am made to hope that the Lord will not cast me off entirely from His presence unworthy as I am. I know as I have heard you say, I am not worthy of the least of His mercies, but without them I am gone.

Brother Gold, it seemed to me this morning that I could hear you preaching as plainly and comfortingly as I ever did, and I wondered just then at the thoughts that passed through my mind, and immediately this scripture came in my mind: "Are they not ministering spirits sent forth to minister unto them that shall be heirs of salvation," and I verily think there is such a thing as communion with God, and also with His children, and just the thought, "Heirs of Salvation" gave me some comfort, for I was very low spirited, and am yet; but down deep in my heart there is a groaning, a sighing that I hope will ere long be heard by one who is able to deliver even out of the lowest hell.

As you know for some two or three years I have been blessed seemingly to go to my appointments without many special hindrances, and I have had very little serious trouble, and I suppose I

have been exalted in the flesh, and did not know it, and I want to say just here I have no idea that any one knows when he is exalted, or puffed up with a fleshly mind; for if he knew it he would be so troubled he would fall at once; but I feel sure it takes tribulation to work patience, and we can't get along without patience; and I think I need all that is upon me, may-be more, and if so I am sure it will come, for God supplies us with every needed blessing.

But I am fearing and trembling continually, and wondering what is coming. O that I could pray for mercy, but I can't say from the heart "Lord be merciful to me a sinner." Should I utter these words I am afraid they would not come from the heart. But as I have said before, something is saying, "Not my will but Thine be done."

I hope God will do with me as it seemeth Him good, and resign me to His will. "Will not the Judge of the Earth do right?"

I know that all things are in His hands, and I desire to trust Him for what He has promised and among His promises is this, "In the world ye shall have tribulation, but in Me Peace." But He also says, "Be of good cheer, I have overcome the world." This is good news to the poor battlescared veterans of the cross who so often thirst for the water of life, and the true bread that came down from Heaven, and when we can hope that we are marching under His blood-stained banner, and once in a while hear Him say, "Follow me," the poor soldier can then endure hardness, and even rejoice that His great captain is leading him even in the thickest of the fight, for the greater the trial the greater the deliverance. Let us listen at good old Isaiah many hundred years before Jesus really appeared in the world, saying:

"He has given Him for a leader and commander to the people."

What a great high priest the people of God have. No wonder Moses said, "Happy art thou, O Israel, who is like unto Thee, O people saved by the Lord."

Isaiah said again, "Surely He hath borne our grief and carried our sorrows all the days of old. And of the people there was none to help."

No, we did not help nor can people help now, and I am glad of it, for if they could it would only be vain help, for David said, "Vain is the help of man." O, I do hope in the darkest hours of my life I can feel to rejoice in the thought that God is alwise, almighty and infinitely holy, and will surely do His will in the army of Heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him what doest thou?"

David said, "All thy works shall praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of Thy kingdom, and talk of thy power," and I love such people as ascribe all the honor and dominion to God, and feel that He is the rock, and all His work is perfect. Isaiah says, "This people have I formed for myself; they shall show forth my praise." Just look at the harmony existing in the above expressions of the prophets of God, and it is so today with those taught of God. "For they all shall see eye to eye when the Lord shall bring again Zion." This expression signifies to my mind that the prophets all saw the same in substance, for Jesus is the same yesterday, today and forever, and just as they were blessed to see the same under the legal administration just so when God brings again Zion, or sets up the gospel kingdom, His people all see eye to eye in this kingdom.

Brother Gold just why I have written this I can't tell. I leave it with your better judgment. Please pray for us.

W. A. SIMPKINS.

Raleigh, N. C., Nov. 28, 1903.

Polkton, N. C., July 13, 1903.

Elders Gold and Lester and all whom it may concern:—If the Lord will enable me I will tell the people of God why I have hope in His mercy. When I was a small child I heard a song pass across the hill. It was the prettiest song I ever heard, though there was only one word of it. The word was, O Jesus and it was repeated over and over again, and then passed away. It seemed that my mind was drawn with it so I never could forget it, though it was a dream. When I arrived at the age of fourteen, I was brought to see that I was a sinner, exposed to the wrath of God, and would have serious thoughts about death and after death. I thought, and promised many times since that I would do better, but every promise I would break, till at length I thought the day of mercy was past. Everything I did just added sin to sin. I wished, O so many times I never had been born, or if I only had been one of the creation that had no soul. I would try to pray. O Lord have mercy on me a poor lost sinner was my cry. Sometimes I would think of all the sinners that ever were sure I was the greatest. I would just cry and cry till my pa would threaten whipping me if I did not tell what I was crying about. I would tell him I did not know. The trouble would lighten off at times. Sometimes I would try to pass it off by joking, when in company with young people, but that only added sorrow and grief so that I could not sleep; and when I would sleep I would have so many frightful dreams. Many times in my dreams I saw the world come to an end. O, the horror that seized my guilty soul. I trembled and shuddered at the thought of being sentenced away to torment there to linger in eternal pain. All my good works failed me. Sometimes in my sleep I would wake all in the house. I

was troubled everywhere I went, all the time begging in my heart for the Lord to have mercy on me a poor sinner. But when I would try to pray it seemed to fall to the ground. I dreamed of seeing a place that had no bottom. I thought it was torment. I saw beasts of almost every kind going at the greatest speed and plunging into that awful looking place. No power on earth could turn them. When I would go to meeting I wanted to secrete myself in some corner where I would not be noticed, and then it seemed that every one was watching me. O I did not know what to do, but thought I must do something good. So I went to reading the Bible to see if I could find anything that would build me up, but the Scriptures were hid from me, so that all I read condemned me. I had another dream of the last day. Here I can't tell how I felt, but I believe I felt some of the pangs that the ungodly will feel in the world to come. I awoke and verily thought it was so. I trembled and feared to look this way or that, for death and hell were right at me. The twenty-third year of my life rolled around and I was no better yet. I had tried everything that was in my power to see if I could find any relief of mind, but everything failed me. I thought it was a sin for me to take the name of the Lord in my sinful mouth. About this time the Lord called my dear pa from time. He professed a good hope before he died, but I did not have any hope of ever meeting him. All was darkness and as gloomy as death to me. I thought I would soon die, and saw no way to escape the wrath of God. I laid down. I thought I was dying. My breath shortened fast. I saw myself standing looking in a westward direction, and darkness began to cover the earth like fog or smoke. It came up even with me, and right then I thought I had to be sent to hell for my sins. I had such

a load of trouble I could not go one step further. I had thought I would go to torment and now it was just like I expected, and I realized the justice of God in sending me there. I could not move my lips to pray, but, Oh! glorious thought, I turned my eyes and saw Jesus standing to my right close enough for me to have laid my right hand on Him. I shouted out and said, Glory to God and the Lamb forever. At the sight of Him I fell to the ground in a moment of time praising his name. If I had had ten thousand tongues they would all have been employed in His praise. Next morning everything appeared different, all was lovely and full of praise. I did not take it, or claim it as a change, but told it as a dream. I told it and kept telling it that I dreamed I saw Jesus, for my soul was filled with love and gladness, till my mother told me she did not think dreams would do to depend upon. In a moment I began to doubt and the question arose, What evidence have you that it was Jesus you saw? Not one witness could I bring. Then I thought, surely I am deceived. I prayed to the Lord to give me some evidence—to show—me whether or not I was deceived. I feared so much that I was deceived I wanted my burden back again. I thought I would watch it more closely and how it passed away. I retired one night and in a moment, as quick as lightning I saw a white dove come flying over me. It lighted on my breast and folded its wings, and gave me one straight peaceful, earnest look right in my eyes. Of all the pure things I ever beheld that was to me, the purest looking. This satisfied me for awhile, till doubts and fears arose, so I craved more evidence. Then I dreamed again that I was traveling and came to a great rock, as large as a mountain. I walked up on that rock and saw many little rocks on the great rock. They were all the same material, all square, all the

same size and purely clean. At another I dreamed I was in travail, and great with child. I could not see how it could be, knowing that I had never known a man. But it was so plain to me that I thought everybody could see it. I thought in the dream that I had done everything in my power to keep the esteem of the world, and now I was ruined. My people threw me away as I thought. But the time came for me to be delivered. I was in great pain, and cried to be delivered. I went so far in pain that I did not know anything for a space of time, but when I came to myself I had a man-child. Of all the babes I have ever seen that was the prettiest. It was, O, so wise it knew all things. It was the fairest among ten thousand, and altogether lovely, it looked like a little king. We were both naked. It nursed my breast, and I rejoiced with the babe. It was said to me, "You shall be hated of all the world for the sake of that child. You must go before the authorities of this nation and lay it to its father." I began to cry, for I thought I did not know who its father was, and I was so poor I did not have anything to clothe him in. I hope I never will forget the look he gave me when I put my own garment on him to carry him before the authorities. When I came before the people I did not know any of them, but I held up the babe, and they all looked at him, and it seemed they knew his father better than I did. I saw one man among them that I remembered till the time I went before the church, though it was sixteen years, and that was Elder A. Gardner, of Virginia. Then and there the interpretation was given me, and the church and I rejoiced together.

Many of them have passed over the river since then. During this sixteen years, before I was strengthened and made able to go before the church, I got into a perishing condition, spirit-

ually. It seemed I would almost starve. I said, Lord save, I perish. There was not much preaching near enough for me to go to. The pastor attended the church only once or twice in a year, and then I was hardly ever able to go. I told my husband I could not live; I was going to die before long. I told him I could not swallow one mouthful, and that I felt like I would choke to death. He took me to the doctor and he examined my throat, and said he could not see anything the matter with it. It seemed that my heart would burst with grief, for I thought I was deceived and would be lost at last. The first Sunday in May, 1887, the association was to be held with the church at Lawyer Spring. I went and thought the preaching was so good for those whom it was for, but I was left out. When they were singing the closing hymn on Sunday evening, there was a voice that spoke to me and said, "Fear not." It came with such great power that it overcame me till I lost sight of this world. My soul was so transported with love I felt like I could almost fly away. I felt as light as a feather. It did seem like my flesh was numbed to death and my spirit lived and praised God. Not a shadow of a fear intervened. I thought my trials were over, and all my troubles gone, and joy and peace and pleasure would be mine forever. But oh, how different! I find a warfare kept up in my members. The world, the flesh, and the devil all to contend against. There was a space of four months and a half that my fears were nothing more than shadows passing between me and the sun. I saw, if I am not deceived, that God had loved me with an everlasting love, and my mind was drawn to the church with a power that I could not overcome, and I have tried, with the strength that the Lord has given me, to live so as not to bring reproach upon the cause of my blessed, heavenly Master. I am sure

he knows me—even the thoughts of my poor tried heart and I believe he will be my shield and portion as long as life endures; and after death his love to me will be lasting as eternity. I joined the church the 19th day of August, 1887, and was baptized the first day of May, 1888 by Elder J. E. Adams. I have had many trials, but the Lord has been good and kind to me. He has given me many revelations to strengthen me all the way. At one time I dreamed I saw a man that was a Jew, and he showed me a piece of linen, so fine that no one on earth could ever weave so fine a piece. He put it down to me and told me it was to clothe my mother's family. The length of it reached across a field, and it was shown to me that there was just enough of it to clothe Wisdom's children—all of them from the first to the last. Again I dreamed I was in a congregation, and there was a Jew standing in the midst of them holding in his hands a beautiful white article, and I wanted it, but I was so poor I could not pay for it. He came to me where I was at the outer edge of the congregation, and put the the article in my hands. I opened it and it was a robe of needle-work, white and clean, without spot or wrinkle. I felt so unworthy to receive it. At another time old sister Arnett and I were traveling and we came to a new place where there was a Jew, and he was a builder. I asked him who built his house and he said he built it. He then invited us in and to be seated, and he stepped to one side and got a white stone and gave to me. I thought he would be my husband and we were soon to be married. I dreamed, again that I had been dead, and had arose from the dead, and went up in a white roll and this Scripture occurred to my mind: "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." What I have told is scattering,

and not much system to it: and it is but little of what I have seen—the half cannot be told, but I will tell a little of what has been shown me during the past year and then come to a close. I dreamed I saw a pure river of water as clear as crystal, and I walked on the water for about the space of thirty steps. Where I walked was like a pathway, made of glass. It gave way, the water opened and took me in. As I went down into the water the first thought to me was, "Gone from my enemies." It seemed to shock me at first, but I can't describe the glorious feelings I had while there. My life was hid—no death nor anything could ever harm me. It was, O, so pleasant and peaceful. This was given me about one week before I was excluded from the church. O how I prayed to the Lord to enable me to stand to the truth, and I believe that desire was granted, for if I had not been strengthened, I don't think I could have lived and borne up under that trial. I call it a trial because it so tried me. I hope it will work good for me. I saw, in another dream, the harvest nearly ripe, but before it was good ripe there came a storm, and laid the good grain to the ground; but the light chaffy stuff stood up like straw. I was grieving over the loss of the good grain, and was so sorry to think it was lost. I saw reapers come in to reap, and they reaped the light chaffy stuff, bound it in bundles and shocked it to burn. They walked over the good grain to reap the bad. A voice came in my soul that said, "The sun will raise the good grain," and while I beheld, I saw it rising. I will tell one more that I dreamed this spring. I saw myself traveling over a rough country with a babe in my arms, and I came to a hill that was steep and

high, and which I had to climb. At first I was tried at the thought of leaving my babe for I thought I could not carry it and climb the hill, but I took it in my mouth, and used my hands in climbing. There was war behind me that was called Black war, but I went up the hill with the babe in my mouth, and left the war behind. If I was ever called to love the truth, I was also called to hate sin. I desire my life to be spent in honor to my Lord and Master. I have been receiving the servants of the Lord and caring for them in my poor plain way for, lo, these many years. They have brought the choicest fruit of Canaan to me so many times and I hope the Lord will send them again. I desire an interest in their prayers to bear me up through my troubles and overcome my enemies.

Dear Brother Gold, this is the first I have ever written for publication. If you think it not an experience of grace don't publish it.

Your sister in bonds of love, and in a blessed hope beyond the grave,

UNITY E. EDWARDS.

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Elder P. D. Gold, Dear Brother:—You will please give notice through the *Landmark* that the next session of the Cedar Island Union is appointed to be held with the church at Bethel, Grantsboro, N. C., commencing Friday before the second Sunday in January, 1904, and to continue three days.

Yours in hope of eternal life,

JOHN P. TINGLE, Clerk.

Grantsboro, N. C.

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The White Oak Union meets with the church at Stump Sound Saturday and fifth Sunday in January.

The Toisnot Union meets with the church at Castalia, N. C., Saturday and fifth Sunday in January.

ZION'S LANDMARK

'Remove not the ancient Landmark which
thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER..... Floyd, Va.

VOLUME XXXVII.....No. 3

WILSON, N. C., JAN. 1, 1904.

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EDITORIAL.

HOW LIVE?

The article of Brother C. W. Hawks in Dec. 1st is clear and decidedly to the point under consideration. There is nothing taught by the apostles that is more clearly defined than the declaration "Even so hath the Lord ordained that they which preach the gospel should live of the gospel," and it only requires a plain common sense, unbiased reading to present it just as it is. It is no doubt fully and truly translated. There is no mystery about it. It has no spiritual application, but when considered to its legitimate, only, and final conclusion simply amounts to a matter of meat and bread or bread and meat, and other things which commonly go to make up the daily rations of those men and women denominated members of the church, and not only them but their sons and daughters as well. Even so. "Even so what; How did those people who ministered about holy things and which waited at the altar live? Did that which they eat differ in kind or quality from the things found upon the tables of all the families of Israel? I mean there is nothing so mysterious or so strictly spiritual about the matter as to render it hard

to be understood or performed. As to the disposition of those things which were not consumed upon the altar, there are but two points which I will note; the bread was to be unleavened and it and certain meat were to be eaten by the priests and their sons. But as the Levites were given no lands, except suburbs round about the cities given them for dwelling places for grazing purposes it is but reasonable to conclude that their wives and daughters received their sustenance from the things allotted to the priests as coming from their brethren. The priesthood being the inheritance of the Levites they could but expect subsistence from that source, and that too for their families as well as for themselves.

I said this was a mere matter of bread and meat or their equivalent, as of bread, fruits, oil, &c., and it is only in that sense it is to be considered. It is not a matter of business involving principles of finance and money considerations, the fluctuations of prices involving the profits and losses of trading, but implies the direct every day comforts of domestic life, which constitute home and home keeping. The priests had plenty from the start and I dare say never had more than that even after many years. The prosperity of the Levites resulted from the prosperity of the other tribes, therefore they were free from all anxiety resulting from business considerations, and gave their undivided attention to the service of the temple and the altar, and in the faithful discharge of this service each one from the high priest to the most common laborer in relation thereto was worthy of his meat.

With the Levite there was no money consideration, nor was there negotiations to which he was a party, but the Lord took him from among the children of Israel and ordained him to the office of the priesthood, and the service thereon was the one thing for him to

perform. The relation of the priest to the people was plain, being clearly defined, and yet not more so than was the relation of the people to the priest. It was true that the priest on the behalf of the people served as he was directed of the Lord, and that he lived of the things which came freely from the people according as the Lord prescribed, and the apostle says "even so hath the Lord ordained that they which preach the gospel should live of the gospel." That living was liberal natural living and so, even so, is this. The preacher of the gospel is taken from among his brethren, called of God to the work, and as he is to feed the flock of God, it is evident that he lives in the midst of those to whom he preaches, and as did the priest, even so does the preacher live of the things of his brethren according as the Lord prospers them. The pattern is: Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loves a cheerful giver." 2nd Cor. 9-7. It would seem reasonable that as the children of God purpose in their hearts to minister to the saints, they do not minister to the one who ministers to them without a purpose so to do, however, according to the 6th verse of above chapter some may do so sparingly and others bountifully, but none without a purpose to do so. Now if we do not find it in our hearts to minister of our earned things to him who serves to us spiritual things is that not conclusive evidence that the apostle is not speaking to us, and that therefore we are not the subjects of gospel address? One says I do not believe it is right to give the preacher or pastor anything, well so you may, but God's people must and do believe it is right, and they purpose in their hearts so to do, and shall we say they do not do even as they purpose to do?

It seems to me we have but to note

the word of inspiration rather than our infidelity or unbelief, and we can readily determine the relation of the word to us, if there be any such relation, by the thought in our heart to do what the word declares to be the thing for God's people to do. The law of the spirit of life is written in the hearts of the living, and such are the people of God, and is put into their minds, therefore they know the will of Him who put it there, which leaves but the one question, do they do what they are taught and know to do? If they do, then what relation do you and I sustain to this law? If we claim to be taught of God, to love his word, and his cause, and the pastor which he has given to go in and out before us, and have never felt in our hearts that we ought to and want to contribute to his necessities, and in some substantial way in the things of life show to him our special and loving appreciation of him in the faithfulness of his service of us we certainly are to be pitied, and if we feel to do so, and do not then are we the more to be pitied. If the thoughts, desires and purposes of our hearts, the words of our mouths, the way of our feet and the work of our hands do not come within the purview of the law of the spirit of life which is in Christ Jesus, and do not comport with that law as set forth in the scriptures of the new Testament according to what law and by what right or authority do we claim to be the children and worshippers of God?

If our people would determine this question for themselves just as they do the doctrine and ordinances of the church the conclusion would no doubt be harmonious with divine truth and to the good of all.

We ought to feel glad that our pastors are neither paupers nor beggars, and should seek to make still better their condition until we can say of a truth that though they serve us ably and

faithfully, they have not and do not do so at their own charge, nor to the sacrificing of the rights, privileges and comfort of their wives and their children.

P. G. L.

1904.

We are now entering into a new year. How we grope as the blind, for we know not what a day or an hour will bring forth; yet that does not make any change in events, for they occur according to a power above men.

Our natural faith in the operations of nature, such as the periodical recurrence of seasons, the rising and setting of the sun, and other events that come to pass on which men base their calculations, enables us to deal on probabilities that are fairly safe, and that warrant our labors and investments in business. For God has said that while the world stands there shall be cold and heat, day and night, seed time and harvest.

In the spiritual kingdom the law of the spirit of life in Christ Jesus makes us free, and the Holy Ghost is the guide into all truth. While therefore we know not what a day may bring forth, that does not prevent nor cut off our hope.

We sow beside all waters, knowing not which will prosper, or whether any or all will prosper. We launch upon the deep confiding in Him who measures the mountains in scales, and holds the winds in his hands, who declares the end from the beginning. The end of a thing is better than the beginning thereof where the Lord God plants and waters. So that we may boldly say, God being my helper I shall not fear what man may do unto me.

Faith commits us into the merciful, righteous and safe keeping of the Lord God whose ways are judgment, and whose dealings are glorious. In this

hope we desire to labor until it is the the will of the Lord for us to leave or be discharged.

P. D. G.

Not Redeemed with corruptible things. 1st Peter 1:18-21.

The people of God know they were not redeemed with corruptible things such as silver and gold. But how different is the teaching of the world, or those that base their missionary operations on money. It is the common cry every where made by the preachers of the popular denominations, give us your money, and we will convert the world. Convert the world to what? Convert it to the love of money, worldly power, pride, corruption of every sort, so that now we see the natural fountains of justice so poisoned that it is a common report that a guilty man can escape punishment if he has money.

All the corrupt practices of men grow out of the love of money which is the root of all evil. But the man of God is warned to flee from these things.

The believers in the Lord Jesus rely alone on Him for salvation, and not on any thing else. Are we authorized to teach this? Peter says, ye were redeemed with the precious blood of Christ. Precious blood. That blood or life is holy; and he was set up from eternity according to the purpose and will of God; and was in these last times—in the last days of the legal dispensation, and was offered for those that believe in Jesus according to the power of God, by which he raised Christ from the dead.

But why do I insist on and contend for this old fashioned, out of date doctrine? Do I not know that the world does not love it, but hates it? Yes, I am aware of that and am aware that I am counted as one behind the times, and foolishly committed to that antiquated doctrine. But did not Peter preach it? Did not Paul, and James, and John preach it? Did not the pro-

phets preach it? Did not Jesus the head of the church preach it? Did not the Holy Ghost reveal it? Then should I be ashamed of it? Should not we contend, earnestly contend for it?

* But one says, the people that contend for it are not careful to maintain good works. They make no sacrifices. They do not minister to their preachers, nor to the poor. They do if they love this doctrine. People that are covetous may use this as a cloak to screen them from giving of their substance. But if I love this doctrine will I not make sacrifices to proclaim it? Surely I will do this. We love him because he first loved us, and we manifest this love to his people specially.

Some months ago a member of one of the popular denominations of the world asked me what I thought of this scripture, "The morning cometh and also the night." I said to him, do you think you can do any thing to hasten on the coming of that morning? He replied, If the people would give money enough and pray for the preachers enough they could hurry on the Lord's work. I said, Do you think you can do anything to change the mind of the Lord? He then said why do you preach then? I said one object of preaching is to tell them that God is unchangeable. Some people do not seem to know this. Should we not preach about other subjects equally as clearly taught in the scriptures, and equally as important to be known? We are not to be ashamed of this doctrine, or the doctrine we preach; but should preach it boldly shunning not to declare all the counsel of God.

It is by and through the Lord Jesus that sinners are saved. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. Whether they hear or forbear we are to proclaim this blessed doctrine.

P. D. G.

FAITH.

The definition of faith is of course complete as all bible definitions are. It is the substance of things hoped for. It is not a shadow, not a myth, not imagination, not a disappointment, but it is a reality, and so real that it abides, works, overcomes the world, because it is born of God, and never fails of accomplishing what is pleasing to God. It is of such substance that it is spiritual and incorruptible.

The works system relates to man and partakes of the defects of man, and because man fails it also fails; for it is no better than he is. But faith that is of God, comes from him, is produced by his spirit, and sets forth the glory of God. So that it is the work of God, and the substance and power is of God, and the evidence is of God, and therefore it never fails. This is the work of God that ye believe on him whom he hath sent. Say not in thine heart, who shall ascend into heaven, that is to bring Christ down from above, or who shall descend into the deep, that is to bring up Christ from the dead. That has already been done, nor did any man do any part of this. God gave his Son, and sent Him into the world, and delivered him into the hands of wicked men. He was delivered for our offences, and raised again for our justification. So that faith is the witness or evidence to us that God hath done this. It is the belief of this with the heart unto righteousness. It is the bringing the heart into harmony with God's will. It is God purifying the heart by faith. It is the Lord's doing, and it is marvelous in our eyes.

It is of faith that it might be by grace, and if it is of grace it is no more of works, lest any man should boast. For men are inclined to boast over what

they have done, or think they have done, and will often brag before they do any thing, even boasting of what they think they can do. But in this blessed salvation of the Lord faith excludes boasting, except as one glories in the Lord. If any man glory let him glory in the Lord.

What a wonderful substance and reality there is in this faith of God's elect. How precious is Jesus to such as believe. He is more precious than all things of this world.

P. D. G.

CHURCH CONSTITUTED.

Elders E. E. Lumley and C. C. Brown and brother John P. Tingle met at Sheffield school house, Craven county, N. C., on Friday, the 6th day of November, 1903, and after preaching by Elder Brown a presbytery was organized by choosing Elder C. C. Brown moderator and John P. Tingle clerk.

Letters of dismission from Bethel and Blount's Creek churches of members desiring the constitution of a church at Sheffield School house were handed to Presbytery and upon their examination were pronounced an organized body capable of transacting her own business in a church capacity.

C. C. BROWN, Moderator,

E. E. LUNDY,

JOHN P. TINGLE, Clerk.

Presbytery.

NOTICE.

Some of our members of the Primitive Baptist church at Williams have moved or gone from this country, and have not been heard from in several years by us. If any of them should see this they will please let us hear from them. Done by order of the church.

W. W. VICK, Clerk.

Battleboro N. C., Dec. 15, 1903.

Brother Geo. W. Johnson of Benson, N. C., is authorized to take subscriptions for the Landmark. We request him and any other brother and friends to procure subscriptions for us. They can get us a good many subscribers if they will make the effort. Ten new or old subscribers, or a greater number, can have it at one dollar each which is very cheap.

P. D. G.

CLUBBING OFFER.

For two dollars cash in advance we will send the Zion's Landmark and the Wilson Times for one year. The regular price of the Landmark being \$1.50 and the Times \$1.00. This offer is only good until January the first. Any old subscriber paying up his subscription to either the Landmark or the Times to date can also take advantage of this offer.

The Times is one of the best weekly papers in the state, and gives all the news worth anything the week over, the world and nation, besides giving the market reports up to Thursday afternoon. You will find it a valuable paper. Sample copies will be sent to any address on application.

The Mill Branch Union meets with the church at Fireway.

Youngsville, N. C., Nov. 25, 1903.

Dear Bro. Gold:—Will you please make the following correction in my letter to Bro. M. T. Lawrence, published in the Landmark, November 15th? Line 24 change the word "chambers" to "channels." Between this word "channels" and what follows insert, "and give me words that may satisfy my own soul to some extent."

In 95th line change the word "felt" to "left." I would not ask these corrections, but they make the sense of the letter bad.

Your brother, I hope,

G. W. NEWBORNE

OBITUARIES

C. G. SMITH.

I do not feel worthy to write in memory of such an humble man. Mr. Smith was born the 24th day of Sept. 1846, and died the 24th of August 1903. His time on earth was 56 years and 11 months. At the age of 30 years he joined the Primitive Baptist church at Wolf Island, and was baptised by my father, Elder Robert Shreve. He loved the doctrine of salvation by grace, and adorned his profession by an orderly walk and Godly conversation. I think I can truthfully say he was blessed with a spirit of meekness, and submission more than any one I ever saw. No murmuring, no complaining, but he was enabled to wait patiently on the Lord in whom he trusted. In the year 1899 he was deeply impressed to hold family worship, though it was a great cross to him; but the Lord works and none can hinder, and I believe with all my heart that the Lord worked in him, willing to deny self, take up his cross, and in doing so found rest. There remaineth therefore a rest to the people of God. If I am not deceived I am an eye witness that he received a great blessing in performing that duty. This spiritual enjoyment was much increased and he said he felt like a great burden had been removed, and he had rest. In the year 1900 he told us he didn't think he would live more than 3 years, and if we could bear with him he felt he must try to pray night and morning as long as he lived. I told him I would be glad if he would. He did as long as he was able. His health became bad last winter, but he was able to be up most of the time until July. His trouble was catarrh of the bowels. He bore his affliction with more patience than any one I ever saw. Never a word of complaint was heard from his lips. Brother Gold, after you visited him he said he felt better. We thought he was improving, but sadly mistaken. Sometime previous to his death he told me he thought he was going to die, and if I do (he said) I want

you to tell the brethren if I am saved: will be a sinner saved by Grace. A few days before he died he seemed to know the time was near that he should depart out of this world, and spoke of the power of the Lord being made known to him. It seemed more than I could bear. He said the Lord can enable you to bear it. I then asked him if he didn't have a hope he would be better off? Yes he said, I have a hope, repeating several times I have a hope when I leave this world I will be better off. He shed tears freely, and I believe he rejoiced in hope of the glory of God. Although his sufferings were great, he never complained, but would repeat scripture and say, no one ever gets too low to be out of the reach of the mercy of the Lord. So after he had served his time there he calmly breathed his last apparently easy. It is hard to give him up but it is the Lord's will.

JOHN W. UZZELL.

On August 14th, 1903 at his residence near Goldsboro, N. C. Mr. John W. Uzzell passed from this world into the great beyond. He had suffered for many years with chronic kidney trouble, but bore his afflictions with the most Christian like patience, and in all his sickness was never known to murmur or complain.

He was almost entirely confined to his room for three months, and his suffering was most intense.

But everything that a devoted wife and loving children could do, and the best medical aid that could be had, could not stay the hand of the grim monster death, and he fell asleep as quietly and as a gentle summer breeze.

He was all that a devoted husband and loving father could be, and always would sacrifice his own comfort and pleasure for those of his family, neighbors and friends. Thus his work in life often threw him among rough men, his moral character never had a stain upon it. His post was a life of good deeds and noble aspirations, and his industry and honesty won the respect and confidence of all who knew him. He has

passed through the dark, chilly waters of death, and across that mysterious sea whose waves have never borne a returning sail, and we that know him best have every reason to believe that he is now safe in a home, not made with hands eternal in the heavens.

He was born and reared in Duplin county, N. C., and was employed by the W. W. R. R. Co. for several years, was a resident of Goldsboro for 20 years, and connected himself with the Methodist church of that place about 40 years ago, and lived a consistent member until his death. Had he lived until April 11, 1904, he would have been 80 years of age. He was married to Susan McMahon, Edgecombe county in the year 1842, living happily with her nearly 53 years, and she with seven children yet survives him.

By One That Knew Him.

Nov. 24, 1903.

MAMIE LEE ESTELL LAMM.

Dear Brother Gold:—It is with a sad heart I try to write the death of my little niece, little Mamie Lee Estelle, the child of E. O. and Hattie M. Lamm. She was born Sept. 27, and died Nov. 17, 1903, making her stay on earth only seven weeks and two days. She was sick only four days, but oh, how she suffered while she was sick. She had the pneumonia and whooping cough. All that fond parents and loving hands could do was done, but nothing could be done to stay the hand of death, but while it was bitterly hard to part with her, yet I feel that our loss is her gain. May the good Lord give the heart broken parents grace to bear these sore afflictions. Oh, may the Lord prepare us all to meet her is the prayer of the bereaved aunt.

MYRTLE HOGWOOD.

Dear Sir:—I intended writing you before I left home, but was so upset I really didn't have any mind to write after the death of my father, and my home had to be broken up. I am a long way from

home, but I can't forget my father. I think of him every day, though I know he is better off than I am. I only wish I was a good and true Christian like he was, and all my hope is to meet my father and mother in glory where we will never part. My father David Thompson was a member of Dutchville church, as long as I can remember. He was taken in June, 1902 with rheumatism, but was not confined to his bed until October, 1902, and was not expected to ever get well again, but got up and for some time could not walk without his crutches. Finally he could go without them, and was getting along very nice. Suddenly he was taken on with a chill and it brought on rheumatism again, and he only lasted a short time

New York, N. Y., Dec. 8, 1903.

Mr. P. D. Gold, Dear Sir:—I intended write before, but the Lord saw fit to take him from us very suddenly. He was only sick eight days. He died August 14, 1903. He leaves nine children to mourn his loss. He lived at the junction, Durham, N. C.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

SELECTED.

"Say unto my soul, I am thy salvation."—Ps. xxxv. 3.

You and I stand on the verge of an eternal world, and unless God himself say to the soul, "I am thy salvation," we must eternally perish. The great body of professors of religion are quite satisfied in talking about or hearing of a salvation. They tell us what great salvation God has accomplished for us, if we will but close in with it, if we will but do our part; and other professors please themselves with talking about the discriminating doctrines of the gospel, and more or less ridicule the inward teachings and workings of God the Spirit in the soul, and the feelings of the poor sinner under them. But whenever the Lord the Spirit circumcises the heart of a sinner by the knife of the law, he lays his heart open, and lets the contents of the heart begin to ooze up with abominable filth, guilt, and horrors. Nothing will then do for the soul, short of the Lord speaking, and saying to such a soul, "I am thy salvation." This is what some superficial religionists call "corruption preaching." Mr. Gadsby was wont to say such professors were sinners assuredly; but they were pretty sinners, never having seen their own ugliness as in the sight of God; and not having been made to feel the malady, they know little or nothing in reality of the remedy. Let the poor tried child of

God judge how far he was right.

All the efforts of nature will leave a man to perish in his sins. There is not strength enough in an angel to save him. In fact, if all the angels in heaven were to unite to save one sinner, that sinner must be eternally lost if he had not a better salvation than they could give him. He must have a salvation which none but the Lord himself is, and none but he can make known. If you are never to see and feel the need of such a salvation, your religion is not worth a thank'ee.

I shall endeavour, as the Lord shall give me wisdom and grace, and strength of body and mind, to make a few remarks on the following particulars:

I. Show what makes this salvation essentially necessary and particularly suitable for the sinner.

II. What this salvation couches in it.

III. That God himself, in his Trinity of Persons, is this salvation.

IV. Show the effect of a sinner being made to feel his need of this salvation. The quickened sinner, made alive to God, will be putting up this petition, and never rest satisfied without an answer, "Say unto my soul, I am thy salvation." It will not do for him to be told all have a chance of being saved; it is all lumber to such a poor sinner. The man must have a salvation that leaves no chance of being lost. This alone will fit his troubled conscience; therefore his soul will from

time to time vehemently cry, "O Lord, say unto my soul, I am thy salvation."

V. Show what is the effect of the Lord revealing this salvation to the conscience.

I must be brief. May the Lord the Spirit lead me to speak such things as his solemn Majesty designs to apply to your hearts.

I. Show what makes this salvation essentially necessary and particularly suitable for the sinner. What a blessing it will be if the Lord lays open some poor heart to-night! If he does, and lets you feel what your heart is, you will not be able to find a greater wretch than yourself in all the town. There may be practically worse; but you will feel, between God and your own soul, the seeds of all iniquity within you. If they have not come in practice, there is no merit due to you; for had the Lord placed you in the same circumstances as some are, and left you to your own workings, they would have come out. So we have cause to be thankful to God that we are preserved from the outward enormities and evil practices of others. I am a living witness of it, and can say now to the honour of God that he kept me from one awful branch of open vice and immortality; for had he not, I should have gone on the same as others. . . I remember the time well. I resided not more than three miles from this place, when I was bent on ruin, determined what I would do, and laid my plan most successfully, as I thought, being determined to gratify my carnal heart by committing gross uncleanness in its various branches. But the Lord restrained me, and I was not so well pleased, I assure you, that I was frustrated, so wretched and guilty was I at that time. But when his solemn Majesty laid my heart open, what a scene presented itself to my view! What a horrible wretch I appeared in my own eyes, my feelings, before a heart-search-

ing God! The truth is that law and justice, holiness, and everything becoming the character of God, as a just and holy God, is against sin, and sin is against this holy God. "For we have all sinned and come short of the glory of God." Every perfection of his nature will unite to cut down the sinner in his conscience if he has quickened his soul, and eternally if not interested in this salvation.

We need a salvation that is as extensive as the requirements of God's holy law, as extensive as the demands of justice, as extensive as the sinner's awful depths of depravity; a salvation, I speak it with reverence, that the Lord cannot mend nor Satan mar. A salvation short of this will not reach the core of your heart. We may cover the outside of the wound but the core is untouched. As we have sinned against God, and as his holy law says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them," and, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all," do not we need a great salvation?

Perhaps some of you may say, "I have never gone the lengths that some have; I have never committed adultery or fornication." Neither have I, practically; but I say, when the Lord laid my heart open, I found, what you will, if he lays yours open, there were within all the seeds of evil. The law of God looks at the intents and thoughts of the heart. It condemns for filthy thoughts, it condemns for evil principles. So extensive is the law, in its searching power, and the sentence that it passes, that it solemnly declares, "He that offends in one point is guilty of all." Have you never offended in any one point? Now, when your heart has been laid open to the eye of infinite justice, and the strictest scrutiny of God's law, where must you look for help?

Rather than that the Almighty can

save the sinner at the expense of his justice, or to the disparagement of his law, his very nature binds him to doom to eternal misery the whole world. Some persons try to mend the law, and what they call mollify it. They tell us we must do by it as the schoolboy does by his copy, come as near to it as we can; but God's law will have nothing to do with their copies. You may depend upon this, you must either bring a holiness and righteousness that the Lord cannot find fault with, or he is bound to send you to hell. If you cannot find fault with, his very nature binds him to send you to eternal punishment. "The soul that sinneth, it shall die." As we have all awfully sinned, we need a salvation, and a great one, and such a one as no creature can produce.

If the Lord has taught you, and you take notice, you will see there are two tribes of professors in our day who appear quite different in their creed, but both unite in self. One party says, "We all need salvation, and all have it in our power to save our souls if we perform the conditions. Salvation is full and free; without any conditions on our part. We have only simply to believe in Christ and the doctrines of the gospel, and we have no cause to be concerned about the misery and wretchedness of our corrupt nature, or about our sins, or to look for any special manifestations. We have simply to believe and receive the doctrines of grace and truth as in the Word, and we shall be happy." The truth is, the devil would rejoice in such happiness; for all you do will never disturb any of the powers of darkness. One party says, both act from their selfish nature. But when the Lord brings his people experimentally to know they can never work nor believe, they are brought to feel, before a heart-searching God, they have need of this great salvation.

"Say unto my soul, I am thy salvation." Justice must be satisfied, the

law must be honored, sin must be destroyed, Satan defeated, the world overcome, and God glorified, or the sinner cannot be saved. We pass on to notice.

II. What this salvation couches in. There are two distinct branches in salvation. First, what it saves from; secondly, what it saves to.

Before I enter on this point, allow me to illustrate it thus. Suppose you knew one of the vilest of the vile in the town of Bedworth, one who had committed all manner of abomination till the whole town rang with it; he is taken up, sent to prison, tried, cast, and condemned; but, through some interest, the queen pardons him; he is set at liberty, and escapes the gallows; that that would be in one sense salvation. But this is not—half a salvation; for nobody would employ. The whole neighborhood thinks it a pity and a shame such a vile character should be let loose to be the terror of the place again. As nobody would like to see him, in all probability the poor creature must have recourse to his old practices of stealing, or he could not get bread. So this would not be half a salvation. But if the queen could prove, and did so, that he was one of the royal family, and was in her heart and affections, and sent her state carriage to fetch him from the prison to the palace; washed, clothed, adorned, and fed him; made it known he was to be in the palace as long as he lived, and commanded the nobles to honor him; and put such honor on him that he was arrayed in the royal robe, and the nobles proclaimed, "Thus shall it be done unto the man the queen delighteth to honor;" so this not only lifts him from the dungeon and saves him from the gallows, but raises him to the highest honors, conferring upon him the greatest glory the nation can confer, this looks like a

great salvation; so that the poor wretch would not be in the danger he was in before. But the salvation of which I am about to speak, if the Lord will lead me on to declare it, you will see is infinitely more than even this. It takes a poor man from the dust, and a beggar from the dunghill. Depend upon it, "he raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set him among princes," the princes of God's people, and makes the man inherit the throne of glory. He takes him from the lowest state of degradation, and exalts him far beyond angels. The Lord does more for the sinner he saves than he has done for all the angels in heaven, put them all together. That sinner who is blessed with God's salvation in his heart has blessings vastly greater than the angels. They were predestinated to a holy state, and confirmed in it; but they were never redeemed. They know nothing about redemption for themselves. Here is a poor sinner, a beggar, a pauper, a law-breaker, a God-dishonoring sinner, a hell-deserving sinner, redeemed, quickened, consecrated, and raised from his degrading state of guilt and filth, and raised to the highest state of declarative glory that the Lord can possibly raise a poor sinner to. What a salvation it is that accomplishes this! O! This is God's blessed salvation. It is a salvation that saves from the guilt of sin; the damning power of sin; the curse connected with it; the reigning power of it, the love of it, and at death the inbeing of it. It is a salvation completely from sin. What a salvation, then, this must be; for sin has conquered all the world. O, this horrid monster, sin! We read of one great conquerer who conquered all the known world, yet never conquered the hearts and affections of the people; but sin has done this. There is not a man or woman under the sun who has not some way given their hearts and affec-

tions to sin; embraced it and cleaved to it, so that they would be eternally lost before they would part with it, if the Lord did not quicken their dead souls, and give them divine life. Such is the vileness of nature, the love of sin, that they would never part with it.

Well, this salvation of which I am about to speak is a complete salvation from that enemy who has conquered the whole universe and every human being. This is a complete salvation from that monster sin, so that where sin abounded, grace did much more abound. Hence the Lord Jesus Christ is said to have finished transgression; made an end of sin, and redeemed his people from all iniquity.

This salvation is not only a salvation from sin in all its bearings, but it is a salvation from the curse of the law. The law cannot curse the sinner that is saved, because he has become dead to the law by the body of Christ. What adds to the blessedness of this salvation is, that it is a salvation of manifestive union to the Son of God. Those who are killed to the law are married to Christ, and are manifestly one with Jesus; they are bone of his bone, body of his body, flesh of his flesh, and spirit of his spirit. Then what a glorious salvation that is which the Lord has accomplished for poor sinners.

I have often thought of what Paul says: "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death." Have you not found it so? When in the flesh, working such abominable things, sometimes it has brought forth legal vows and promises; at other times working wrath and rebellion; so that in the end it brings forth fruit unto death. This is all that ever the law can do for a sinner's heart only make it fruitful unto death. But, being delivered from the law by the blessed body of the Lord Jesus Christ, we bring forth fruit unto

God; we bring forth fruit unto holiness. Thus it is a salvation that raises a sinner from the most awful state of degradation and ruin to the blessed, solemn, glorious state of manifestive union to Christ; to oneness with him. They therefore bring forth fruit unto the praise and glory of his name.

This salvation is a salvation from death in all its bearings. "The wages of sin is death." This is a salvation from death. Say you, "Will not the Lord's people die? Shall we not all die?" I will tell you how it is. The Lord's people go to sleep; they sleep in Jesus. That is what the Holy Ghost declares: "They fall asleep in Jesus." Death to the child of God, who is saved by the grace of God, is no worse than a gentle nurse coming and rocking a peevish child to sleep. They are rocked asleep in the cradle of the love and blood of the Son of God. "They that sleep in Jesus will God bring with him." They shall be eventually raised from this sleep. It is a salvation from every appearance of death; a salvation to all the glorious appearances of divine life and love. This is the salvation the Lord accomplishes for his dear people. You know what the Lord says concerning this people with the rest of mankind, that they are all dead in trespasses and sins. "You hath he quickened, who were dead in trespasses and sins." Then, whether you know it or not, if the Lord has not quickened your soul, you are as dead to spirit as a dead corpse in the grave; and it has as much power to come out of the grave and work as you have to quicken your own soul. This salvation is a salvation that quickens your soul alive to God; brings the soul that was spiritually dead up into life in the Lord.

That soul that is made a partaker of this salvation is brought to cry, sigh, groan, pant, pray, and wrestle again and again, day by day, and will never rest till the Lord manifests to him

Christ's salvation. There being living movements in all his ways, after the Lord makes him alive, he has living movements towards God. It is as that blessed portion of the word of God says, "The spirit maketh intercession for the saints according to the will of God." That poor soul in which the Lord has begun salvation,—at times he cannot talk; he cannot speak in prayer to the Lord. Perhaps some poor soul may be here eo-night who is so bewildered, who is so confused, when he is on his knees he has not words to speak. "But," say you, "if he cannot speak, he should use the prayer book." You might as well count 20. There is no prayer book that will touch your case, or come to the core of your disease. Now, mind what the Lord says. The spirit helpeth the infirmities of the saints: "For we know not what we should pray for as we ought; but the spirit itself maketh intercession for us with groanings that cannot be uttered." The spirit maketh intercession according to the will of God. Is there a soul here groaning, sighing, and panting for the living God? There is the inditing of the spirit of God in your soul. He has commenced his divine life, seating himself there; and you may rest assured of this, he will maintain the life he has commenced. This salvation brings peace to the conscience and is a salvation from death to life. That poor soul is alive that is in such a state that he sighs and groans to God to have this salvation brought down to his conscience. Once there was a time when he had no desire to groan; he had set his eyes, his ears, and his heart on pleasure; when he took his fill of sin, saying, "What is it to anybody? We are to do as we like. Come, let us have another glass to drive and drink away sorrow." Many thousands drink away sorrow, till they drink themselves into the wrath of God in black despair. It is through the mercy of the Lord he

does not leave you to say this.

When this salvation is made known and manifest, it leads the soul to plead with God; sometimes there is such a blessedness in it, the man feels such fellowship between God and his conscience, that he is led to follow the Lord from Bethlehem to the wilderness, from the wilderness to Gethsemane's garden, from the garden to the cross, from the cross to the grave, and from the grave to the right hand of God, who has raised his people up together with Christ, and makes them sit together with Christ. Thus he raises the soul up to have holy converse with God, who thus he can plead with God as a man pleads with his friend. This is the nature of this salvation: it takes away his filth and gives him Christ's holiness. Christ is made to such a sinner sanctification. It takes away his unrighteousness, and gives him the righteousness of Christ. Christ is made of God unto him righteousness. He delivers him from all his foes, internal, infernal, and external. In the end, it raises him up to have intercourse with God in glory. He shall reign with him and Christ for ever and ever.

What a blessed salvation this is! Talk about "doing our best, and the Lord will do his part, is all foolishness, mere lumber. When the Lord, in the riches of his grace, comes into the soul and raises the sinner up to God, and brings God and heaven down to the sinner, then God and heaven meet in the sinner's heart. Here is immortal glory not to be described by all the powers of men and angels.

"Say unto my soul, I am thy salvation." You sometimes talk about the glorious body of Christ. Did you ever give it a thought what is intended by the glorious body of Christ? See the Lord Jesus Christ travelling in the desert; we do not see his glory. I have often thought of one thing that eclipsed his glory, and an awful thing it was,

—the sins of his people. They were all imputed to him and put upon him. If only yours and mine are so great, what must all the sins of God's people be? Do you wonder the people saw no beauty in his? It was no wonder when he was covered with such an awful garment as your sins and mine. There was on the mount of transfiguration. Peter, and James, and John were with him, and said, "It is good to be here." Peter wanted to stop there for ever. Poor creature! He was for setting about building three tabernacles; but the Lord had better work for him to do.

This salvation our God has accomplished,—a salvation from death in all its bearings, and which shall issue in life in all its matchless glories. By this salvation he will raise the bodies of his people and fashion them like to the glorious body of Christ. Body and soul shall be together glorified with Christ.

III. God himself, in his Trinity of Persons, is this salvation.

It is said in Isa. xii., "Behold, God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." Our prayer is, "Say unto my soul, I am thy salvation." Had I strength and your patience, we might attempt to notice how the Three-One God, in all his glory, is our covenant God, is this salvation. However, as there is not time, a hint shall suffice. Let us hear what the Holy Ghost says upon the subject: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." You see he saves us before he calls us. How so? "By his eternal purpose and grace, which was given us in Christ Jesus before the world began." This is what God says about it. Therefore

the Holy Ghost, in another place, speaking on the subject, says, "Sanctified by God the Father;" that is, set apart by God the Father; and where God the Father put them they are preserved in that state; there Christ preserves them." "Preserved in Christ Jesus." God the Father put them in Christ, and Christ never lost them. They lost themselves in Adam the first, but were never lost in or by Christ. They were secured where the Father put them; and where the Father put them he preserved them; he preserved them in Christ Jesus, and in God's own time they are called quickened, and made alive by God the Holy Ghost who manifests this salvation. The Father brought, predestinated, and gave them to Christ. Christ secured all the new covenant blessings. In Christ their Head the Father has secured all that shall make them holy and righteous. "The Lord shall glorify the house of his glory." In speaking to the believer the Lord says, "Thy God is thy glory." What a blessed glory this is compared with our poor creature fleshly glory that we are sometimes so foolishly built upon, which is nothing but rags when we have done; but when we are brought under the sweet and blessed teaching of the spirit, and can enter into the mystery of God being our glory, we then know what this means: "Thy God is thy glory."—God glorifying the house of his glory. We are led in some blessed measure to know something of this salvation proceeding from the heart of a covenant God.

Now we may ask, what part has Christ in this salvation. Bless his holy name, honors crown his brow for ever and ever! O my soul, adore him! He stood in his people's law place, called their sins his own, took their debt as his own, cancelled it by his blood, groaned, and sweat, and bled, and died. "He died the just for the unjust to bring us to God." Can you think light-

ly of sin? Can you call it a trifle, while it tore the heart of our dear Christ, and horrified him? His soul was in an agony, so that he lay on the earth, and cried out, "My soul is exceeding sorrowful, even unto death." He drank into his holy soul the hell that his children must have endured. Yea, he put out the flames of hell with his heart's blood, that my soul might obtain eternal blessedness. Then adore him, my soul, and bless his precious name! He obeyed the law in all its jots and tittles; for God says, "Not one jot or tittle shall fail till all be fulfilled."

You who imagine you can go to heaven by taking the law as your rule of life, how will you do? You have not fulfilled even its great commands, leaving alone its jots and tittles. When are they to be fulfilled? They are all fulfilled by our Lawfulfiller; by the living and dying of our God-man Mediator. Therefore, "he died for our offences, and rose again for our justification."

When the Lord the Spirit gives a poor sinner faith in his great work, this immortal work of the Lord Jesus Christ, he presents to God a perfect righteousness. Thus the apostle says, "Do we then make void the law through faith? God forbid! Yea, we establish the law." Under the teaching of the blessed Spirit, we find the Lord Jesus magnified it, made it honorable, and brought in an everlasting righteousness. When the Lord the Spirit gives us faith to put on the Lord Jesus Christ, then we are swallowed up in Christ, and can appear before a heart-searching God without blame. Christ has completed, by his blessed obedience, dying, and rising, this salvation. He hath redeemed us from all iniquity. It is said, he hath redeemed us from destruction, redeemed us from death, redeemed us from the curse of the law and all iniquity. He hath put an end to sin, finished transgression, and by one

offering he hath for ever perfected them who are sanctified, or set apart. Then, to close the business, he hath blessedly redeemed us from sin, redeemed us from our foes, redeemed us to God. This takes in the eternal world, and this redemption being eternal, it cannot be lost in time. Blessed be God for this salvation.

"Say unto my soul, I am thy salvation." Do you think the Lord Jesus Christ gave his life, his honour, and his blood for an uncertainty? Now, mind what he says: "The redeemed of the Lord shall come to Zion." It does not say they shall have a chance of coming, but, "The redeemed of the Lord *shall* come." Unbelief says they shall not, their carnal hearts and fleshly appetites say they cannot come at present; flesh wants a little more pleasure. But when the Lord's time comes, when "*Shall come*" gets hold of them, he conquers them by his constraining power, and says they shall come. "The redeemed of the Lord *shall* come. When the Lord's "*Shall come*" gets hold of the conscience, it not only says, "They shall come," but assures the poor souls that "everlasting joy shall rest on their head, and sorrow and sighing shall flee away." Thus our blessed Christ has accomplished this great salvation.

What hand hath the Spirit in this? Christ says, "He shall glorify me." The Lord Jesus Christ says to the Father, "And now, O Father, glorify thou me with the glory which I had with thee before the world was." The Spirit takes his stand on Christ; Christ says, "He shall glorify me." How shall he do this? He takes of the things of Christ and shows them to the poor soul, those things revealed in the Bible. We are such poor blind creatures, we cannot see them till the Lord the Spirit reveals them to the conscience; but when he reveals them, we can see and feel them, and bless God for this rich salvation. As the Holy Ghost lays our

hearts open, and the heart of the Lord Jesus being open, what a blessed thing when these two meet! Our heart loses nothing but sin, and the heart of Christ brings nothing but blood and love, which is sweetly brought into ours by the Spirit. So we see this is the way the Lord healeth us. Well may we say, "O say unto my soul, I am thy salvation." Thus the Spirit of the Lord commends the blessings of the gospel to the conscience, and brings us to feel a sweet measure of the love, life, and power of it in our hearts.

Do you know anything of this salvation? However, I must draw towards a conclusion, and

IV. Show the *effect* of a sinner being made to feel his *need* of this salvation. Every living soul made alive to God will be putting up this petition, and never rest satisfied without an answer: "Say unto my soul, I am thy salvation." If you can go on satisfied, and do not care what religion you have, saying you have many things pleasing to the flesh, many external duties, and much internal piety; or if, with your exalted notions of the doctrines of grace, you are satisfied with anything short of God himself speaking to your soul that he is your salvation, you are in the grip of bitterness and the bond of iniquity. I do not care what your religion is; let it be what it may, if you are satisfied without this, it is not the religion of the Son of God. Where the religion of the Son of God is, that soul wants the revelation of God's salvation. This will cause the soul to supplicate, "Say unto my soul, I am thy salvation." If the Lord does not at once manifest himself, the poor soul will not give up until the Lord does condescend to answer his prayer. He must have some sweet meltings down in his mind, some little liftings up with intimations of mercy, some droppings of his love, here and there a berry just to wet the mouth of the poor creature and keep it from parching up, in order

to keep it still sighing, groaning, and mourning. They cannot be satisfied, they cannot rest who have been quickened until they have the life and power of a salvation in their own hearts, by being able sweetly and feelingly to say, "God is my salvation." They must feel the Lord has graciously and blessedly given them that sweet and blessed power to feel in their souls that God is their salvation. "Cannot be satisfied?" say you. "Do you not think that persons who are decidedly pious, and do their duty, and never injure anybody, but love everybody, and do good to everybody; do you not think that they are right?" And perhaps some may say, "My minister says it is all enthusiasm to talk about this salvation being revealed to their conscience; all we have to do is simply to believe the Word, be decidedly pious, do our duty, and hope for the best. Now with all this, with all your decision, if this is all the religion you have, you will, so dying, be eternally lost, as sure as the Lord lives. You must have some better ground of a living power in your heart, and not rest short of God saying to your soul he is your salvation. Nothing short of this will do. You must be made to say, "As the hart panteth after the water-brooks, so panteth my soul after God, the living God." If any here are resting on the delusive ground of their decided piety, there will be nothing but confusion, when the Lord, by a mighty earthquake, is pleased to come and shake you off your sandy foundations. If you have no better resting-place, you will sink into black despair. I do not mean to say there are none of God's children living but what have enjoyed this salvation. O no. But this they will do; they will sigh and cry, with heart breathings, moanings, and pantings, and not be satisfied without it. They want the power of it in their own consciences. They want the Lord the Spirit to speak to their souls, so as that

they can sweetly and blessedly say, "He loved me, and gave himself for me," vile me. Until this is the case they will not be satisfied.

Are you breathing and panting for this salvation, for this life, this power? If so, the Spirit of the Lord has brought you to it. Come, poor soul, go on. Give the Lord no rest until he make your soul a praise in the earth, until he bring his salvation and reveal it with power, and set your soul at rest from the bondage of despair, and bring you to enjoy solemn intercourse with the Three-One God.

V. What is the effect of the Lord revealing this salvation to the heart?

"Some may say, "Would not a certainty of the revelation of this salvation make us negligent, and careless, and love sin?" Let us hear what the Lord says upon it. When he is speaking of the revelation of this, he says, "That thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord God." When the Lord brings salvation to the heart, and causes the poor sinner to feel his love, the Lord fills him with a holy and blessed shame before God. He is ashamed, on account of his many sins, and he is ashamed that he has so base a heart; and he is lost in wonder at the wonderful love of God to him. The apostle says the grace of God teacheth us the denying of ungodliness, &c. And all you who are acquainted with it remember when you were in the gall of bitterness and the bond of iniquity. Has there not been a change wrought in you? Has not something taught you to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world? This is what the grace of God leads us to. This grace brings humility, humility brings patience, and patience is to have a great deal of tribulation. I tell you

how you will find it when the Lord reveals salvation to your heart, blessing you with the manifestation of it. You think you will never have any more sorrow, no more oozing up of sin, no more darkness, no more dismal feelings, no more conflicts within; and you sometimes act as if you wanted a sweet enjoyment of salvation, for the same purpose that a lady places a trinket upon her mantelpiece, to make a display of it. But that is not the purpose for which the Lord gives it to us. If he gives patience, it must be tried with tribulation; if he gives us faith, we shall have something for that faith to do; faith obtains the victory; but there can be no victory without a battle, and faith has many battles to fight—battles with sin, battles with unbelief, battles with the world, battles with the man's own heart, battles with the devil in various ways. And when the Spirit gives us light, it is that we may see Christ as a Saviour, and long for his salvation.

When this salvation is revealed to the heart, it is proof against the devil and sin, pride, lust, and every abominable thing working in our vile nature. It overcomes every evil, to the honour of God and the glory of God. It shall show forth his glory. Sure I am it produces the most blessed effects; it sweetly calms the mind, produces peace, and purges the conscience from dead works. Is there a child of God in bondage, guilt, and pollution? Perhaps you will find him so peevish and wretched as not to converse with you; he cannot be pleasant with any one. And it is no wonder, seeing the numerous enemies he has to contend with. But when the Lord reveals this salvation to his conscience, it brings calmness, serenity, holiness, happiness. The man knows a little of this truth: "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus

Christ." This light, this knowledge of the glory of God, transforms the mind in some blessed measure. Then we walk in the light as he is in the light, the whole mind being under a gracious feeling and very blessed enjoyment of this salvation.

To conclude. What do you know of this salvation? The greater part of you are strangers to me; but you and I must meet God and be seen exactly as we are; and if we have not this salvation, what an awful meeting it will be! Nothing short of this can do. Any salvation that does not come to the core, and give us freedom from sin and death will leave us to perish.

May the Lord lead you and me feelingly into the blessings of God's salvation, for his name and mercy's sake. Amen!

°°°

Tipton, Va., Dec. 8. 1903.

Elder P. D. Gold, Dear Brother:

I gathered much to my feelings in reading the Landmark of December the 1st. I highly appreciated your remarks, as they were very rich, or full of meaning. And I plainly saw what the Apostle meant when he said, "The Lord knoweth them that are his." He speaks highly of God. The meaning of that expression is that the Lord is holy, virtuous and does not mix and mingle with any uncleanness. And this subject of God's knowing is in regard to the relationship of him and his people. It is said, because ye are sons God hath sent forth the spirit of his son into your hearts crying Abba, Father. God knew them as sons. Therefore quickened them together with Christ, and as God knows his people now, they are made alive the same way. So if God knew all people alike, it would be abominable. For what of a man that knoweth other women the same as his own wife. Should not he provide food and raiment for other women's sons and daughters the same as his

own? But love forms the purpose in heart that makes a distinction, that rule by which each knows his own, in one sense that means a holy law. In another it is life's motions.

Some seem to think of God as if he sits, or stands and beholds in his great power of knowledge all things holy, and unholy. But God is the in-dwelling motion, propelling to action every good. As it is said, every good gift and every perfect gift, cometh down from the father of light, with whom there is neither variableness, nor shadow of turning." And the opposite would mean that all evil is of the devil. To whom Jesus said, For it is written, thou shalt worship the Lord thy God." I know it is written in the Old Testament, Behold, I form the light, I create darkness, I create evil. For the Lord do all these things." And this is what that means. When God forms the in-dwelling light of the soul of a sinner, it creates a darkness that can be, and is felt, and an evil in himself that is abhorred. So it is if God did not form this intelligence in our soul we would yet remain in our sin, and never have tasted the bitterness. And this is the executing of the Holy law, and God himself executes it, by forming the knowledge in us to hate evil, and despise ignorance (the darkness that we once walked in, whilst we also looked at the things of God as all men in nature do.

But God who knew us as sons, "has given us an unction that the world by nature knows not. This unction is that God has given us love to love him. If you can say it any better than that you can excel me. Yet I mean God has not given us the spirit of his love to waste in slumbering out our days in idleness. But has given us an unction. And O, "how we love, esteem, and adore him. And what a great satisfaction it is to go to his house and meet his children there, and to behold the image of the

beloved son, whose image they meekly bear.

"And the Lord knoweth them."

As in the song, My beloved is mine, and I am his. Love caused this declaration, and no wonder the Apostle said, ye are dead, and your life is hid with Christ in God, (in love,) when Christ who is our life shall appear then shall ye also appear with him in glory." The church is here preached to and Jesus is the husbandman. And the true wife is dead to all other—men, and the secret (hid) of her life is with her own husband, in God.

So her sweet and precious life, is known alone of her own husband, and without him we can do nothing. But when Christ who is our life appears, then it is we appear in the liberty of the spirit, and feel the motions of life, or love, with great joy, and peace, as with him. So it is we can not make the motions of the spirit of life until the beloved pleaseth. Then as the Lord knoweth them that are his, so unto us is given the knowledge of a glorious and divine life which is precious.

Man in the image of God should compare some to God. And the man who deems his life precious or loves his own life, does not know other women as he knows his own wife. And a woman that knows all men alike as her husband has set no price or value on her life. But wonderful, and rich is the knowledge of God. And the rightly handling of knowledge is wisdom. So a righteous dealing out of our life is glorious.

Your brother in the Lord,

D. S. WEBB.

Raleigh, N. C., Dec. 13, 1903.

Dear Brother Gold:

I feel inclined to write a few words from different parts of the word for the dear readers of the Landmark should you give them a place. I desire to offer a few thoughts on the words of David in the 129 Psalm beginning with

the first verse: "Many a time have they afflicted me from my youth now may Israel say, many a time have they afflicted me from my youth, yet they have not prevailed against me." Psalms 1 and 2 verses. The Psalmist David in many respects is a wonderful figure of the Lord Jesus and in this expression he speaks instead of Jesus and at the same time portrays the life of all the followers of Christ; for when we notice the life of Christ it is so true as written. "In all our afflictions he was afflicted," he said, "the foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head," and I feel sure it is true with the elect of God they have no abiding city here. No certain dwelling place, they are sojourners in a strange land and yet it is a land of promise, and were it not for this thought our troubles would swallow us up like the children of Israel: there were many enemies in the land. But of all the enemies we have our own sins are the worst. So much like the poet said:
 But of all the foes we have,
 None so oft mislead our feet;
 None betray us into sin,
 Like the foes that dwell within.

And while the Saviour was in this sense separate from sinners, higher than the Heavens harmless and undefiled yet the sins and iniquities of the church so pressed Him down and burdened his sinless soul we hear it said He was a man of sorrows and acquainted with grief." He was as a cart pressed with many sheaves. Peter tells us "All we like sheep have gone astray and the Lord hath laid on him the iniquity of us all."

Now dear readers, think if you can for a moment of the burden that often comes upon you because of your own personal sins and then imagine if you can how the meek and lowly lamb of God must have felt with all the sins of his children upon him at one time. No

wonder he prayed, "If it be possible let this cup pass from me, nevertheless not my will, but thine be done," and I feel sure at times the poor child of grace prays the same prayer, for there are times we feel we can't endure what is upon us and yet down deep in our hearts something whispers. "The cup that my Father has given me shall I not drink it? 'This dear reader is the cup of suffering, for it is written, "For unto you it is given not only to believe on him, but to suffer for his sake."

Now Jesus has promised us in the world tribulation, but in him peace and if he is faithful in one of his promises he is faithful in all, so we should not be so discouraged while we are drinking of this cup for just as sure as we are partakers of the sufferings of Christ we shall be of the joys that follow, and when we shall have finished our course we like Jesus (we hope) will be permitted a seat at the right hand of the throne of God.

So dear saint of God be of good cheer for Jesus has overcome the world David said, "they have not prevailed against me." Jesus was persecuted, spit upon, called all manner of hard names, and now in his dying moments given vinegar mingled with gall, yet in all this he opened not his mouth. "It pleased the Father to bruise him, he hath put him to grief, and we are told by the same prophet these words. "When thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand," this leads my mind to the words of the poet:

Glorious words of thee are spoken,
 Zion City of our God.

He whose words cannot be broken,
 Formed thee for his own abode.

"He shall see his seed," how beautifully does this blend with the prayer of Jesus.

"Father, I will that those whom thou

hast given me may be with me where I am that they may behold my glory," and now what was and is the glory of Christ? Is it not the church, it seems to me as the woman is the glory of man so the church is the glory of Christ. So it is within "He shall see of the travel of his soul and shall be satisfied, satisfied because he had honored his father and saved his bride. O that I could say to the captive daughter of Zion, rejoice at the thought that Jesus reigns in glory. He rules in Zion, his redeemed: "for out of Juda shall come a governor that shall rule my people Israel." Are we satisfied with his reign? No the carnal mind is not, but the spiritual mind is.

O, what a warfare; few, few moments of peace do the soldiers of the cross have, but they are so very sweet and consoling when we do have them we desire to run with patience the race set before us.

But we know naturally when two armies are arrayed against each other that while they are not actively engaged in battle they are preparing for a fight; so it is written, "Woe unto them that are at ease in Zion." But David said, "They have not prevailed against me," and what a glorious thought that comforts Jerusalem to feel that her warfare is ended and her iniquity is pardoned and she hath received at the Lord's hands double for all her sins. I am made to think at times if I can be permitted a home in the church the remainder of my days and be blest to publish the names of this mighty God, this everlasting father. This wonderful counselor, upon whose shoulders is the government of the church of God it will be enough for poor unworthy me.

I have no greater desire than this, neither can anyone have, and I can say of a truth this is my greatest delight to feed the flock of God when there is message given with the sweet thought that

God's grace is sufficient.

Very sincerely in love,

W. A. SIMPKINS.

Cary, N. C., Oct. 22, 1903.

Elder P. D. Gold, Much Esteemed

Brother in Hope of a Redeemer:

I have a mind to write something to the household of faith, provided you think it worthy a place in the dear Landmark. I feel too ignorant and unworthy to write any thing to the household of faith. I feel like the Lord has blessed you with a discerning eye. If you publish I hope you will correct all errors. I know I am vile and sinful. I have no righteousness of my own to plead. Christ is my righteousness, my only hope. He hath the words of eternal life. He said he came to seek and to save that which was lost. Oh what a great Saviour he is. He is made unto his people wisdom, righteousness, sanctification and redemption, their all. The Lord knoweth how to deliver his people out of dangers seen and unseen by them. A few years ago I felt like the church where my membership was would withdraw fellowship from me. I feared I was deceived and would deceive them. I would read the Bible and read where Christ told his Disciples that they were the light of the world, a city set upon a hill that cannot be hid. He said men do not light a candle and put it under a bushel but on a candlestick. I felt and believed that they all could see that I had failed to adorn the profession I had made by a well ordered walk and Godly conversation: like a crain did I chatter, like a dove did I mourn, I very often felt that the remainder of my days would be spent in mourning. Oh! I felt like his mercies were clean gone forever. Oh I felt like surely there was no deliverance, but the Lord knoweth how and when to deliver so his name will have all the praise. We read when Christ's disciples were being tossed to

and fro in the ship they saw Jesus walking on the water and were afraid, but Christ said peace, be still, it is I be not afraid. Those words were given me one night. Peace, be still, it is I be not afraid, a calm and peaceful feeling came over me, my mind was carried back to the morning I awoke and felt that my troubles were all gone. When I felt that the Lord had brought me up out of an horrible pit, out of the miry clay and set my feet upon a rock established my goings, put a new song in my mouth even praises unto our God. What a complete Saviour he is. Oh! that I could praise and thank him for his goodness to me a vile sinner. I feel to say with David, Bless the Lord, oh my soul, and all that is within me bless his holy name, and forget not all his benefits. But, oh, dear ones, I find that I often forget his benefits and loving kindness my heart seems cold and hard, my Bible seems like a sealed book, Can one who is a Christian have such a heart as mine. Christ said to his disciples in the world, ye shall have tribulations, but in me ye shall have peace, be of good cheer, I have overcome the world. How careful then ought we to be in all holy convocation not walking after the flesh, but after the spirit. As we have many members in onebody and all have not the same office so we being many, are one body in Christ. I feel like what I have written is scattering, but where there is little given, there is little required. We are commanded to be doers of the word not hearers only. Brother Gold, I would be glad to have you or any of the visiting brethren visit and preach for us. I enjoyed the Little River association. The preaching was good, better felt than told by me. The last Landmark was rich to me. I felt like I would be glad if every lover of truth could read it. Brother Gold, I fear I will take up too much of your valuable time. If I have said anything wrong please tell me for I feel the

need of the watch-care of the dear kindred in Christ. Pray for me, your unworthy, but I trust loving little sister in a good hope through Christ.

REBECCA J. YOUNG.

Riverview, Ala., Dec. 23, 1903.

Dear Brother Gold:

I don't know that what I write does any one any good, but I was reading the Landmark this morning for December 1st inst., and read an article or two on ministerial support, and before reading I had from some cause been thinking about a visit I once made to a church in Panola county, Miss. I had recently located at Taylors, Miss., and this church was about 25 miles from my home. I was accompanied to this church by Brother J. E. Barfield, of Oxford, Miss. We were the first to arrive at the church, but pretty soon a brother rode up, (I have forgotten his name), but he knew me and asked me how I came there, &c. I then told him I had moved to Taylors. He then asked me what I was doing there. I told him that I was cleaning up a cane break. He then said: "Are you able to do that kind of work." I replied that I was not, but had to do something to make a living, &c.

"Well," said he, "I generally take a long something to give to such fellows as you are," and he handed me a five dollar bill. I was at this church Saturday and Sunday and they made me up \$11.35 more, making in all \$16.35, and I want to say right here that I have found the Baptists of North Mississippi the most liberal to ministers of any I have ever traveled among, and I would to God I could speak thus of all our brethren everywhere. I have said and still say that I believe every Baptist ought to lay by something for the preacher, and when they go to meeting take it along and give it to the preacher whoever he may be, whether pastor or visitor.

I have had experience enough to know that no man can make a living at home and devote his time to the service of churches, and I don't see why Baptists can't understand that part of their obligations as well as anything else. Surely, it is plain enough. "Even so hath the Lord ordained that they that preach the gospel should live of the gospel."

"No man that weareth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." "If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things." These Scriptures show plainly the duty of the churches toward those who minister to them in Spiritual things.

Before I conclude, I want to say that I now feel a strong desire to visit and preach in a certain section of country, but knowing my poverty and inability to pay even my traveling expenses I am afraid to risk it because I know that unless there has been a great change in the past 12 or 15 years I would not get enough to pay my way from place to place, and I am not able to go at my "own charges."

Some brethren don't like for this subject to be ventilated either in the pulpit or through the press, but it is a Bible subject, and very important one, and I don't see why it should not be discussed as well as any other subject. But if all would do their duty in this respect there would be less necessity for its discussion.

I have no faith in a salaried ministry, but I do have faith in the plain teaching of the sacred Scriptures. When I visit a church and preach for them and they help me along after a godly sort, I feel that they appreciate my services, if they do not, I feel altogether different. One great mistake I have observed among the Baptists is that they bestow all their gifts to a few fa-

vored ones and almost wholly neglect others. "Do nothing by partiality," is the admonition of the Apostle.

"What I have written I have written." I hope it will do good.

One of the sufferers,
H. J. REDD.

infinite wisdom, shield and save, and while outwardly it may be stormy as a sea, yet it upholds the floats; while inwardly love paves the chariot which carries all these blest vessels of mercy to glory.
P. D. G.

Dear Brother Gold:

I notice a mistake in the printing in the heading to our minutes of the Black Creek Association. They have it the 22nd Annual Session, when it should be the 28th annual session. Please note the mistake, and correct same through the Landmark, and oblige.

Yours truly,
O. L. YELVERTON.

The Eastern union meeting is appointed to be held with the church at White Plains, Beaufort county, N. C., commencing on Friday before the fifth Sunday in January, 1904, ministers and members are invited to attend.

C. F. BENSON, Clerk.

The next session of the Smithfield union will be held with the church at Old Union, Saturday and fifth Sunday in January 1904.

J. A. BATTEN,
Union Clerk.

The next session of the Country Line Union is to be held with the church at Roxboro Saturday and fifth Sunday in January, if the Lord will.

A general invitation is extended.
W. A. SIMPKINS, Moderator.
G. T. BURCH, Clerk.

ZION'S LANDMARK

Remove not the ancient Landmark which
thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

PREACHING THE WORD.

When the Apostle Paul was about to enjoin upon Timothy the great and important work of preaching he first assumes the august and solemn presence of Almighty God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, and in this divine and most holy presence solemnly charges him with respect to what he shall preach and how he shall preach and with what he should preach. This charge being given in the presence of and before the Creator, the Redeemer, the Saviour and the Judge of all, the awful grandeur of the work, and the importance of its timely and proper performance are at once brought to view, and from its authority and character, the honesty and candor which must attend and characterize the demeanor of the one to whom such charge is given, and upon whom such a work is thereby imposed are likewise clearly and forcibly implied. In the true and faithful discharge of the obligations brought to bear upon the one thus charged he is presented not only as standing before the living God, but as sustaining a special relation to

the living and the dead who are to be judged at the appearing and kingdom of Him whom he preaches. In this ministry he is unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one he is the savor of life—unto life, and to the other the savor of death unto death. How wonderful is this relation! Who is sufficient for it? How wonderfully glorious is the vision which appears unto and fills the heart and mind of the creature of earth who, as an earthen vessel, is filled with such infinite knowledge! How utterly consuming is the effect of the mysterious infusion of divine nature which searches the heart, tries the reins, and reveals the wretched deceitfulness of the heart of man together with its desperate wickedness, its total depravity and consequent helplessness. And upon the other hand how inspiring is the heaven born revelation of the amazing condescension of the gracious Redeemer into the lowest parts of the earth, and his infinitely saving ascension and triumphant lifting up on high and glorious exaltation at the right hand of God, the embodiment of princely power and saving grace! The Apostle himself having received a dispensation of the revelation of these things could truly say: I was with you in weakness, and in fear and in much trembling, and that his preaching was not after man, nor was he taught but by the revelation of Jesus Christ. Of this peculiar fear and trembling consequent upon a true realization of the utter weakness of man, and of the peculiar response to the divine injunction none can know but he who is called to the work. It is a work to which natural minds do not and cannot really and truly aspire, and to which nature is never in itself reconciled, and yet in the work and to the work the one called of God thereto is fully reconciled, and in the revelation of the power of

God, the divine and saving virtue of the blood of the everlasting covenant, the absolute certainty and completeness of the atonement, the utter and entire sufficiency of the grace of God in the salvation of sinners, and the final and infinite glorification of the children of God, the servant of God runs with joy to the word and regards it as his chief delight. However there are times when he goes as truly to the work, but his going seems to be rather of necessity, than willingness, wherein he is not afforded the light of this blessed revelation in which to determine as to whether or not he will go, but the weight of the charge is upon him, and the injunction to instancy in season, out of season so presses him that he can not stay, but is up and often times far along in the day's journey before the light of the morning star falls upon him or the sun of righteousness again shines in his heart, and I have thought that some times the entire day's journey is traveled by night and it may be without the light of the sun, moon nor stars, and with but a dim out line of the azure whence he looks with intense longing for even one ray of light, and though it come not, yet is he inclined to plod his weary way onward. And though he steadily pushes forward, yet with measured tread does he place his footsteps, and with peculiar diligence does he enquiringly scrutinize each recurring way mark, and to make it certainly sure in his mind and heart that he is in the way it is reasonable to conclude that he is more careful as to the certainty of his calling and election to the way than when he feels to be in the way and in the light thereof. I have thought that when one feels to see dimly, but a single step before him he is possessed of a greater anxiety of mind and desire of heart to know the truth and to present it in the light of truth as it is given to the children of God in the face of Jesus Christ than at any

other time. However, this as a rule might not be without its exceptions. As I now recall some of the most impressive instances along the way I have come to those which seem to afford me the most comforting assurances that I have preached the gospel by divine authority were when I have talked to the people for an hour seemingly with but the introduction of a single sentence in sight with an assurance vaguely apparent that if I reached the end of this brief thought, but partially perceived I should have to sit down in darkness and confusion, but as I was not shut up in darkness but was given words of truth to speak I can but feel that the Lord was my light and my salvation. It is when one thinks he knows a thing that he really knows nothing as he ought to know it, and when one thinks he stands is the time in which he is liable to fall, therefore we are admonished to take heed lest we fall, and it seems to me it must be correspondingly true that when one truly feels that he knows nothing as he ought to know it, and sincerely desires to know the truth as it is, and enjoy its freedom is when he is wise unto salvation by faith which is in Christ Jesus our Lord, and when he feels that there is no standing in him and realizes his need of the surety of Christ is when his feet are really and firmly placed upon the Rock immovable and his heart is stayed by the spirit of Him who said "He is on my right hand that I should not be moved."

As this charge is delivered before Him who shall judge the living and the dead, the preaching of "the word" must really and truly reflect the judgment wherewith he shall judge them, therefore it seems to me when the work of the ministry shall have been fully consummated, this judgment will have been fully revealed so that when the proclamation shall have been made that time shall be no more, the full and final revelation of the truth of the judgment

will be clearly seen and confessed as well by the dead who shall forever die as by the living who shall forever live. The judgment of our God is the judgment of life and is therefore a living judgment and comes alike to the living and the dead, to the living with justification unto eternal life and to the dead with condemnation unto eternal death. The justice of this judgment will appear equally and alike unto all and yet from the one class it will elicit anthems of adoration, thanksgiving and praise while from the other there will be a calling for the rocks and the mountains to fall upon them and hide them from the face of the righteous judge, and in the most pungent sense of the righteousness of their condemnation will they go away into everlasting shame and confusion. It does not occur to me—that the righteous will praise God because they are in heaven rather than in hell, nor that the punishment of the wicked will consist in the realization that they are in hell rather than in heaven, but that the righteous being exalted in the righteousness of Christ praise God for redemption from their sins, while the wicked are condemned for their sins and in their sins, and while they must in their abasement confess that Jesus Christ is Lord to the glory of God, they will in themselves forever constitute the very embodiment of enmity against God. The arminian definition of the effects of the election of grace—that the non-elect are bound or compelled to go to hell, however much they might desire and beg to go to heaven is not only false, but it is not possible that it could be true. The very decided aversion which men and women in their natural estate have to the church, doctrine and ordinances of God as revealed and maintained in this life clearly determine the character of their preferences. It is evidently as utterly impossible for one unaffected by the Spirit of God to desire to go to heaven

as it is for one who is led by the Spirit of God to ultimately come short of it. When the gospel is preached the believer on the unbeliever passes judgment according to the spirit which is in him. The one affirms that it is the truth while the other denies. The one believing demonstrates thereby that he is a believer and the one disbelieving as conclusively demonstrates thereby that he is an unbeliever, therefore in the light of the gospel preached believers and unbelievers are fully manifested and the judgment is conclusive. The believer demonstrates a living faith, the end of which is the salvation of his soul, while the unbeliever exhibits a state of death which so retrospects as to demonstrate the fact that he never did believe and was therefore already condemned. Of this character of unbeliever Jesus said: Ye believe not because ye are not of my sheep, while of this character of believer He said: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

In the revelation of the divine security of the children of God, as they believe in Jesus, his kingdom is brought to view, in which appears the perfect dominion authority and power given unto him of his father, in the midst of which, as in the throne of his glory, is revealed his glorious appearing, and in his glory, and blessed appearing his people blessedly, and gloriously appear with him.

P. G. L.

(To be Continued.)

BE COURAGEOUS.

There is great need of faithfulness on the part of church members. Is it any excuse for neglect of duty for one to say, I am cold. What would you think of a man who is shivering in the cold, but when you tell him to go to

the fire, should say, I am too cold to go to the fire, or I am so cold I do not feel like going to the fire. Whereas the fact that he is cold is itself a sufficient reason for his going.

Can not one attend his church meetings, and should he not do so if he feels cast down, or cold and gloomy; would you excuse your pastor for not attending his appointments because he says he feels so little like preaching and so dull? Is not that a great reason why he should acknowledge the Lord by serving and worshipping him? Every church member that is able should attend his meetings, and be in his place, nor should he offer his dull feelings or coldness as any excuse for neglecting his obligations.

Why should a Baptist offer his cold, dull feelings as any excuse for slackness? There is no excuse of that sort tolerated in the bible. Where is your faith? Is not God worthy of being trusted, feared and served? Can he not bless you? Is it a vain thing to serve the Lord? Does God have any pleasure in him that draws back? The willing and obedient eat the good of the land. Does the Lord love complainers and murmurers, and such as are always hiding their talent in the earth, and hunting up excuses for neglecting what they should do?

Worldly cares rob us of much comfort, and keep us from serving the Lord, and they breed all manner of excuses and apologies for our slackness. We have not time to visit the sick, nor to go to preaching, and have no mind to minister to the preacher, or give to the needy because we love money so much. We withhold more than is meet and offer the excuse that if the Lord has called a preacher he will take care of him, and it will do him good to suffer some, and endure hardships.

Why do we not consider the case wisely? The brethren are to minister to their pastor. The Lord has enjoined

that on them. He is to preach of a ready mind, and they are to give of a ready mind also, for God loves a cheerful giver. Each one preacher and hearer both are blest—in willing obedience to the Lord. When the people of God are diligent in giving good heed to God's word they find a great reward in keeping the commandments of the Lord. We are to endure, be courageous and valient in the cause of truth.

This is an evil day—a day when the love of money, and conformity to this world, slackness, indifference to our obligations, careless living, and the love of carnal pleasures have dominion over us, and hence our meetings are dull, the attendance small, and much neglect of serving the Lord follows. I beseech the brethren to consider these things. Let each one enquire for himself, "Am I doing right?" Am I careful to maintain good works? Am I endeavoring to do what I promised when I joined the church?"

In the day of backsliding is a time requiring courage of the members of the church. Faithfulness becomes the house of God. For in due season we shall reap if we faint not.

"I beseech you therefore brethren by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," Rom. 12:1. Is it not reasonable? What is more reasonable? There is not a reason on earth why we should not do this. There is every reason why we should. P. D. G.

SCRAPS.

Criticisms are expressions of praise or censure. What we admire we praise. What we do not like we condemn. Man is naturally disposed to be a judge which means that he considers himself superior to others. If I sit in judgment on one do I not assume that I know more than he does? If I

condemn him that shows I consider myself better than he is. If I praise him I may receive him as my equal.

We praise God truly when we see his own works in their true light. All his works praise him. If they are appreciated by us, if we have pleasure therein, it proves that we have found favor in the sight of the Lord.

If we have the love of God in us we rejoice in his works, and in every thing we give thanks. If we have salt in ourselves the salt saves us. Grace corrects our murmuring and fills us with praise to the Lord, and we bless his name. If we murmur at God's works and ways it shows that we are corrupt and contrary to the truth. The love of God shows its wonderful character in loving truth and hating falsehood, in serving the Lord by walking in his ways, and keeping his word.

We, when we have the mind of Christ, judge with righteous judgment, condemning what is wrong, and loving what is holy. We are on the Lord's side, and all his judgments are true and righteous altogether. P. D. G.

PLEASE NOTE THIS.

We are anxious that our subscribers should not get behind in their subscription payments. We are under heavy expense in publishing the paper. If all would keep paid up it would better enable us to keep it going. Quite a number of them keep paid up, but enough fall behind to cause a heavy loss to us.

Recently we sent out statements to all that were behind from last October, stating how much they were behind, and to please remit. For instance if one had paid to first September, 1903—we sent him a statement that he was due from first September, 1903, and that \$1.50 would pay him to first September, 1904.

A number of these kindly sent us

their renewals. Now and then one got offended and ordered his paper stopped. We did not mean to offend any one.

In some instances our clerk made mistakes. When this occurs all we ask is to be informed of this, and we will gladly make the proper correction. We hope we would far prefer to lose subscriptions than to wrong any one.

Every kind of business has its annoyances. We manifest what principle is in us by the way we act in such matters. He that endures—that suffers long and is kind ruling his own spirit—is greater than he that takes a city.

If the subscribers would form the habit of paying in advance it would be as easy for them, and much easier and better for us, and there would be fewer hard thoughts. Let each one notice the figures after his name, and when his time is out renew. For instance A. Jones 1 Jan. '04—means that A. Jones has paid to 1 Jan. 1904.

Also, if any of you can send on another subscriber or more it will help me.

Notice this too, when any one wants any change of post office always state both the old and the new post offices—the one the paper has been going to, and the one you desire it sent to hereafter. That saves me trouble of hunting up the old post office.

It is my desire to supply you with a good paper: that you may read with comfort and profit. P. D. G.

"Now ye are clean through the word which I have spoken unto you," John 15 3.

That which made the disciples clean was not any thing they had done or thought; but it was through the word Jesus had spoken to them—that same blessed Jesus who upholds all things by the word of his power, who speaks and it is done. He is the word that was in the beginning, and that was with God, and that was God, without

whom was not any thing made that was made.

The word was made flesh, and dwelt among us. That Word is the fullest expression, declaration and revelation of what God is, and also of his will. He that hath seen Jesus hath seen the Father. He came down from heaven to do the will of his Father in earth, and he has declared the mind and will of his Father.

By words thoughts, purposes and deeds or events are declared. The fullest and final declaration of God's will is the manifestation of Jesus Christ in the flesh. This is the most wonderful revelation of divine truth, the will of God.

Jesus makes his disciples clean through the word that he speaks unto them. What a word he speaks as he teaches as no man ever taught. His words are spirit and they are life. When sent to the heart, or where God purposes it goes and accomplishes his will, and never returns to him void of results purposed, but always accomplishes the will of God.

When Jesus spoke to the storm of wind and the surging wave threatening to destroy his disciples instantly they obeyed their master, and the wondering disciples said, what a word is this that even the wind and the sea obey him.

We cannot conceive of such power. It is unsearchable. He heals diseases, casts out devils, raises the dead, binds up the broken in heart, dissolves darkness, commands the light to shine, ends sorrow, and gladdens the mourner by a word. Who can understand this glorious power?

When he said to his disciples, ye are clean through the word which I have spoken unto you, they were made clean by Him who spake as never man spake, by him who sent a word into Jacob, and it lighted upon Israel. If we speak a

word of comfort it is the word of an other for we have no creating power. But the word of Jesus creates and establishes and forever settles, so that it can never be changed; nothing can be added to it, nor any thing taken from it.

When the Word of God appeared with a vesture dipped in blood going forth conquering and to conquer, it set forth Jesus crucified and risen and glorified, having all power in heaven and in earth, and every promise of God fulfilled in him was yea and amen to the glory of God the Father, and to the everlasting salvation of every heir of promise; and Jesus shall present them as a chaste virgin cleansed by the washing of water by the word, without spot or wrinkle or any such thing, a glorious church before his Father's throne with exceeding joy.

That Word is our rule of life and conduct that ends all controversy, and determines that which shall be. Every thing Jesus has said or done is wisdom and we live by every word of God.

P. D. G.

THE DEAD SPEAK.

Having just read the article by Elder John C. Hall, on predestination and election in Landmark of Oct. 15th, I am made glad for the saying concerning Abel and the faith by which he served God, "And by it he being dead, yet speaketh." The same faith which guided Abel in the way of righteousness guided John C. Hall. That faith which was once delivered unto the saints is the same faith for which our dear brother Hall so earnestly contended. Can any one read this article from his pen and question as to what was the doctrines loved and preached by him? Can any one, who is conversant with the doctrine believed and preached by the Primitive Baptists read that ar-

ticle and question for a moment what he believed and what he was? It seems to me it ought to be thus with all who claim to be Primitive Baptists. When one is taught of God and thus gifted of Him, the ability to declare that which has been taught must be considered as among the things taught, hence the gift of the man thus taught makes room for him. How wonderful are the gifts of God to the church! How truly decided and how clean is the ministry of one called of God to preach the gospel of his Son: And how applicable are the things ministered to the character and necessities of the sheep to be fed. Sheep are disposed to graze upon land that has been lifted up, that is high, and while they eat about every kind of vegetable it must be decidedly what it is and clean in itself, and therefore must not be mixed with nor contaminated by impure nor foreign substances.

The church is not left to question as to who is taught of God, nor does one thus taught have to guess at which is the truth.

P. G. L.

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OBITUARIES

MRS. LUANNA DYER.

Elder P. D. Gold: By request I will now make the attempt to write the obituary of another gifted and very much beloved member of the church of Christ which has been called by her head and husband from sorrow from suffering sin and death below to that sweet and glorious rest and perfect peace in the bosom of her God where the great enemy of souls is destroyed and death is swallowed up in victory. Her spirit is now happy in Christ and will remain until the resurrection of her body in its immortal, incorruptible and glorified state, like the body of her blessed Lord. Then reunited in this spiritual her voice will never tire in rendering praise to her redeemer. In the midst of the innumerable company sits around in the effulgence, joy and peace of

God's white throne, where there will be no want, no vacuum, but fulness of joy throughout vast eternity. She was a faithful member of the old school or Primitive Baptist church at Canton Creek, Franklin county, Va., always filling her seat in church when not providentially hindered, often melted down in tears under the preached gospel, while love and joy beamed from her countenance. Firm and steadfast in the faith of God's elect she in meekness would assert the truth in the midst of enemies. She was truly a devoted and loving wife, affectionate daughter, loving sister and kind neighbor. Sister Dyer was industrious, resolute and untiring in her labors of love consequently all that knew her loved her. She was the daughter of Samuel W. and Lucinda G. Thornton and was married to Elder Geo. F. Dyer February the 16th, 1892, professed a hope in Christ in 1888, joined the church at Town Creek and afterwards took a letter to Canton Creek church and remained a consistent member up to her death. Was born July the 23, 1869. Died August the 11th 1903, making her stay on earth 34 years and 19 days. Sister Dyer was blessed with a strong mind and by hard and attentive study she obtained a very good education only from the public schools of her county and taught several sessions. Her disease was typhoid fever, sick some two months, had the attention of two physicians that did all they could to relieve her and all the kind nursing and attention of a loving husband, father, mother, brothers, sisters and many friends, but none could turn the shaft of death. Her hour had come and we trust that she was ready for the coming of the Son of Man for Jesus said to his disciples to be ye also ready, for in such an hour as ye think not the Son of Man cometh. She bore her affliction with great patience. Wanting God's will to be done, she was a strong believer in the doctrine of predestination and salvation by grace. If a tree is to be known by the fruit it bears then sister Dyer was truly a follower of the Lamb, indeed, from my earliest recollection of her she was naturally a good child, never heard

any fault alleged against her. But grace has done greater things for her. She loved the name of her Lord and his people and his courts. Sister Dyer was a comforter in trouble, the law of kindness was in her heart yet she felt to be the poorest and least of all her Father's house, the church. The loss is greater than words can express to the bereaved father, mother, brothers, sisters, many relatives and friends and especially her beloved husband to whom she was a true and loving wife. The Canton Creek church will long mourn for one who was so dear to them. How deeply she will be missed in their solemn assemblies.

Her funeral was preached by Elders Peter Corn and A. B. Phillpott at the church of Canton Creek in the presence of a large congregation of people, and after services her body was conveyed to the burying ground at Canton Creek, there laid to rest to await the resurrection morn. Now may God who alone can comfort the bereaved in their distress enable them to bow in humble submission to his will and finally save them with an everlasting salvation is the prayer of the humble writer.

Z. T. TURNER

MRS. JENNIE MANNING.

Sister Manning was born in 1840. She joined the church at Upper Town Creek (Union) in March, 1869, and was baptized by the late Elder Bennett Pitt. As she lived several years in Wilson I had good opportunity to form and cultivate her acquaintance and I found in her those qualities which to my understanding make a noble Christian woman. I now look back for the past thirty years and truly I regard her life as a beautiful adornment of the doctrine of God, our Saviour. She loved the Lord, she loved the brethren and nothing seemed to afford her more pleasure than to be with the brethren and have them visit her and oftentimes she would ask for the prayer meeting to be held at her house and then how pleasantly she would entertain us and delightfully engage with us in singing hymns of praise and talking of the goodness and mercy of our God

and of His power to save poor sinners such as we. She was faithful and prompt to attend the meetings of the church when not providentially hindered. She was naturally of a cheerful disposition and I remember hearing some of her neighbors say that when they were in any trouble or feeling gloomy and despondent that they could always get sympathy, aid and comfort from her. Her knowledge of the scriptures and her rich Christian experience made her a delightful companion of the children of God, and I have felt that she was a mother indeed in Israel.

Having no children, and her health failing, she and her husband moved a few years ago to Elm City to live with her sister.

She bore her sufferings with remarkable patience and resignation and finally, died of "Gastritis," October 20th, 1903.

I believe she gently fell "asleep in Jesus," a "blessed sleep, from which none ever wake to weep," and is now in the Paradise of our God.

She leaves a devoted husband. May the Lord's mercies and blessing be upon him.

The writer spoke at her burial as he trusts the Lord enabled him to whom be glory and dominion both now and forever. Amen.

J. F. FARMER.

Wilson, N. C., Jan. 6, 1904.

MRS. MARY W. HUBBARD.

This dear sister was the daughter of John W. Harris and Eliza Harris. She was born October 11, 1842. She, together with several others, was baptized into the fellowship of Lickfork Primitive Baptist church in September, 1865 by Elder A. N. Hall. She was married to brother S. W. Hubbard on December 21st, 1872. She was the mother of six children, four boys and two girls. Two sons and both of her daughters preceded her to the grave. She died on the 30th of October, 1903, making her stay on this earth 61 years and 13 days.

Sister Hubbard was a faithful Baptist, a devoted and very fast friend. She always filled her seat at all meetings within her reach when her health and strength would

admit and she never forgot the necessities of her pastor and his family. She loved the sacred truth of God and those who believed it and those who preached it. The clearer the truth was preached the better she was pleased. It was the food of her soul and she feasted on it.

Her house was ever open to receive the brethren and the stranger was not turned away without food.

She was a very devoted wife and always tried to have things pleasant for her husband so that home should be a more pleasant place than abroad and her own society preferred by him to the society of other women.

She was a very devoted mother so that her sons found their most loving lady friend in their own home, and she was their very safe adviser.

She was a warm friend and loving neighbor to those around her regardless of their religious faith.

In her death the church, the neighborhood and, most of all, her husband and sons have sustained an irreparable loss, but we feel that her gain is much greater for we feel sure that she is resting in the embrace of our dear Lord whom she loved so much while in the flesh.

Her body was taken to the Primitive Baptist meeting house where the writer read two hymns and some scripture and, by the request of some of the members of the family, prayer was offered by Mr. Price, pastor of the Methodist church and some remarks and the closing prayer by Mr. Craig, pastor of the Presbyterian church. Her remains were then laid to rest in Greenview Cemetery to wait the day when the Lord shall awaken her in His glory to dwell with him forever.

L. H. HARDY.

APPOINTMENTS.

HENRY TAYLOR.

Wilmington, Thursday, January 28.
Mill Branch, Tuesday, February 2.
Piraway, February 3.
Bethel, February 4.
Pleasant Hill, February 6 and 7.

Pee Dee, February 9.

Simpson's Creek, February 10.

Feathery Bay, February 11.

Black Creek, February 12.

Union Grove, February 14.

High Hill, February 15.

Liberty, February 16.

Conveyance needed when off railroad.

M. P. SMITH.

Old Sparta, Saturday and fourth Sunday in January.

Autry's Creek, Monday.

Old Town Creek, Tuesday.

Wilson, Thursday.

Upper Town Creek Wednesday.

Contentnea, Friday.

Healthy Plains, Saturday and fifth Sunday.

Sandy Grove, Monday.

Sappony, Tuesday.

Falls, Wednesday.

Williams, Thursday.

Lawrences, Friday.

Mt. Zion Saturday and first Sunday in February.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

BAPTISM ACCORDING TO THE SCRIPTURES.

"And they went down both into the water, both Philip and the eunuch, and he baptized him."—Acts viii. 38.

It is a fact that some people object to baptism by immersion as set forth in various parts of the word of God, because they think it impossible for one man, or even the twelve apostles, to baptize three thousand in one day. But surely such persons overlook the fact that there were one hundred and twenty disciples, who would undoubtedly take a part in baptizing on the day of Pentecost; for we read "Jesus himself baptized not, but his disciples;" and to my mind it matters little who the instrument is that administers the ordinance, it is the spirit in which the candidate attends to it. If the person being baptized, by faith eyes the Lord Jesus Christ in his overwhelming sufferings; sees a buried, risen, and exalted Saviour hoping and believing that he was mystically buried with him and rose again, and that he is dead to the law by the body of Christ, and declares hereby that he has no hope of ever entering heaven but through a risen and exalted Saviour; and meanwhile he desires to serve God, not upon law grounds, but upon Gospel, not in the oldness of the letter, but in newness of spirit—when this is the case, it matters little in my

opinion, who baptizes the person. If you divide three thousand by one hundred and twenty, excluding the apostles, it would only be twenty-five persons each. Where is the difficulty, then? It flies like a pebble before the rolling tide; for I have before now baptized seventeen persons successively with the greatest ease, and should be glad to do the same again if I felt satisfied that each one was both dead and alive—dead to the law, but alive to the Gospel.

It is a matter of history that ten thousand of both sexes were baptized on one day in the River Swale, Yorkshire, by one Augustine, in the sixth century, which would undoubtedly be principally done by assistants. But some objector might say that there was not water enough at or near to Jerusalem to baptize the three thousand. What folly to reason in this way! for the Pool of Bethesda alone was sufficient to baptize the whole in, for it was, as stated by Gadsby, three hundred and fifty feet by one hundred and thirty feet; besides this, there are on one side of the city two pools, one three hundred feet by two hundred, and the other six hundred by two hundred and fifty. The latter, in other words, would be almost as long as from the front of this chapel to Sued Hill Market, and in width four or five times the width of this chapel, so that such people have not an argument to found their theory upon. In

many instances, in my opinion, their objections arise from the want of a careful investigation of the subject; in others prejudice, and in others pride; for to me the ordinance of believers' baptism, and that by immersion, is as clearly revealed in the Bible as the fact that salvation is of sovereign grace, and grace only. In our text we are told, "They went down both into the water, both Philip and the eunuch," and Philip baptized him. You see the word of God is very emphatic in saying they both went down into the water; not Philip without the eunuch, nor the eunuch without Philip; and why both go down into it? Nay, why one go into it if it was not to immerse the candidate? Now, after these introductory remarks, we will come for a few minutes to the subject-matter of the text, and we will consider—

I. *The person to be baptized.*

II. *What is intended by water baptism; and*

III. *The mode practised by New Testament saints; or, in other words, the manner of its application.*

I. Then the candidate for baptism. Certainly no man or woman, as they are born into the world, are fit subjects for baptism, for they have no life, spiritually considered, in their souls; no faith, no love; and we are told, "without faith it is impossible to please God," and we are also told, with equal authority, that if we had the gift of prophecy and understood all mysteries, and all knowledge; and though we have all faith, so that we could remove mountains, and have not charity, *i. e.* love, "we are nothing;" and in the former verse the apostle says that without this "I am become as sounding brass, or a tinkling cymbal." What a sweep to carnal professors and to infants, who know nothing about spiritual love! We are also told that "God saw that the wickedness of man was very great in the earth, and that every imagination of

the thoughts of his heart was only evil, and that continually;" that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Mind you, it does not say, it has enmity in it, but it is enmity; its very nature and essence is hatred and enmity against his Maker. How then can a man or woman in this condition do an act which is acceptable and pleasing to the Lord, who is too pure to behold sin with the least degree of allowance? Well, then, seeing that all mankind are by nature in this condition, who are they that are fit subjects for baptism? for certainly such as we have been speaking of are not.

I will try, with the Lord's help, to answer this question. They are they who are regenerated, who have passed from death unto life; for we read, "And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." It is those who have a new heart; for the Lord says by Ezekiel, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." This man begins to have some feeling, for a heart of flesh is a feeling heart; and the first thing he feels is that he is a sinner, a hell-deserving sinner, and that God is only, and can by no means acquit the guilty. God makes known his holy character through his law; and in many instances the sinner begins to work, in order to fulfil that law, but he finds himself helpless, for the law requires holiness in thought, in word, and deed. I have known some in such earnest about it, after they have failed again and again, that they have said to the Lord before they have left their house in the morning, that if they broke one of these com-

mands, or in any way sinned against him that day, that he should damn their soul; but no sooner had the words escaped their lips, than they have discovered some lurking evil in their heart, some evil thought or some covetous desire, which has brought them down upon their knees to beg for mercy (and that God would not take them at their word; and the prayer of the publican has suited them well; and God, who indited their prayer, has heard them; for God the Holy Ghost, who has convinced them of their sins—sins of lip, of heart, in secret, and openly committed against God, which cause the poor soul such groans and sighs and which give him many an errand to the throne of grace—that same Spirit that has taught him the aboundings of evil, now directs him to Jesus Christ, turns his face from Sinai to Calvary; and what a wonderful difference there is in the two! the one curses and condemns him for his sin, makes no allowance for his surroundings in life, how he has been brought up, whether educated or not, what circle he has moved in; no matter what his case may be, all the law can do is to curse and condemn, without any possibility of mercy at its hands. But hear what Calvary says: "Father, forgive them, for they know not what they do." "Thy sins, which are many, are all forgiven thee!" "All manner of sin and blasphemy shall be forgiven unto men," &c. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What a blessed sound! and, as the poet says—

"The soul that knows it lives."

"It rises high, and drowns the hills,

Has neither shore nor bound;

Now if we search to find our sins,

Our sins can ne'er be found."

What a heavenly peace flows into the soul! or if the manifestation is less clear, what a hope! not the hope of a

hypocrite, but a good hope; a lasting, abiding hope rises up in the soul that it will be well with him, that his sins are put away; sins as black as perdition. Sins like pointed mountains against the majesty of heaven are swallowed up in love and blood, borne away by the great Sin-bearer, the Lord Jesus Christ; for "all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all." When this is felt in the soul, joy and gladness spring up in the heart, and the voice of melody; and it becomes now a question, "What can I render unto the Lord, for all his benefits?" his providential benefits, his saving benefits; for I was looking for wrath, but thou hast shown mercy; I was entirely lost, but thou hast made known thy salvation; I expected perdition, but thou hast given me an earnest or foretaste of heaven. "What can I render unto thee? I will take the cup of salvation, and call upon the name of the Lord." This man feels the love of God shed abroad in his heart, and in response he loves the Father for his unmerited and everlasting love; he loves the Son for his wonderful grace in dying the just for the unjust, that he might bring rebels to God; he loves the Holy Ghost for his quickening power, and for a revelation of Jesus Christ to his heart, which causes him to say—

"O that my soul could love and praise him more,

His beauties trace, his majesty adore;
Live near his heart, upon his bosom lean,

Obey his voice, and all his will esteem!"

So that henceforth you see his concern is to serve God, honour him, obey his word, walk in his commandments, and live to his glory, although that may mean a very weighty cross to the flesh. Yet whatever it costs, it is Jesus first, Jesus Christ last, and Jesus Christ all the way through, for he now views him

as dearer than life, and therefore, in honour of his Lord, says, "Come and hear, all ye that fear God, and I will declare unto you what he hath done for my soul."

"He raised me from the depths of sin,
The gates of gaping hell;
And fixed my standing more secure
Than 'twas before I fell."

Now this person, to my mind (and I hesitate not to say it upon the authority of God's word), is a fit subject for believers' baptism, for it is Christ in the word, Jesus Christ in his people, and Jesus Christ in his ordinances. He is ever on the look out for Christ, and if he is absent there is no food for his immortal spirit. Now I hope our young friends that I am about to baptize this morning are of this class—hoping, trusting, confiding, and believing in the dear Son of God, who has loved us and given himself for us. If so, I can heartily go down into the water with you, to bury both the dead and the living.

II. *What is intended by water baptism.*

Let me in the first place say what water baptism is not. It is not the baptism of the Holy Ghost, for this is a pre-requisite for water baptism, and no persons have a Scriptural right to water baptism but such as have been baptized with the Holy Ghost; for the apostle challenged the whole company in the house of Cornelius in the following words: "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" and we do not read that any on the day of Pentecost were baptized but those who were pricked in their hearts, and who received the word with gladness; so that all that our friends say about the baptism of the Holy Spirit as being necessary to salvation (that is, that we may become experimentally acquainted with the salvation which God has provided in his Son Jesus

Christ), we fully believe, but we go a step farther, and say that water baptism is necessary to obedience, as the fruit and effect of grace in the heart, so that water baptismal regeneration, as the Church of England teaches, for that can only be accomplished by the special agency of the Holy Ghost, not through any sponsor, who may stand as Godfather or Godmother, but by the immediate and special operation of God the Spirit upon the heart when the change is wrought; for we read, "Except a man be born of water and of the Spirit, he cannot see the kingdom of God;" and again, "Not by might, nor by power, but by my Spirit, saith the Lord;" so that all other influences and agencies can accomplish nothing. The parent may yearn over his dear child, a husband over his wife, or a wife over her husband, yet, unless the Lord begins the work, the person is and will remain dead in sin, for God tells us plainly, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God;" so that water baptism is not regeneration.

It is not the putting away of original or actual sin, for sin cannot be washed away, except in the fountain of Immanuel's blood, for Zechariah tells us of a fountain that was to be opened in the Gospel day "to the house of David and the inhabitants of Jerusalem for sin and for uncleanness." Again, "The blood of Jesus Christ, his Son, cleanseth us from all sin;" and again, the apostle tells us very plainly in his epistle to the Hebrews, that almost all things pertaining to the tabernacle and service of God were sprinkled with blood; and he goes on to reason this out by saying, if this was necessary, how much more so that the heavenly things themselves should be sanctified by better sacrifices than these. One part of his meaning here is the saints who are gone to heaven, and the saints who are on their way to heaven; for al-

though they are "Mourners here below, and wet their couch with tears," yet their Head is in heaven; they are partakers of a heavenly calling; their conversation is in heaven, and their affections are there, fixed upon that blessed Lamb who died to redeem them from all iniquity; so that water baptism is not a putting away the filth of the flesh, as the Romanist teaches; for a person may be baptized, as in the case of Simon, the sorcerer, and yet be in "the gall of bitterness and in the bonds of iniquity." "Well," say you, "if it is not this (and much more one might say if time permitted), what is intended by water baptism?" We have here one of the most solemn scenes that men or angels ever looked upon; we have the Lord Jesus Christ, God's dear co-equal and co-eternal Son, passing under the wave of the wrath of God, which must otherwise have sunk the whole election of grace into eternal perdition; for such was its weight upon his holy soul and body, that in Gethsemane's garden he said, "Father, if it be possible, let this cup pass from me." and again, "My soul is exceeding sorrowful, even unto death." The prophet viewing him in this solemn position, says, "Behold, and see if there be any sorrow like unto my sorrow;" and the Father says, "Awake, O sword, against my shepherd, and against the man that is my fellow;" smite the shepherd, and the sheep shall be scattered." Here I understand the sword of God's justice is represented as having been slumbering for thousands of years, but now it is commanded to awake against the Lord Jesus Christ, who is God's fellow, and make the full demand upon him instead of his sinful children; that is to say, claim full satisfaction at his hands for all the offences they have committed, from Adam to the last vessel of mercy which shall be taken to heaven; demand a full restitution of honours to my law: see to it that thou hast at his

hands such a magnifying of the same, that God can be honoured and glorified in taking rebels home to himself, and justify those who believe in his name; that he might turn the hand of his mercy upon the younger members of his body, who are bone of his bone, and flesh of his flesh, spiritually considered. Friends, what floodgates of wrath were opened in the sinless soul and holy body of your Lord Jesus Christ, as he stood the Surety for his dear people! and how dear they were and are to him, no mortal tongue can tell, for he calls them his jewels, his sister, his spouse. Nowhere have we a very feeble, faint emblem of this sorrowful scene; he was not *sprinkled* with suffering, but *bathed* in it.

"He bore it for a chosen race,

And thus became their hiding-place."

And our friends, this morning, by walking in this ordinance, declare that they have only hope of arriving safely in heaven by the sufferings and death of our Lord Jesus Christ. They declare that they have or desire to have fellowship with the Lord in his sufferings; as the apostle Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." I know of no place where sin is so much hated and God so much loved as when this is experienced in the heart. Again, they see him in his grave-clothes lie buried in the grave after his crucifixion, and how precious is the Lord Jesus Christ in this capacity and position to a believer, when directed by the Spirit of God to see him representatively conquering and overcoming the grave, and will at the appointed time, the third day, snap the bands of death which held them, burst open the tomb, and rise a glorious victor over death and the grave, and the gates of hell itself; for they all conspired against him. O my friends, what army ever had a Leader and Commander like this,

who returns from victory over his enemies with the garments of his humanity stained in the blood of his foes (Isa. lxi. 1)? and who has finished transgression and sin, and sealed the same with his own blood, who triumphed gloriously, ascending up on high, dragging the devil through his own territory (for he is said to be "the prince of the power of the air"), "leading captivity captive, and receiving gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Was there ever such a one, such a Saviour, such a warrior, who has fought the battles of his people, and never lost a case yet? Although he died, yet in triumph he is now seated at the Father's right hand, "a Prince and a Saviour, to give repentance to Israel and forgiveness of sins." "He is the altogether lovely;" "his mouth is most sweet," and his person most glorious; for the poet says—

"Join all the glorious names,
Of wonder, love, and power,
That mortals ever knew,
Or angels ever bore;

All are too mean to speak his worth,
Too mean to set my Saviour forth."

And our friends declare by their act this morning that they have at least a heavenly hope that they are one with him; and what a heavenly oneness it is! Who that fears God would not like to know and feel more of it?

"Hail, sacred union, firm and strong!
How great the grace! how sweet the song!

That worms of earth should ever be
One with incarnate Deity!
One in the tomb; one when he rose;
One when he triumph'd o'er his foes;
One when in heaven he took his seat.
While seraphs sung all hell's defeat.
This sacred tie forbids their fears,
For all he is or has is theirs;
With him, their Head, they stand or
fall—
Their Life, their Surety, and their All."

And sometimes the Lord favours his children with such a sight and felt sense of this union in this ordinance, that they long to be gone and enjoy it at the fountain head, "where there is fulness of joy, and pleasures for evermore." Is not this a solemn scene, then? shadowing forth the whole gospel; and shall we let it slip out of our practice to please men? Certainly not; for Jesus Christ, in enjoining this ordinance upon us, first by his example and practice, and second by his command, has said, "Lo, I am with you alway, even unto the end of the world." This ordinance says all this, and much more that we cannot touch this morning, and we shall never be able to fathom the depth or soar to the height of the truths herein set forth, all of which centre in our Lord and Saviour Jesus Christ.

But what does it say regarding the believer? for it speaks an unmistakable language in this respect. When a person in a right spirit attends to the ordinance of believers' baptism, he says most plainly before God, and all the people who are looking on in this chapel, and all with whom he is in any way associated, that he has no hope of eternal glory and heaven's pleasures, but through the life, death, and resurrection of his most glorious Saviour. That in this act he has the answer of a good conscience towards God, by the resurrection of Jesus Christ; that through grace and union with Jesus Christ, he is dead to the law, world, sin, flesh, and the devil; and that he is buried in baptism to set forth, in a sign, that neither the one nor the other, nor all jointly or separately, are henceforth to have rule over him, and that neither the one nor the other can bring him in debtor, for the latter are conquered, and the former is fulfilled, by the person of Jesus Christ; therefore he is now under a gospel master, who never tries, nor afflicts, but he gives strength to bear up under them: who is not a hard master, but says most

meekly, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls;" so that his poor followers can say with the apostle, "Do we then make void the law through faith? God forbid; yea, we establish the law." Therefore believers are discharged or released from the law by the Holy Ghost revealing the Lord Jesus Christ as the law-fulfiller, and they are married to Christ as their heavenly Husband, and such desire to bring forth corresponding fruit. They also declare that as certain as they are buried under water and raised again, so certain have they a humble hope that at the resurrection of the dead they shall also rise in the glorified image of our Lord Jesus Christ, not any longer to have a sinful body, and therefore be plagued with a body of sin and death; but, according to the word of God, an immortal and a spiritual body, which will live for ever, joined with the soul in eternal glory. What a scene, then! What an ordinance! What a language! How very much it says, both as regards the Lord Jesus Christ, and the believer who walks in it; and yet some say it is not essential. Well, I grant you that it is not essential in the way of shutting a person out of heaven who is not so baptized, for the thief upon the cross was favoured that day to enter into Paradise; but it is essential as the fruit and effect of grace in the heart. It is essential as one act of obedience to God's commands. It is essential as established by our great Master, and that his dear children may honour him by following his example; for he said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Shame, therefore, on those of us who can set it aside as a trifling matter, or allow our pride to prevent our obeying:

"Didst thou the great example lead,

In Jordan's swelling flood?

And shall my pride disdain the deed

That's worthy of my God?"

Let me say, by way of closing this part of our discourse, that there is far more meant in the ordinance of believers' baptism than any man can utter in a whole sermon; for that which pertains to Jesus Christ is inexhaustible, and will remain so to all eternity.

III. *The mode of its application.*

Whatever differences exist amongst men upon this part of our subject, there is, I am persuaded, no difference in any part of the word of God, for in our text they both went down into the water, which was absolutely unnecessary if Philip only wanted to sprinkle him. Some objector may say: to go to and to go into is one and the same thing. Suppose we try this by the line of reason. We have to come to the conclusion that we may come to the fire and be very nappy, especially on a cold winter's day or night; but step a little farther, and go into it, and you won't be very happy. Again, a man may go very near to trouble, and have but little consciousness of what is before him, or the pain of mind and soul which one has to experience that has to go right into it; but let him come right into the midst of it, and go through it, as some of the Lord's children have to do, according to the word of God, where it is said, "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee;" and he will find a wonderful difference between going to it and going into it. Besides, where is the cross in going to it? Whilst to go into it, and be immersed in the water, is mortifying to the flesh, which we are commanded to do in the word of God—commanded to take up our cross, and follow the Lord Jesus Christ. Again, they baptized at certain places, because there was much water. But why should the infallible word

of God say this, when a basinful would have been sufficient to sprinkle a thousand of them? Why? because the mode Jesus Christ adopted and practised, with his apostles and disciples, was immersion; and inasmuch as we have his example and word, with that of his inspired apostles, which is truly through them the word of God, we poor fallible creatures, who are so disposed to please the flesh, have no right to alter. Again, as hinted in the former part of our discourse, Was Jesus Christ only sprinkled with suffering?—just a few drops of wrath, which stood against sinners, poured out upon him, and the rest God had made up his mind to pass by without any sort of satisfaction, and therefore determined to save sinners in a way which would be reproachful to his justice? No, my friends, he is a just God and a Saviour. Jesus Christ was overwhelmed in suffering, drank the cup to the very dregs, suffered all in his holy soul and body which his elect must have suffered to all eternity! for such was its weight and degree, that it forced the blood of his body through the pores of his skin! actually broke his heart, so that it burst with trouble! Hence the Psalmist, typifying the Lord Jesus Christ, says, “I am feeble and sore broken; I have roared by reason of the disquietness of my heart.” “Reproach hath broken my heart; I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.” “He gave his back to the smiters, and his cheeks to them that plucked off the hair.” “Surely he hath borne our griefs, and carried our sorrows,” &c. Was this, and very much more, only being sprinkled in suffering, or bathed in it? As dear Doctor Watts says—

“Thy body slain, sweet Jesus, thine.

And bathed in its own blood;

While all exposed to wrath divine

The glorious sufferer stood.”

And shall we poor sinful worms,

creatures of a moment, dare to set up a mode which in any way seems to imply that Jesus Christ was only sprinkled in sufferings? Shame, my friends! Who art thou that repliest against thy maker? Again; we have another figure in the word of God which is equally emphatic, viz., a *burial*. Hence God's word says, “Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Here it is clearly implied that no baptism can be considered scriptural which does not bury the candidate, and evidently refers to a literal burial by way of comparison; the only mode practised by believers in the Apostolic days, the contrary of which cannot be proved from the word of God or the practice of ancient fathers; for Tertullian tells us, more than sixteen hundred years ago, that after the candidate has made his, or her protestation before the minister and the church, that he or she renounces the devil and the world, with all its pomps and vanities, afterwards they are plunged in the water—“not sprinkled with it.” And Ambrose, a hundred years later, says that the candidates were asked if they believed in God the Father, Almighty; and if they answered Yes, then they were immersed in water, undoubtedly signified being buried. Calvin says that the very word baptize signifies to immerse; and it is certain that immersion was the practice of the ancient churches. Luther says, “I could wish that such as are to be baptized should be completely immersed according to the meaning of the word and the signification of the ordinance.” and Stackhouse, in his history of the Bible, says, “We nowhere read in Scripture of anyone being baptized, but by immersion;” and several authors have proved, from

the acts of Councils and ancient Rituals, that this manner of immersion continued to be practised for thirteen hundred years after Christ.—*Gadsby*.

Now, my friends, what can we say to the mode, after such evidence from such indisputable sources? To me, the word of God alone is sufficient, as well as the feeling I have had in attending to it and administering it to others; but to have in addition to this such men of exemplary character and learning as the men I have named, we must admit that the mode of baptizing, in the New Testament days, and for many centuries after, was by immersing the body in water. Some objector may say, "Why make all this fuss about the manner a person is baptized, seeing it matters little or nothing as to how the thing is done, providing a person is sincere in doing it?" Ah! does sincerity give merit, and cause God to look acceptably upon the sacrifice? Then we may say, because a Unitarian is sincere, in denying the divinity of our Lord Jesus Christ, that he will go to heaven. God's word makes no such allowance, for it says, "Except ye believe that I am *he*, ye shall die in your sins." And if we die with the least sin upon us, unwashed away by the blood of Christ, we shall never enter heaven, however sincere we are; for we read that "nothing that defileth or maketh a lie" can enter there. Again, we may say that the Romanist is sincere in worshipping idols, bowing down to the so-called holy coat, &c., the images of saints, so-called, but what says the word? We are told most plainly by Paul, that idolaters shall not inherit the kingdom of heaven: and in the book of the Revelation it is most decidedly asserted that "idolaters shall have their portion in the lake which burneth with fire and brimstone, which is the second death;" so that God's word makes no allowance for sincerity, when it is contrary to the oracles of truth. I repeat the objector's idea again: "Why

insist upon the mode?" Because God has enjoined it. Suppose the Israelites in olden times, had come with a goat, when a lamb was required; and with a bullock, when a goat was demanded; what would have been the effect? Why their sacrifice would certainly not have been accepted, as there were stated times and occasions, and the nature of the sacrifice was clearly laid down by God to Moses; and God would be worshipped in his own prescribed way. Hence the Lord, by Malachi, says, when they were bringing imperfect animals to sacrifice: "Offer it to thy governor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts;" and Isaiah says, "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood, and he that burneth incense, as if he blessed an idol;" so that we see most clearly that God will have worship rendered in his own prescribed way, as well as with a pure motive and a sincere desire for the glory of God and the good of souls. But another objector may say, "We have households baptized in the word of God; were there no infants amongst them?" Well, can you prove that there were? because we must have positive proof that there were, otherwise, in the face of evidence to the contrary, we cannot admit it, as negatives do not form positives. Now we believe that we can prove that there were no infants in the respective households that are mentioned in the word of God; or if there were, such persons were not baptized at the particular time mentioned; for instance, we are told that the Philippian jailor and all his house were baptized; but we are also told, in the very next verse, that he believed in God, with all his house. There could certainly be no infants here. Well, then, we have the case of Lydia; and I have never come across any advocate of infant

sprinkling who could prove that Lydia was ever married, and therefore her house would most probably consist of her servants and attendants upon her business. Then we have the house of Stephanas; and do you mean to say that there were infants here? for I never thought the apostle Paul was so weak-minded as to beseech a whole church to submit themselves to infants, or that infants exercised themselves either in ministering to the saints, as he said this house did, or in preaching the gospel from place to place. The fact is, friends, those who advocate infants being baptized, or sprinkling as the mode, have not a tatter of evidence in favour of their theory, so that we take God's word as our guide rather than the comparatively modern views of men, believing that God has honoured service rendered in his own way, does honour it, and will do so, so long as the world continues; and only this service, presented through Jesus Christ, washed in his blood, and perfumed in his merit, is or can be acceptable to God. Amen.

Raleigh, N. C., Dec. 26.

Dear Brother Gold: My circumstances of late have caused me to stay close at home or rather most of the time and I have had some sweet thoughts on certain portions of the Scriptures and of their meaning according to my understanding which as you are aware is quite limited. I never have felt that it has been given me to expound the Scripture, but while thinking along this line on yesterday my mind was directed to the text "Without controversy great, is the mystery of Godliness," &c. Paul uttered these words to Timothy, his son in the faith and it must have been comforting to him for while telling him this he continued to express some of the most glorious truths pertaining to this mystery. God was manifest in the flesh, this is a great mystery of itself. God the Father

dwelling in humanity. "Immanuel." God with us, this is wonderful to think that God could so love sinners as to descend from Heaven and dwell in mortal flesh, to suffer in mortal flesh, to die in the flesh in order that sin might be fully condemned and made an end of. Surely this is a glorious mystery and one that never can be told and if it could be told it would no longer be a mystery. But the half has never been told nor never will; although I think there is a desire to preach as Paul did the hidden wisdom of God to those who are perfect (in understanding) and while it's depths, breadths, lengths and heights can not be measured, yet the poor sinner saved by grace can and does understand enough to love it and live by it and wants to know more and more and profit by it too, "God was manifest in the flesh," suppose we should undertake to describe the great character of this one, how would we begin and where would we end when we are told that "he was without descent, without father or mother, without beginning of days or end of life. Jesus Christ the same yesterday and today and forever."

But one of the greatest mysteries to me in this Godman is how he could be touched with the feeling of our infirmities, how he could be tempted in all points like unto his brethren, how he could weep at the grave with Martha and Mary, and over Jerusalem and many other things equally as mysterious and yet remain God.

For we are told that "he was harmless, undefiled, separate from sinners, higher than heavens." But without controversy let us remember, many times men write and talk a good deal about a subject and their ideas differ upon it and they get into a controversy and bring out many hidden things that instruct us, but not so in this mystery for in speaking and writing of this mystery the more we can say and write

about it, the greater the mystery, becomes and the bigger fools we feel to be. But we know Jesus never promised to give us to see him as he is in this life, but we see as through a glass darkly and only in part. But there is one very comforting thought I wish to mention, Jesus said "Unto you it is given to know the mystery of the kingdom of God," but he did not say we could tell it. "Justified in the Spirit," now we often speak of men as being justified in what they do, but in what sense could one be justified that had done no evil?

"There was no guile found in his mouth," he did nothing amiss. But let us bear in mind his name and its interpretation "Imagine God with us. So it seems the Prophet might speak just here, "he was delivered for our offences and rose again for our justification." This then was the cause that God came from heaven clothed in humanity, found in fashion as a man to be condemned in the flesh but quickened by the Spirit.

"He took not upon him the nature of angels, but the seed of Abraham," this expression is also a mystery, and does not yet tell us what we would like to know, but we are told almost in the beginning of time that the seed of the woman shall bruise the serpent's head and we are persuaded that Jesus ruled 'till he put all things under his feet for his children. "Be of good cheer, I have overcome the world." But the thought is sweet "that He that sanctifieth and they that are sanctified are all of one for which cause he is not ashamed to call them brethren, saying I will declare thy name unto my brethren: in the midst of the church will I sing praise unto thee." And again I will put my trust in him, and again behold I and the children God has given me.

"God with us," who can doubt the fact that Jesus told the truth when he said, "I in the Father and the Father in

me, I in you and you in me." What a mystery God was manifest in the flesh, and while it is a great mystery to us to think and believe that Jesus did dwell here on earth, walked, talked, eat and drank with sinners, it is no less a mystery to us to think that he still dwells within his children for he is and has been in all ages the dwelling place of his people, and if Jesus does dwell within me at all I believe he dwells in me and I in him in sorrow, in afflictions, in rejoicing and if I am not mistaken he is so manifested in our flesh as to completely condemn us as we stand related to Adam, but as related to Jesus we are justified in the spirit, so as Jesus was a mediator and as living for his people and suffering for them, delivered for them, condemned for them, at the same time he is also justified in the spirit for them, and God is just as much glorified in Jesus and just as much manifested in him as a sovereign as though he had never been condemned, or never wept or grieved with them, and even more as our text will show later on. "Seen of Angels," and to my mind in one sense only seen by or of angels (his people) for no natural eye has seen him. "No man hath seen God at any time, but he that is of the Father." So in his power of God-head none but his people or angels have ever seen him. "For none can say that Jesus is the Lord, but by the Holy Ghost."

"Preached unto the Gentiles." Yes Jesus was and is today preached unto the Gentiles in a special sense, as a whole saviour: a mystery indeed is this Jesus, too, when he is manifested in his servants in blessing them to feed the flock, the great purchase of his blood "preached unto us." I love the preaching that comes right into my soul as a gift from heaven. Solomon said, "a man's gift maketh room for him and bringeth him before great men," and the best room I have ever

thought of is heart-room and, O how I long to live in the memory of my dear brethren, in their confidence and fellowship. "Believed on in the world," another great mystery is this believing in him that we see not (naturally.) Jesus said, "it is the work of God that ye believe on him whom he hath sent." God working in us that which is well pleasing in sight making us to know him whom to know is life eternal, in the sense that He is God, and besides him there is no Saviour.

What a blessing to believe in him? "Whosoever believeth in him shall not be confounded," and again Peter said, "Unto you therefore that believe he is precious." Notice the text, does not tell us he is believed on by the world, but in the world. The church is in the world, but not of the world for God has chosen them out of the world, for they were chosen in Christ before the foundation of the world, for David tells us, "In thy book all thy members were written which in continuance were fashioned, when as yet, there was none of them," and we are told that the field was bought for the pearl that was in it, so it is a world in a world that believe on Jesus, and last, but not least comes the expression, "Received up into glory," rising for the justification of his chosen. Justifying the ungodly, triumphing over all the powers of darkness, over all the enemies of the church; over all those who persecuted him; over all the sufferings that he endured; over all principalities and proving himself to be the Son of God fully condemning all unbelieving ones, for if they believe not they are condemned already, but this sealed their condemnation forever—while on the other hand those who believed were already justified (virtually), but in the resurrection of Jesus their justification was fully sealed, by the God of Heaven for when he was received up into glory no doubt in my

mind he said, "Behold, I and the children that thou has given me."

For the prophet foretells it, "Thy dead men shall live, together with my dead body shall they arise."

Respectfully submitted,
W. A. SIMPKINS.

Reidsville, N. C., Jan. 3, 1904.

Dear Brother Gold: Several times of late I have been asked for expressions on the resurrection, both by letter and in private conversation. Therefore, I feel that I want to say somethings on that subject through the Landmark if it be the will of the Lord.

Paul tells us that this is the gospel which he preached: 1st Cor. 15 1. This leaves us to feel that if there is no resurrection there is no gospel. This, therefore, becomes one of the most important of all the subjects in the Bible. In John 5th, 25th our Lord said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This appears to be a continual thing; a continual hearing and a continual living. Therefore, the voice of the Son of God is speaking to the dead. That word which is thus spoken is spirit and life. The dead to whom this word comes hear and they live. Live, not a life in Adam, neither as before the fall nor after the fall, for Adam in both of these conditions was only of the earth and was earthly; but the life which they live by the word of God which He has spoken and does speak is spirit and from above. It is heavenly, eternal. Man never possessed it before, therefore, by this life, this word, he is a new creature and lives in another Head, even Christ. This insures him to live forever for this Head lives forever and has said, "As I live so shall ye live also."

By this same word there is a daily quickening and raising up of this person in whom this word is. He is quick-

ened from every evil way, word and work, made to see his own folly, to loath himself, abhor himself and repent in dust and ashes. Here he learns to hate his own life, because of the corruption he sees in it.

It is from these things the word of the Lord has come to raise him up. To deliver him from himself, for there is his worst enemy, his greatest deceiver. This word is the living word and is sure to accomplish the purpose of God which is in it. They that hear shall live. A missionary Baptist preacher once said to me, "That text reads wrong." I said, how should it read then? He said, "They that obey shall live."

The original word is *akoo-o*. It is a primitive verb and not a derivative, and therefore its meaning is conclusive which is to hear as when one is speaking in an audience, and in the sense that one understands what is said. Therefore there can be no mistake of the meaning of this word by the most ignorant. If they hear the word of the Lord which He has spoken to them they shall live, everything in the world and all the works of satan to the contrary notwithstanding. The mouth that speaks to us is supremely above all the powers of hell and earth and all of these combined cannot hinder this word from its perfect fulfillment. *They shall live*. This is eternal life, yet we have received it and we live in it.

As this life works in us we are continually being raised up by it and made to see and know more of our own sinfulness and vileness and at the same time more of the power of salvation of God in Christ Jesus to us, and in us, for there the good work is going on.

Thus the child of God is, day by day, as the Lord will, made to experience the work of the resurrection in his own person. The Spirit thus working in us is called, "The earnest of our inheritance." Eph. 1:14. And that this is given unto us of God. 2nd Cor. 5:5.

And that He hath sealed us and given us this earnest in our hearts. 2nd Cor. 1:22. This should be conclusive to every seeker after the truth.

Now, if this be the earnest does that not tell us plainly that there is a great and blessed fullness to be given to every one who here receives this earnest?

Hear the word of the Lord in John 5:28th: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29th: And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

In these verses our Lord speaks of another resurrection, that of the bodies which lay in the graves; the bodies of the just, or those justified by him, and of the unjust who die not justified by Him. To say the hour is coming appears to me to specify a certain time when there shall be a general resurrection. The word employed is *hora* which means hour, day, season, &c., but the primary meaning is hour. Thus we are to understand that the Lord has appointed a time when these very bodies which now live and suffer and which must be sown in corruption, must be raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. The same it that is sown is the same it that is raised up, or how are we to understand the plain language of the apostle?

Then we take the figure: The first sheaf of the harvest was to be brought to the high priest who was to wave this before the Lord. As this sheaf was so was all the harvest to be. This sheaf was typical of our Lord. He is the first fruits, as Paul said, "But now is Christ risen from the dead, and become the first fruits of them that slept." 1st. Cor. 15:20. Now, with what body did He come forth? did He exchange

the body in which He lived and performed all His mighty works for another body? Surely not, for He said to Thomas, "Behold the prints of the nails in my hands and my feet, and reach hither thy hand and thrust it into my side, and be not faithless but believing. Then the same body that hung on the tree was the same body that arose from the dead and that the apostles saw. This was the first fruits. If the first fruits came forth that way even so all the members of the body must of necessity come forth in the same way. That is the same body must come up that was sown. We sow wheat, it comes up, not the bare grain, but the body which was sown as the Lord had appointed it, yet glorious and full of life. Death has passed with it and in dying it lives and brings forth fruit which is a fruit of the resurrection.

Had not Christ died and risen again there would not have been any resurrection from the dead, but He died and lives again, and in living He brings forth fruit. As Adam brought forth fruit after his kind, that is of the earth and altogether earthy; even so Christ brings forth fruit after His kind. He is spiritual and He brings forth that which is spiritual; that is, the body which is sown in Adam, a natural body is raised in Christ, a spiritual body, but the same body. It is not raised and changed but it comes forth changed; raised a spiritual body. The butterfly is as much a butterfly when he first comes out from the old worm state as he is a month or two later. Thus the whole of the three measures of meal are leavened into one lump and all saved together; or the whole is leavened. This is the fulness of that earnest which has been given to us here in the Lord's daily ministration to us in our present pilgrimage.

This glorious inheritance is promised to us and we look forward by faith and in hope of realizing this great and rich

blessing which is now reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

A dear sister wrote: "Do you want to be bothered with this old tormenting flesh after you go from this world? such a thought is horrible." No, no, this carnality shall be swallowed up in death and we shall be tormented with it no more. This is the old man who is corrupt with his deeds. This body is the temple of the Lord and this old man is kept bound and held under subjection till he shall be swallowed up in death and the dear Lord shall have delivered his own from all the tormenting principles of all that is worldly, sensual, devilish and made them like unto His own precious body, shining like the sun with raiment as white as the light. Not a spot or wrinkle or any such thing to appear before that holy eye of this pure God. Then will the harvest be gathered home and all separated from the wicked and they cast off into the torments of eternal fire.

But a dear brother said to me, "If it is any comfort to you to preach that any one shall be raised up to everlasting punishment, preach it, for it is no comfort to me." He believed there would be no more of the wicked after death. A sister wrote these same things to me concerning an article of mine on election.

Now, this would look well from a carnal standpoint, but the word of the Lord is different and we must believe Him even though we might prefer the other. He said they shall be raised up unto the resurrection of damnation (Greek *kree-sis* meaning decision, justice. New version—judgment. Those who are raised up in Christ Jesus are the fruits of His mercy and have come up to hear the "Come ye blessed." The others come up to justice and judgment

and hear the sentence of their damnation, "Depart ye cursed," &c.

These are plain, clear, simple truths as taught in the scriptures and the one just as clear as the other. One has said as the tree falleth, whether towards the north or towards the south; as the tree falleth, so shall it lie. That is if one die justified in Christ Jesus, he shall be raised up that same way, but if he die in his sins he will be raised up in them.

We have no evidence that there shall not be a continuation of the sins of the wicked in their eternal damnation for there is none to put away their sin and if not put away when will justice release them? And if not released by justice when will their punishment cease? "These shall go away into everlasting punishment, but the righteous into life eternal. The same original word is translated *eternal* and *everlasting*, therefore their meaning is the same and their duration the same.

Yours in hope of the resurrection in Christ Jesus, our Lord.

L. H. HARDY.

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EDITORIAL.

Brother Gold, I would like to have your views on the 28th, 29th and 30th verses of the 15th chapter of Luke. I have heard much said about the prodigal son, but the elder son is seldom spoken of. What manner of man does he represent? He became angry and also manifested stubbornness, and yet his father said, "Son thou art ever with me, and all that I have is thine."

W. A. GOURLEY.

Each of these sons needed mercy, yet neither merited it. The younger son no one could defend for prostituting the portion his father gave him; yet his repentance is the lovely trait of his character, and lessens the enormity of his vile conduct.

The elder son gathers interest as he abides in his father's house and serves him, yet he quite forfeits all this as he exhibits so much selfishness, on his brother's return, and as he so stoutly chides his father, accusing him of no appreciation of his faithful service. One that claims so much on the ground of peculiar merit, accompanied with unkind reflections on his father, and hatred of his erring yet repenting brother, we cannot commend.

So there is a defect in each son mar-

ring his character. After all we are about as fond of the repenting younger brother as we are of the selfish and conceited elder brother.

The great beauty and glory of this history is the loving forgiving father—loving and mourning for the erring, besotted younger son, and receiving him with open arms, and forgiving heart; also gently reproving the elder brother for his selfishness, still assuring him of his full interest in the father's estate.

Do Jew and Gentile figure here—the Gentile wandering off into idolatry, and the utter wasting of all while the Jew abides in the family as the first born or elder son; the Jew claiming superior merit for faithful service, yet complaining that the Gentile, who had wasted his portion in riotous living, had received more than himself. Self-righteousness is the Jew's snare. Unexpected mercy is the Gentile's glory. But it is in and of the father representing God's love that either and both are equally blest.

God loves his people with an everlasting love, and therefore his dealings toward all are without partiality, and in loving kindness and tender mercy.

It seems that one may maintain a good appearance of service for years without any scandalous conduct, and may unconsciously almost claim some reward for uniformly good conduct, and complain that his services have not been duly rewarded, or that when a judgment as we call it—an affliction—befalls him he is censorious, and complains of having been unrequited for his good service, or has done nothing to call for such suffering as he is undergoing; or if much mercy is shown to one he considers as not having done as well as himself he scolds because of this kindness shown to the other. There are many curious freaks of fallacious and perverse human nature; but the

one wonderful thing is God's mercy, and the joy in heaven over the repenting sinners.

P. D. G.

—o—
A friend requests my view of this question, The scripture reads, For as in Adam all die, even so in Christ shall all be made alive. Does this include all mankind?

All that are in Adam die: all that are in Christ shall be made alive.

Note the reading. It does not say as all that are in Adam *died*, but all in Adam *die*—that is all natural death that he is here speaking of is in Adam. When we hear of one dying we know it is in Adam.

It is true that by the disobedience of one man death has passed upon all men—because all have sinned in and by Adam who is all men in the sense that all are of him and in him. But the special subject under treatment here is death and resurrection. For since by man (Adam) came death, even so by man (Jesus) came the resurrection. Christ first as the first fruits, afterward they that are his at his coming. When will that coming be? Or has it already taken place? Some hold that it is already done—that the resurrection is already past, and seem to overthrow the faith of some. False positions will entangle some.

Christ must reign until every enemy is put under his feet, and the last one is death. This is not yet accomplished. The resurrection of the dead is yet in the future. But the resurrection comes by Jesus Christ as death came by Adam.

Jesus said, the hour is coming when all that are in their graves shall hear the voice of the Son of God and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

But in the text under consideration the special meaning appears to be that

as all that are in Adam die—because they are in Adam; even so all that are in Christ shall be made alive, because they are in Christ. He is the first fruits. He has the pre-eminence in all things. When he comes again not on the day of pentecost, for that was before Paul wrote this: but when Jesus Christ shall come without sin unto salvation. The first time he came bearing sin. The second time he will come without sin, in order to be admired in all them that love his appearing; and he will then change the vile bodies of his people, and they shall be caught up to be ever with the Lord.

I marvel that there is such a denial of the resurrection of the dead. Remember it is not the resurrection of the living, but of the dead that is here set forth. There could not be a resurrection of the living but of the dead. It is the dead, not the living, that are raised up; and it is the same person or individual that died that is raised; but that which is sown a natural body shall be raised a spiritual body. That which is sown in corruption shall be raised in incorruption. Jesus the head of the church was raised from the dead.

What would be our comfort if there is no resurrection. Let us eat and drink today, for tomorrow we die, and that is the end of us. Such is the teaching of the Epicurean, the infidel, the sort that seek only the pleasure of this vain life. But if in this life only we have hope we are of all men most miserable. But they say "we believe in the resurrection." Of what kind? Do you believe it as Paul set it forth in Cor. 15th chapter? He there dwells most clearly and comfortingly on this precious and wonderful truth, and closes with the declaration that in the resurrection, or when death is swallowed up in victory, then can we sing, O death where is thy sting, O grave where is thy victory. This is yet to be fulfilled.

When the christian falls asleep in

Jesus as Stephen did, his spirit goes to God who gave it. Devout men took the body of Stephen to his burial. Why bury one if we think there is no resurrection of the body? Why is so much said in scripture about the burial of the dead if there is no resurrection? Why do we baptize? Why are they then baptized for the dead, if there is no resurrection of the dead?

It doth not yet appear that we shall be, but we know that when we see Jesus we will be like him, for we shall see him as he is. As we have borne the image of the earthy even so shall we (the same we) bear the image of the heavenly.

But one says, this is a great mystery. Granted: and will you tell me of a true gospel that is not a mystery? Paul speaking of the resurrection says "Behold I show you a mystery." He does not say he explains it though. Christ is preached in a mystery.

One attempts to cast reproach on it by saying, you believe in a flesh and blood resurrection, do you? No. We do not hold that flesh and blood inherit the kingdom of God, or that corruption inherits incorruption. Corruption, flesh and blood, is to be put off, and immortality put on.

Well, but the objector says, you can not explain it. If we could explain it there would be no mystery, nor wonder about it.

Will the objector to the resurrection of the dead explain this scripture in harmony with his theory that there is no further resurrection than that which is realized when one is born again? "For ye are dead, and your life is hid with Christ in God, and when Christ who is our life shall appear (future) then shall ye also appear (future) with him in glory."

When we reject every thing except that which we have experienced in its fulness then we set up ourselves as God, and say what we do not know

and have not comprehended cannot be true.

I have written thus far on this blessed subject because there is strife and confusion in the minds of some respecting it.

P. D. G.

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Brother John Batten requests my view of First Kings 5:9.

The providence of God is very wonderfully displayed in his government over Israel—in protecting them in their obedience—in chastening them and in delivering them into the hands of their enemies when they disobeyed the Lord.

God commanded the enemies of Jacob to be round about him. He does not remove their enemies far away, but it matters not how near they may be, yet they cannot touch Israel unless God permits: for no enemy can go beyond the word of the Lord.

In many ways God's providence over Israel is shown. When he gave them wise rulers then he prospered Israel. Among these Solomon was eminent. His wisdom to devise and his wealth to embellish were famous. His reign was the most peaceful known to Israel. Hence the wealth and energy of that nation was not then wasted in war. He was the most famous of all builders, and every country was placed under tribute to supply men and material for his structures.

The temple built by Solomon was the most wonderful house that man ever beheld on this earth, and it was typical of the church of God. Jesus the wisest of all builders erected his house on the true foundation. As Solomon's temple was constructed of timber of the various countries, so God's peopled are brought from all kingdoms. As the gold, silver and precious stones of earth were used in beautifying this notable temple, so the church of Jesus Christ is filled with the fruits of righteousness which are by Jesus Christ. In

Jesus are hid all the treasures of wisdom and knowledge.

The cedar and fir trees of Lebanon were in requisition in supplying timber for this wonderful house—showing that God's people are chosen of God and selected from the wood or field as it pleased God. Lebanon was a lofty mountain, and denotes white or purity. God's people have a higher, purer origin than this earth. For they are of God, chosen in Christ Jesus who is the stone cut out of the mountain without hands. Also the cedar and fir denote durable trees, and beautiful, and are susceptible of the highest polish.

From North, South, East and West they are drawn to this building, and are built up a spiritual house to show forth God's wisdom and glory. These trees must be cut down, hewed and polished and put into proper shape, each piece having its own place and is fitly framed together and is builded as a dwelling place of the Most High. On every part the wisdom of Solomon is seen.

The king of Tyre, that nation noted for its wealth, furnishes these timbers for the temple.

How can these trees be brought from their native forests? Surely not by any strength of their own. They are brought or conveyed on floats across the great sea to port, and thence conveyed to Jerusalem. Of course trees and stones or matter is not spirit, but it may represent that which is spiritual. Trees and metals are so used in Scripture. God's people are his house or church, and are builded together for a habitation of God through the Spirit.

On the waters or sea which represent troubles they are borne or floated and thus flow into the Jerusalem above. Tribulation works patience. Through much or great tribulation they come or are drawn by the Lord Jesus unto the Father. The life or journey which we make through time is as a Sea-voyage

which is borne over waves of sorrow that move us to our home. Storms are often encountered. The dangers of the deep are met and overcome. He that rules land and water, having one foot on land and the other on water, is in the vessel with his people. He who is in heaven is also in his people. He that is gone to prepare a place for his people is also in them.

The many mansions in his Father's house are represented by the temple and courts of the Lord's house; in which David so longed to dwell saying, a day in the Lord's courts is better than a thousand, (elsewhere). The many mansions denote the fulness and richness, the comforts and glory, of that house not made with hands eternal in the heavens.

As a house with many rooms or dwelling-places, comforts and conveniences is the more valuable, and as a home or dwelling having every comfort is so desirable, and as people relish homes or dwelling places where their families abide protected, and as wisdom predestinates their home, and understanding erects it, and knowledge supplies it with all beauty and comforts; so Jesus in wisdom and wealth, skill and power far above Solomon's prepares a place for all the family of God.

When Jesus laid down his life he redeemed his people. When he arose from the dead and ascended into glory he sent his Spirit on the day of pentecost to gather in the members of this building or church, and they are gathered and polished into a palace: also they are placed in the dwelling in Christ Jesus or in the place the Lord has prepared for them, and abide in their place dwelling together as parts of this building. Apostles, pastors, teachers, evangelists, deacons, the entire membership, each has his proper place, and stands in his lot. This is the beginning of this wonderful glory in its

manifestation. Christ comes on the day of pentecost in glorious power, and thus receives them, and they sit together in heavenly places in Christ Jesus. But this is not the end or final completion of this wonderful building or temple of God: for in the resurrection from the dead these vile bodies shall be changed, this corruptible shall put on incorruption, or the dissolution of this which is on earth shall be followed by the translation into the heavenly, or into the glory of the resurrection life—in that city not builded or made by hands eternal in the heavens.

We have the earnest of this in the witness of the Holy Ghost—revealing to us the glory of the heavenly things.

So that land and sea, joy and sorrow day and night, all controlled by infinite wisdom, shield and save, and while outwardly it may be stormy as a sea, yet it upholds the floats; while inwardly love paves the chariot which carries all these blest vessels of mercy to glory.

P. D. G.

SPACE TO REPENT.

Elder P. D. Gold,

Dear Brother: For some cause the above scripture has been on my mind for some time, ever since the association at Salisbury on Monday evening, while in conversation with three able ministers of the Gospel I asked the question, who was it that the Lord gave space to repent, and two of the ministers said it was Jezebel that the Lord gave space to repent, while the other minister and myself took the ground that it was the church that God gave space to repent.

Now to the law and to the testimony: Let us rightly divide the word of truth, and give each its portion in due season. "And unto the angel of the church in Thyatira write these things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." Rev. 2:18.

"Notwithstanding, I have a few

things against thee (the church) because thou sufferest that woman Jezebel which calleth herself a prophetess to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols," 20th verse.

"And I gave her (the church) space to repent of her fornication, and she repented not 21st verse.

"Behold I will cast her (Jezebel) into a bed, and them that commit adultery with her (Jezebel) into great tribulation, except they repent of their deeds."

Now brother Gold, and all who may chance to read this; it does seem to me that the 22nd verse of this chapter ought to forever settle this matter. Let us notice carefully the word Jezebel. It is in the singular, and I will cast her into a bed, and them (in the plural) into great tribulation, and I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works."

Now who was it that committed the fornication. Was it Jezebel or was it the servants of Jesus? If it was Jezebel that committed the fornication, why then of course it was Jezebel that he gave space to repent. But the word says it was my servants. If this be true then the guilty ones must suffer. Well, in what way can the servants of God commit a adultery with Jezebel. Let us see who Jezebel is. The name Jezebel signifies unmarried. If this be true you will begin to see who Jezebel is. Look around you at all the religious orders of the day. Are they single or married. If they are married who is their husband? We don't have any account of but one husband in the Bible, and he has but one bride. If this be so where is the husband of all the kingdoms of the world? They have none. Whenever any of the servants of Jesus take unto them any of the things of these kingdoms they are committing fornication

with them, and the servants of God are the ones that must suffer. Let us look back and see if we can see any place where the servants or the church have committed fornication with Jezebel. We will take for instance the organ which belongs to Jezebel, or the kingdoms of this world. We see in some places that the church has adopted the organ into her house. Whenever this is done you will begin to see the fruits of fornication, the children of the world will begin to draw near, and the first thing you know the church will be full of new converts. Instrumental music will bring them in. It will tame this old man. It tamed King Saul. Now you see the church has left her husband, and taken up with Jezebel, and there are children born unto her, and they shall be killed with death. In some countries the church is holding members that belong to secret orders. A brother told me the other day that in his country the church took a man into the church that belonged to a secret order. If this be so they are married to Babylon, and sooner or later this will multiply, for the children of these kingdoms multiply faster than the children of the true bride, or married woman. Now I have written enough on this to let you see where we are drifting, and if we don't repent the candle stick will be removed. Let us go to western North Carolina, and there we will find where seventy years ago there were numbers of old Baptist churches. Now there are 16 counties west of a line from Mitchell county to Rutherford county that have not any old Baptist church in it. Strike a line from Boon, in Watauga to Monroe, in Union county, and you will find that where sixty years ago there was a large number of old Baptist churches, now there are but seven Primitive Baptist churches in this territory. What is the matter? Well they just took unto them daughters of mystery Babylon, such as Mis-

sionaries, Sunday Schools; Bible and Tract Societies, and every thing contrary to the word of the Lord: therefore the candle stick has been removed from western North Carolina; and what is true of western North Carolina will be true of eastern North Carolina if God's ministers or servant don't stand upon the walls of Zion and cry aloud and spare not, showing Israel their transgressions, and the house of Jacob their sins. There were seven churches in Asia, and the Lord had something against every one of them, except one.

The church at Ephesus was commanded to repent from the condition she had fallen into. If she don't repent he will come quickly and remove the candle stick. The church at Smyrna was commanded to repent, or else he would fight against them with the sword of his mouth, the church at Thyatira was commanded to repent. The church at Sardis was commanded to repent. The church at Laodicea was commanded to repent. Seeing that God commanded nearly every one of them to repent, now, that we think in this one sentence that it was Jezebel he gave space to repent? To say it was Jezebel he gave space to repent will just suit the Arminian nations. I do hope if I am wrong that some of the Lord's people will show me wherein I am wrong. I don't fall out with any of the brethren that see different from me; and I would be glad if some of the ministers would sanction this if I am right. If I am wrong I want them to say so. I have not written this for the sake of argument. I want to be right before God, if I know my heart. Brother Gold, I ask you especially to give your views on this.

S. C. JONES.

REMARKS.

The language, "And I gave her space to repent of her fornication: and she repented not," is not addressed to Jezebel. But the messages are all addressed to the churches. So that the Lord is

speaking to the angel of the church at Thyatira about Jezebel. It therefore cannot mean the church, nor any part thereof, but it means Jezebel. Worse people do not commit whoredoms with better people. The church of God is not called a whore. The Lord is speaking to that church and telling them of things he holds against them, "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, &c. And I gave her—not the church—space to repent of her fornication, &c. Behold I will cast her (Jezebel) into a bed, and them that commit adultery with her, &c. I will kill her children (Jezebel's children) with death—not the Lord's children.

The world claims that every body has space to repent. Well this is all they have. But the Lord's people are taught that they need more than mere space to repent. The goodness of God leads his people to repentance. Jesus is exalted a prince and Saviour to give repentance unto Israel, and the forgiveness of sins. God's people need every thing in repentance. They need a new heart, and repentance is given unto them.

We need not be afraid of Arminianism while we cleave to the word of the Lord.

P. D. G.

OBITUARIES

DEACON WARREN WOODARD.

Brother Warren Woodard was the son of William and Elizabeth Woodard, and was born April 27th, 1826, was baptize in 1870, at Wilson, N. C., and fell asleep in Jesus February 1, 1903, in a ripe old age, having been greatly blessed of the Lord in many ways. His beloved wife was a faithful companion for him, and survives him. He left three sons living. He was a most exemplary

man in morals, having the utmost respect of those that knew him.

His parents were Primitive Baptists, and noted for their integrity and exemplary living. His sister is as devoted and careful to maintain good works as we could expect any one to be, and she has been a member about 50 years. Elders Wm. and Jas. Woodard are his brothers, and well known and their praises in all the churches here, and their gifts are remarkable.

It has seldom been my lot to be associated so long with one so pleasant as he was to me—a gentle, quiet, faithful deacon of the church at Wilson for many years. One of the blessings of life is to be linked with such companionable men.

All through life his days were peaceful and toward the close it was a charming evening, and a clear sunset without a shadow of darkness in the skies of his life.

While he is much missed by us we feel the exchange is blissful for him.

P. D. GOLD.

JENNIE WHITE.

The subject of this notice, sister Jennie White departed this life on Saturday night before the second Sunday in November, 1903 near Williamston, N. C.

She was the beloved wife of our dear brother King White and was the daughter of Theophilus Taylor and wife. She was baptized by the writer into the fellowship of the church at Hamilton, N. C., about seven years ago and was an affectionate and faithful member to the time of her death. She was much afflicted some time before her death and suffered a great deal, but manifested great patience and resignation to her sufferings. She told her dear husband he had done all he could for her in life and she was going to rest with her Saviour. I went to see her the night before she died and she knew me and talked some, but next morning she could not speak and the following night passed gently away. Five little ones have preceded her and her dear husband and four are left to mourn their sad loss. And may the presence of the Lord be

with and comfort our dear brother in this sad trial. I spoke a short while on the occasion of her death and brother Hassell conducted a short service at the grave. May the Lord comfort all the bereaved ones.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., Dec. 15, 1903.

W. M. SUMMERS.

It is with a sad and heavy heart that I attempt to write of the sickness and death of my dear husband, W. M. Summers, who was born in Caswell county, North Carolina, March 28th, about the date 1833, and departed this life October the 5, 1903, making his stay on earth 70 years, 6 months and 7 days. Mr. Summers first married Mary Ann Sartin, of Caswell county. To them were born two children. Mary Ann Summers, his wife died in August, 1855. The unworthy writer and Mr. Summers were united in marriage in August, 1856. To us were born five children. A bereft widow three sons, and one daughter, a number of relatives and friends are left to mourn their loss. Mr. Summers united with the Primitive Baptist church at Pleasant Grove in Caswell county in 1856. Two years later he moved his membership to Wolf Island church, Rockingham county, where he was a member at the time of his death. He lived and died firm in the faith. Salvation by Grace was his theme.

Dear Brother Gold, while I am bereft and left alone, I hope and believe that my loss is his eternal gain. He talked so beautifully and was the most patient sufferer I ever saw. He was sick about nine weeks with that dreaded disease catarrh of stomach, and bowels. We called three different physicians to see him, but to no avail. He had kind attention from the family together with neighbors and friends; but none can stay the hand of death. He would some times say to me that he was in the dark. From this we believe if he had not known the light he would not have known the dark. A few days before he died he called to me and asked me to raise him up,

I put my arm around him, and raised him up and asked him what he wanted. He said I want Jesus. He asked me if I thought that he was liable to die at any time? Is that the reason you asked me so often how I am getting on? I said no, I do not think that, but I am so anxious to see you getting up, and just want to know how you are feeling. He said yes; a short time before he died I asked him if he then, being anxious and was in the dark know how he felt then. He said no, the Lord has made me willing to die. This was a great source of comfort to me. Truly he was a good man, and will be greatly missed at church and at home. He was a great lover of home, and looked well to the keeping of it. He was truly a good husband, a kind father, and a good neighbor. To speak of his general traits he was a good man, and but few like him. Oh, Brother Gold, I miss him so much, though I have kind children who will care for me. The place of my dear husband is vacant which can not be filled. Please remember me and mine in your prayers.

NANNIE L. SUMMERS.

R. F. D. No. 4, Reidsville, N. C.

GEORGE WOODY.

Dear Brother Gold: By request of the family I send you the obituary of Brother Geo Woody who departed this life on October 11, 1903, after much suffering which he bore with patience, he told me about a month before he died that he did not mind dying at all. I never saw any one possessed with such strong faith as this dear brother.

Brother Woody was married to Miss Millie Brooks to whom he lived a true and devoted husband, the fruit of this union was six girls and one son all of whom I think still live to mourn the loss of the best of fathers.

Brother Woody was not only a good husband and father but a good and useful citizen, a kind-hearted neighbor and last, but not least a devoted member of the Primitive Baptist church at Roxboro, had been a member about four years, and had been a

lover of them a good while before, but for a number of years was a missionary Baptist, but when he became fully convinced that the doctrine of Grace was true he followed his convictions and united with those who advocated it and lived a most worthy and consistent member until his death. I do not suppose any one doubts his Christianity.

To the bereaved family we hope the spirit of submission will be given that they may feel he is not dead, but sleepeth and when it shall please God to awake him it will be in His likeness forever to be satisfied.

May the Lord comfort all that mourn and bind up the broken-hearted is the humble desire of the writer.

W. A. SIMPKINS.

January 12, 1904.

ALEXANDER DENSON.

The subject of this sketch was born in Nash county, North Carolina, Jan. 27, 1842, and died July 23rd, 1903.

He was a soldier in the civil war and then became concerned about his salvation. He has often told me about his troubles while he was in prison. It seemed that the Lord delivered him and he cried out, "If I was at the Falls church today."

He reached home the 8th of March, 1865; and joined the church at the Falls the 2nd Saturday in May 1865, and lived a consistent member until his death.

He was married to Miss Chrissie Taylor. Eight children were born unto them. All except one survive him. It seems to me they brought up the most obedient family of children I ever knew. His death was a very sad one. He had a cancer on his lip for several years; but it did not trouble him until early in 1903. Then it began to grow and pain him so he employed a cancer doctor. At first it appeared to improve; but it never healed. He was very cheerful up to 18th of July. Then he was seized with violent pain. His sufferings were intense. He suffered it seemed for a short while more than any one I ever saw; but he bore his affliction with as much patience as any one I ever witnessed. He said if it

was the will of the Lord to remove him with a cancer he was willing to go that way.

He was ever ready to talk about the goodness and mercy of our Lord.

He was a good husband, a kind and loving father, and as good a neighbor as I ever saw.

His dear companion and children miss him so much. I wish to say to them remember of his good example and follow him. We do not weep for him as those that have no hope.

His funeral was preached by our beloved pastor, Elder P. D. Gold, in the church house at Tarboro, to a large congregation. After which he was laid away to rest and wait for the resurrection when we believe he will be awakened in the likeness of Jesus, free forever from all sorrow, pain and death, and be ever with the the Lord.

I have known him about 34 years. I have never heard any thing against him. He was one of the best men in his neighborhood—while he had not much of this world's goods, he was rich in faith. May God's blessing rest on his dear family

H. T. STEWART.

FANNIE-POWELL.

Sister Fannie Powell died July 1st, 1903. She was a good and noble Baptist, always filling her seat when able, and faithful to all who were in need, and especially to her pastor. Sister Powell's sufferings were very trying and severe, but I am told by the children that she bore them patiently, and just before she passed from time gave the brightest evidences that the Lord whom she had loved and worshipped so long was still with her, and we feel fully persuaded that she died as she lived strong in the faith of the Lord Jesus Christ. Three sons and three daughters, together with their father and friends are left to mourn her loss, but feeling their loss is her gain they no doubt feel it is better to depart and be with Jesus.

May the Lord comfort all that mourn and ere long give them in exchange the oil of joy as he has promised.

W. A. SIMPKINS.

APPOINTMENTS.

H. TAYLOR AND R. W. THOMPSON.

Union Grove, February 14.

Watson, 15.

Crooked Creek, 16.

Clark's Grove, 17

Meadow Creek, 18.

Liberty Hill, 19.

Bear Creek, 20.

Mountain Creek, 21.

Flat Creek, 22.

Salisbury, 23.

Pleasant Hill, 25.

Conveyance needed when off railroad.

J. H. JOHNSON.

New church near Elder Woods, Feb. 10.

Dunn, 11.

Mingo, 12.

Harnett, 13.

Seven Mile, 14.

Reedy Prong 15.

Hickory Grove, 16.

Oak Forest, 17.

Clement, 18.

Smithfield, 19.

Little Creek, 20 and 21.

Clayton, 22.

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Southampton, Bucks Co., Pa.

she had loved and worshipped so long was still with her, and we feel fully persuaded that she died as she lived strong in the faith of the Lord Jesus Christ. Three sons and three daughters, together with their father and friends are left to mourn her loss, but feeling their loss is her gain they no doubt feel it is better to depart and be with Jesus.

May the Lord comfort all that mourn and ere long give them in exchange the oil of joy as he has promised.

W. A. SIMPKINS.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS

NAOMI AND RUTH.

Naomi out there in the country of Moab was just about as unattractive to the people of that land as the church of God is to the people of the world. She was not interested in them and they saw nothing to admire in her. A poor and desolate old woman—that is all she was to the Moabites; and she was the more unattractive to them because she did not feel at home among them, and cared nothing for their affairs. Two of them only were of any interest to her, and that was because they were her daughters-in-law.

To the world the church of God appears as devoid of interest or value as Naomi did to those people of Moab. How any one can care for such a poor, insignificant people the world cannot see. They are generally unlearned and poor, and are so few compared with other religious people. They were very few in the Saviour's time; he called them a "little flock." They were then looked down upon and despised by the world, and every where spoken against, and have been ever since. And they seem to have but little interest in the world, and especially in the doctrine and religion of the world. Naomi was homesick for Bethlehem, the house of bread, and so are they.

How came Naomi there? Although it was through a wrong, selfish, fleshly spirit in Elimelech, yet there was a wise purpose of God in it all. The predestination of God appears to his people,

when they are spiritually exercised, not as an abstract question to discuss, but as a truth vitally connected with our hope of salvation, and with our spiritual concern and our experience of grace. The clouds interest us because of the shade they give us, or because of the rain that falls upon us from them, and the sun because of the reviving and healing power of his beams. So the doctrine of the foreordination of God is of infinite interest and importance to us because it is a part of that doctrine which drops like the rain and distills like the dew.

When we have had such experiences as Jonah did in the depths, which is the sign that Jesus gives of himself, and when we have seen in ourselves such rebellion and fretfulness against the Lord as he displayed, then there is a special humiliation and peculiar comfort and contrition brought about in our poor hearts by seeing the Lord's hand in all these terrible and wonderful exercises in our souls. We are led to praise him when we are given to know that he sent out the mighty tempest to arrest the fleeing prophet; and he prepared the fish to swallow Jonah when he was cast into the deep; and he spake to the fish when the appointed time had come for him to be delivered, and to know and acknowledge that "salvation is of the Lord;" and that he prepared the gourd to be a shadow over Jonah while he waited to see what would become of the city, undoubtedly wishing his word might

come true; and that the Lord prepared the worm to smite the guord, and that he prepared the vehement east wind, which, with the beating of the sun upon his head, made Jonah faint, and wish he was dead: and all to make us know the infinitely tender pity of the Lord toward the heathen, and toward the little ones who do not know their right hand from their left, and even toward the cattle.

What a terrible thing it would be to have to believe that anything, however wicked, could take place which wasn't embraced in the infinitely wise purpose of God. "Who is he that saith and it cometh to pass when the Lord commandeth it not." We could feel no safety if such could be the case.

Naomi went to Moab because her husband would go, but it is likely she made no objection, for she spoke only against herself. Her husband's name was Elimelech, which means, "God is King." The truth thus expressed in his name was proved in the just judgment of his king against him, for he died in Moab, where he had gone because there was a famine in his own land. He forsook his people in their affliction, and went away to seek worldly help for himself and his family, instead of trusting in the Lord. "If ye live after the flesh ye shall die," is the law we are under to Christ. Those who turn away from the Christ in time of famine, and go seeking worldly good do not die literally as Elimelech, they die to spiritual usefulness and comfort during the time they are thus in Moab. They find no nourishment for their souls in the doctrines of men. Those who are taken up with worldly cares and elated by worldly prosperity are dead while they live." She that liveth in pleasure is dead while she liveth." 1st. Tim. 5:6.

The two sons also died. Their names were Mahlon (sickness) and Chilion (pining). This signifies all had been

the lot of this now lonely woman during her sojourn in this strange land, sickness, pining and death. Her days had been filled with care and sorrow, and all that came with her out of Bethlehem, and all the goods she brought, were gone. "I went out full," she said to her people when she got back to them, "but the Lord hath brought me home again empty." She said more over that the Lord had testified against her, and had afflicted her. She attributed nothing to chance, nor to men. She recognized God's hand in all that had happened to her.

"Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord visited his people in giving them bread." How she longs to be with her own people again. In her desolation how her heart yearns toward them. She cannot feel that it is her right to share their prosperity, but she must be with them, though she came among them as one who can only look on them in their joy. She cannot stay away longer, though she has lost her right among them, as it seems to her.

"Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah." These daughters in law are all that she has acquired in the country of Moab. They belong to her only as widows of her sons. Their real home and relationships are in Moab. According to custom it is their duty to go with her to her home and remain with her while she lives, and they do not seem inclined to evade that duty. But Naomi knows that their hearts are really with their own people, and that it would be a sacrifice on their part to follow her, and that she does not want, however willingly made.

She has a real desire for their comfort, and she knows they would not feel

at home in her land. She knows by a sad ten years' experience what it would be for them to dwell among a people they know not heretofore. she tenderly entreats them for their own sake to leave her to go on alone, and go back. "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead and with me. The Lord grant you that ye may find rest, each of you in the house of her husband. Then she kissed them: and they lifted up their voice and swept. And they said unto her, surely we will return with thee unto thy people."

This is a touching scene, beautiful and lovely as showing the truth and tenderness of these earthly relationships. But so far it is all natural. They are willing and even desirous to go with her, but it is on her account instead of theirs, and she knows it much better than they do, and she cannot have it. She also stands as a type of the church as it appears and stands in relation to the Gentiles, and in that typical character it was necessary that these daughters in law do not follow because of that relationship as a duty and as a sacrifice of their natural desires. Therefore she constrains them to go back, urging upon their consideration the lack of all hope of advancement or prosperity such as they would naturally desire if they go on with her.

Thus the church of God is shown in the peculiar characteristic. She does not want any one to go with her whose affections are with the world. Instead of extending invitations to such, and urging people to go with her, the true church refuses such sacrifices. She wants none but those whose hearts are with her. While their hearts are with the world a membership in the church would only be in outward appearance. It would not be a spiritual union. To all such the church would say, Go back to your own people.

Orpa is persuaded. Her name means "back," departure." She would sacrifice her own feelings, but it would be a natural, not a spiritual sacrifice. She kissed her mother-in-law, "but Ruth clave unto her." What an astonishing thing this is to that homesick, lonely woman. Orpa is going back away yonder, along that lonely road they have come, but here stands Ruth yet. She is not even looking back, but her face is toward Naomi, and toward Bethlehem, and what a new light there is in her eyes, and what an expression of more than a daughter's love there is upon her face, as she still stands looking into the face of her mother. But Naomi has not yet seen the secret of Ruth's tender heart, nor has she yet known the deep meaning of her name, friend. "And she said, Behold, thy sister-in-law has gone back unto her people, and unto her gods, return thou after thy sister-in-law."

Now is to be seen why Naomi came away from the land of Judah to dwell and suffer for ten long years in the country of Moab; that Ruth might see and love her, and return with her. Now is to be seen the wonderful works of God in the heart, and how he brings his people from the ends of the earth unto himself. And now is Naomi to know something of the Lord's purpose in her long and afflictive sojourn here in this strange land. Orpa would have made a sacrifice if she had gone with Naomi, but Ruth makes none. She has no people any more in Moab, nor any gods there. Her name is friend, but it is friend to Naorai and Judah, not to Moab.

What wonderful words fall from her lips! What tender-love and faithfulness are shown by them to Naomi as she thus opens to her view the secret feeling of her heart. "And Ruth said, "Intreat me not to leave thee, nor to return from following after thee: for where thou goest I will go; and where

thou lodgest I will lodge: thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Here is a most sweet and true expression of the Lord's work. Here is manifested the new and everlasting covenant, as the Lord writes it in the new heart. It binds all the Lord's people together in unity. It is the same covenant that was made between Jonathan and David. These words of Ruth do not express the feeling that she can be of help and benefit to Naomi. It is for herself she is speaking. It is on her own account that she pleads to go with her mother-in-law. Her desire to be in that dear company is so strong and masterful that her words express assurance and sweet determination as well as desire. Nay, even she speaks with the authority of inspiration. She speaks for the Lord's people throughout all time, as they come, one by one, from the ends of the earth, drawn by that love of God which passes knowledge to the church of the living God.

When Ruth came to Bethlehem with Naomi she must glean in order that they, too, might live. Her hope is to light on a part of the field belonging to Boaz; that was the gospel field. Boaz finds her there, and admonishes her not to go into any other field to glean. His expressions of kindness and favor astonish her, seeing she is a stranger. That is ever the feeling of those poor souls that come hungry into the gospel field to glean. They are astonished at the handfuls they sometimes find, not knowing that God's command is upon the reaper in their favor; and they are astonished at the tokens of care and love that come to them, since they are strangers. For so every one feels more or less, a stranger, and not like to one of the Lord's own people.

But Boaz lets Ruth know that he has heard about her, and has been told how she left her own father and mother and the land of her nativity to come to a people she did not know before. And he says, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel under whose wings thou art come to trust." Now what reward could there possibly be for Ruth for doing the thing that was her one desire. In all the world there was but one thing she wanted to do, and now it has been her privilege to do it. Can there be any reward for this? Yes, the reward is in the engagement of the thing itself. That is the case with all those who truly desire one thing of the Lord; "that they may dwell in the house of the Lord all the days of their life, to behold the beauty of the Lord and to enquire in his temple." Their reward is in that sweet employment. To behold the beauty of the Lord is enough. This is the reward, to be married unto him who is risen from the dead, to rejoice in him and love him here, and to dwell with him in eternal glory.

SILAS H. DURAND.

Southampton, Pa., Jan. 20, 1904.

EXPERIENCE.

Elder P. D. Gold,

Dear Brother: Brethren, sisters and friends. This being my birthday, which makes me seventy-six years old, and having been impressed for a long time to write something of the dealings of the Lord with me, as I hope, but have put it off from time to time fearing that it might crowd out better matter; so have never written anything for publication in the Landmark. I was raised by Primitive Baptist parents. My father and mother joined the church at Gilliams, Alamance county, N. C., when I was quite small, and were baptized by Brother John Stadler which

made a deep impression on my mind and I pondered even then whether I would ever be fit to be baptized. I remember one incident which happened at the water; they were baptized at or near the ford of the creek, and there was a foot long across the creek; several persons were on the log and a little dog came running across, a woman that was on the log kicked the dog into the water saying: "I'll baptize the first one," which I thought was a very unbecoming remark, and I thought even then it was making light of sacred things which I never had a mind to do. Brother Gold, I suppose you remember the time when the great lights appeared in the western sky, if memory serves me, it was in the fall of 1844, my older brother and I were going to school and when that light appeared some people said that it was a sign of the end of time, and oh! how bad I did feel. I would try to pray to the Lord that if he would spare me I would try to serve him. About this time I was taken sick with what was then called influenza and was brought down very low and was given out to die by two of the best physicians that we had in that section. My grandfather died at this time with the same disease that I had, and I was extremely low so much so that my friends made my shroud, and while I was so low I have frequently seen my mother, when she would be around me, shedding tears and I would wonder what she was crying about. She afterwards told me that she was praying for me and that the Lord had given her to believe that he would restore me to health again and as she believed for some good purpose. I was often exercised in my mind about what was to become of me. I did not think that I should live but a short while, and felt that I was not prepared for death; but was still hopeful that the Lord in his goodness and mercy would bring me to see my lost and ruined condition before

he would take me from time. So I passed on up to manhood, and these serious feelings seemed in a measure to leave me, and I commenced to go about in gay company and thought I would try to enjoy myself, and for a term of years I had an enjoyable time, but often the thought would come to me, you do not know but that time is nearly at an end with you and you seem to have forgotten your promise that you would try to serve the Lord if he would raise you again to health, this would make me feel sad, but I would try to put it off again and for the time it would seem that I had succeeded, but these sad feelings would come to me often when I was trying to be gay. Thus the time passed on from youth to manhood, and I believing all the while that I could get religion when I got ready to do so, but was not ready yet. I felt like religion was calculated to deprive us of worldly pleasures, and I wanted to have a good time in the world and then intended to seek religion for I believed as I said above that I could and would get it before I died. Shortly after this I began to have strange feelings and began to think that I was not going to live but a short while and felt like I must try to pray to the Lord to have mercy on me and save me in his kingdom above, so accordingly I would hunt some secret place and would get down on my knees and try to ask the Lord to have mercy on my poor soul, and on one occasion I was plowing in a field a little remote from the balance of the farm I got to feeling so bad that I stopped my horse and went out into the woods to try to pray one more time. I found an old tree that had fallen down with the leaves on it. I went into that, thinking that I would be hid from all creatures. So I knelt down and tried to pray and about all I could say were Lord have mercy on my poor soul. About this time there was something fell which seemed to make the earth

treble and so frightened me that I got back to my horse and took out and went to the house. It was an unusual hour to stop work. My father said, "Why have you taken out so early, is there anything the matter?" I told him I was not feeling well. Now about this time there was a camp meeting near where my father lived and I took a notion that I would go to that meeting. I had heard that Peter Doup, an aged Methodist preacher was to be there and I thought as he was said to be an able preacher that it might be that he could tell me something that might prove beneficial to me, but when I heard him, instead of it doing good, it seemed like pouring cold water on me. I went to the place where we intended staying all night and the time for night meeting came. The family were all going but I did not feel like I could go. So I told them that if they would excuse me I would stay and keep house, while they went. That night was about as miserable a night as ever spent. I concluded that I should die before morning and that I should never see my friends at home any more. I did not sleep but very little. I was trying all the time to pray, in a secret way, for up to this time I had not told any one about my feelings. The next morning I started for home. When I reached there I found my father and step-mother just ready to start to Caswell county to be gone a week. After they were gone I felt like I should never see them again. I had not told them anything about my feelings. I had concluded that my day of grace had gone, that the time had been that I might have obtained the blessing, but it was now too late, and that I should soon be doomed to a lost and ruined condition in torment and that indeed justly for I had made so many vows and promises to God and had broken them all that he had turned his back on me. For brethren, and sisters if any of you have felt

this way you will know how to sympathize with me. I tell you in sincerity and truth that I was as miserable a poor mortal I suppose as ever lived on the earth. None at this time need tell me to pray for I could not help it, though it did not seem to me that my prayers went higher than the top of my head, but all fell to the ground. By this time I had taken my bed and had given up to die. The neighbors heard of my condition and came to see me. I told them that I felt like I was lost and that, if I died, in that condition, I did not wish any one to harbor the notion that I was saved. I was admonishing them not to live as I had lived, but to seek the Lord while He may be found and call on Him while He is near. So I went on through that week. About the last of the week some of the family came into the house and told me that my father and mother were coming and oh! how much good it did me for I had given up the idea that I should meet them any more in time. As soon as they came in my father said to me "Why Johnnie, have you taken your bed," and I said, "Oh, pa, I am in an awful condition and I want you to pray for me." It seemed to overcome him and he dropped on his knees and prayed as fervent a prayer as I had ever heard offered, but it did not seem to do me any good for I thought that mine was an outside case. My father labored with me day and night, trying to console me and would tell me that my talk was the loudest preaching he ever heard. So I went on nearly another week almost in despair. About this time I had a dream. I thought in my dream that the end of time had come and that I found myself in torment. I was miserable beyond expression and was trying to find some outlet that I might make my escape from that awful place and finally I found an outlet and it seemed there was a lake of water to pass over with a narrow plank across

it, but I ventured out upon it and succeeded in getting across. Oh my dear friends it was joy, unexpressable to get away from that place of torment, and right there, I thought in my dream, I met an angel and he said that I should go to Heaven and he and I started there together. Heaven seemed to be in sight and we soon arrived there. I thought it was the most beautiful place I could conceive of, and I saw my mother, who had died several years before, and knew and talked with her and was very much gratified at what she told me, she said that I could not stay there then, but must go back to earth again and when it was the Lord's time to call me I would come to Heaven. I was sorry I could not stay there, but was glad to hear that I should come when I died. At this time I awoke, and found that it was a dream and, oh, how sorry I was that it was nothing but a dream, but I felt better than I had felt for a long time. I did not take this for religion, but it seemed to be a hope for a hope so to speak. I think it was on Friday night that I had this dream or vision—that so much consoled me for I tell you it was a great relief to my mind to have even a gleam of hope that peradventure there was a chance for me to be saved so I rested a little better than I had for some time, but was not by any means satisfied. So I went on and Sunday morning came, which was the second Sunday in October, 1855, the family wanted to go to a meeting that was going on in the neighborhood. I told them to go if they wanted to for I seemed to be more calm and serene in my feelings than I had been in a long time. They left a colored boy to wait upon me and went to the meeting. This had been a very wild boy and I was admonishing him to quit his wild ways and try to seek the Lord for he was a merciful God to all who called on him in sincerity and truth, and from that day, that boy seemed to

be a different boy. He told me on his death bed that my talk on the day named above was the cause of his being awakened to a sense of his danger and he thanked me for it and his talk caused me to believe he was a changed man. The time came for the family to return from the meeting, and all at once there was a calm feeling come over me and an inward silent voice spoke to me and said: "Thy sins which are many are all forgiven thee." My brethren and sisters in Christ, although I had felt so weak in the flesh that I did not feel able to sit up when the words noted above came to me, I was made strong with might in the inner man. I arose from my bed of languishing and walked the floor praising the Lord for his goodness and mercy and for his deliverance for my burden was all gone and I felt, at that time, as free from sin as if I had never committed one. I thought that I should never see any more trouble. I did not see what could trouble me, come life or come death, it was all right with me. I felt, if it was God's will, that I would rather go for I had no fear at that time, but that I was a fit subject for Heaven and immortal glory. The way and plan of salvation seemed so plain to me I thought I could show it to others, but what a mistake for this is the work of the Holy Spirit.

Brother Gold, and all of like precious faith, I have endeavored to give you in this sketch some of the reasons of the hope that is within me which sometimes seems sufficient if I were called to die. At other times it seems so little I am tempted to throw it by. But "Lord to whom shall we go for thou hast the words of eternal life, for we believe and are sure that thou art that Christ, the Son of the living God." Dear brethren although I had such a clear deliverance and felt for some time to go on my way rejoicing, I seemed to get into a cold and languid state, with only short seasons of rejoicing,

and went on that way for several years before I joined the church, and it seemed to me that I had to be forced to go to the church. I had been thinking quite seriously about it for some time, and on Friday before the first Sunday in April, 1866, I was plowing in the field and a very solemn thought came to me. It was that if I did not go and tell the people of God what great things the Lord had done for me that some great calamity would be sent upon me and that perhaps I or some of my family would be taken if I persisted in my disobedience. So on Saturday I went to Gilliam's church with the intention of offering myself to the church, but before I got there I was meditating whether I should offer or not. I had gotten in the dark again, and was very much afraid that I was deceived and would be deceiving the church, but I went on and when I arrived at the church I found Brother Andrew Hall there with Brother Oakley, Elder Hall preached with his usual ability, I suppose, but I was in such a state of mind that I did not enjoy it. At the close of the conference the door of the church was opened for the reception of members and I was so wrought upon that I just trembled all over and thought all that were in the house noticed it, but I withstood and went out of the house. As I went on to my horse I felt almost as miserable as I did before I was delivered from that great burden of sin and guilt alluded to above. I felt that I had committed an unpardonable sin in not going before the church, also felt that I had lied to God and to my wife for I had told my wife my intentions before leaving home. I learned that the church had appointed a meeting at Brother Morton's home that afternoon for the convenience of Brother Morton's daughter to talk to the church, so I went there. Brother Morton's daughter talked and was received into the fellowship of the

church. I then offered to the church and told a little of what I have here related and was received and baptized next day by Elder F. L. Oakley. So I have been brought along sometimes on the mountain top and sometimes low down in the valley, still hoping and trusting in him who hath delivered and doth deliver, in whom we trust that he will yet deliver us. Dear Brother Gold, my motive for writing this narrative is to leave to my children and brethren and friends what I passed through and I hope it may comfort some of God's dear children. I wish you to look over it and correct any mistake you may find and publish in the Landmark if you think proper. I remain as ever your poor and afflicted brother in Christ (I hope).

JONATHAN BROOKS.

Burlington, N. C., Dec. 11, 1903.

Editor Zion Landmark: As your paper is a medium by which the people of the Lord can speak to each other, I desire to express a few thoughts, if so be that I am one of that number. The subject is the gifts to the church.

The Apostle Paul speaking to the Corinthians (12 chapter) says, there are divers gifts, all for the edification and comfort of the church or household of faith. And yet the church is the judge or controller of the gifts. Then how careful the church should be to keep the gifts in their proper places, and not allow them to get where they will be of no service, but rather damaging. The apostle illustrates by the natural body being of many members, yet of the same body. I feel assured that I have seen good and useful gifts in the wrong place, and they were hurting to the cause. I feel that everyone that is blest with a gift has not got the wisdom to know his place, and able to stay in it. Then it is the duty of the church to keep it in its place. How it hurts to see a good and useful

member of the church blest with a spirit of prayer and exhortation, up in the stand and can't preach, and so with all other gifts, out of their place. How often have I been reminded of an expression of Brother Wm. Thigpen who was so faithful and valuable to the Kehukee Association, when he said, if the Lord had not of given him wisdom to know his place, and enable him to stay in it he would have been ruined. I feel that I am nothing but a worm of the earth; yet my mind has been greatly stirred up on the above subject and my desire is that the Lord will show me my place, and enable me to stay in it.

J. M. HOWELL.

EXPERIENCE.

Dear Brother Gold: As I often read the Landmark I will try in my weak way to write my experience, if I have any to write.

If I have anything to write I hope it is of the Lord, and not of me: for if it had been left to me I would have chosen worldly things instead of heavenly things. At times his grace seems sufficient for me; at other times it is darkness.

I have been among strangers for the past 11 years, and I was suitable for any company, good or bad. I at one time thought as the world, that I could get religion at almost any time that I chose to do so. I was in the west at that time.

The time that I had chosen to get religion was at a Methodist camp meeting. I got deeply interested in my soul's welfare. I first held up my hand for them to pray for me.

The next night I went to the mourner's bench, and I thought my sins were forgiven. I went on in this way for some time thinking that I was good, that is as good as any one else; but that did not last long; not more than three

months. Then I was more wicked than before.

I had not heard any Primitive Baptist for several years, and I began to believe the doctrine of the world.

Three years ago the second Sunday in December I came back to North Carolina, and went to Pine the same day. Brother J. A. Burch preached there that day. His preaching seemed so different from that I had been used to hearing. That was the first Baptist sermon I had heard for nine years.

After I had stayed at home for some time I began to work in the cotton mill first near home, but it was not long before I began to get farther away from home. My younger brother and I went to Danville, Va. We stayed there for some time together, then he left me there. Then I left there and went to Baltimore. When I left there I went to York, Pa. It was there that I first felt that I was a condemned sinner. I felt that I was eternally lost.

At times I would go to my room and try to pray, but every word I uttered was vile. One night I had a dream. I thought I was wandering in the wilderness and I came to a three cornered field. I stopped there wondering which way to go. While I was there there was a voice came to me saying this is the way, and the truth. I awoke that morning somewhat comforted; but two or three days after that I went to my work heavy laden, and the words come to me, Saul, Saul why persecutest thou me? That caused me to shed tears and wonder why these words should come to me.

So I began to read the bible, and every verse seemed to condemn me to everlasting woe. I read almost through the New Testament. Then I would turn back and read the words of Christ. One night I had taken up my bible and opened to the fifth chapter of Matthew. I read the entire chapter, but when I got to the 4th verse where it read,

Blessed are they that mourn for they shall be comforted. That gave me some comfort, for I felt that I was one that had mourned.

About that time I got a letter from home stating that my brother had joined the church and was called to preach. Then he wrote me a letter himself telling me that some more of my friends had professed a hope in Christ, which seemed that it was more than I could bear; for it seemed that the last friend on earth had forsaken me for I could not see how they ever could treat me as a friend any more, for I was such a vile sinner. Then I began to seek pleasure by going to theaters and on Sunday excursions; but that trouble would not leave me only to come with more force.

About that time I had an opportunity to go to sea. I went thinking these troubles would leave me: then I had chosen the most wicked life I could find, so I quit reading the bible for some time, and was enjoying that life well, but the good Lord brought me down to call on him for mercy. I promised him then that if I ever got back to the States again I would be obedient. I was at sea for about five months. At times I would enjoy the life well. Then at other times I would give almost anything in this world if I could only be with the people that I loved above all others. After I got back to the States I felt too vile to go where any people were, so I stayed away four months, never so much as writing them where I was.

They seemed to be good Christian people so that I felt there was no place with them for me; but at the end of four months I went home and was received as the prodigal of old. I spent a few days with my father and mother. Part of the time I enjoyed very well, but when I would think of parting with them it caused me to weep, for I felt that it would be the last time I would

ever see them, for I believe that when their trials and troubles are over in this world they will rest in the arms of Jesus forever and ever; and I felt that I never would meet them there.

After I left them heavy laden with my sins, I began to read again. Then one day I was working knowing but little what I was doing, and these words came to me, thou shalt be saved, and all thy kindred. Then all was happiness to me. For the rest of that day I was praising my Saviour and I felt that I knew that my Saviour lived. Then I began to have a desire to go to the church, but I was afraid that I was deceived, and had deceived others. One night I had a dream that was very pleasant to me.

I was standing at the edge of a pool of pure water, and there were large fish in there, and they came close to where I was standing. Then an angler came up out of the water of pure, white and spotless as snow. Then I began to try to pray for the Lord to show me in some way if I was a proper subject for baptism; and these words came to me, "Go straightaway and be baptized." Then on the third Sunday in September I offered to the church, and was received, and was baptized.

If I am one among the old Baptists I feel to be the least of all.

I humbly ask the brethren and sisters to remember me in their prayers.

Your unworthy brother in Christ,

JOSEPH MONSEES.

Lexington, N. C.

"Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6.

My attention has been called to the above text with a request to write something thereon.

Some of our brethren think it altogether spiritual and tell how they have tried to train up their children and how far they have strayed from their

teaching. One said to me, "This rule of Solomon's will not work in our day."

I am compelled to differ somewhat with both of these positions. It may be true that this scripture has a spiritual significance, I believe it has, but that does not say that it has not a literal meaning also and it is with this part I am requested to deal. Then, I think it wrong to attribute our weakness and shortcomings to a failure in the scriptures every word of which is a sacred truth given by the Holy Spirit of God, and he cannot lie.

Why did not the wise Solomon train up Rehoboam in the way he should go? The answer to this question will answer every inquiry on that line.

1. Solomon loved many wives together with Pharaoh's daughter and he walked in the way of their gods. Thus he set an example before his son which in itself was corrupt. A child will follow the evil example of his father much quicker than he will the good teaching given in word. If a father tells his own son, you must not get drunk, nor use profane language, nor keep company with those who follow the evil ways of the world, and then takes that son with him to town and the boy sees his father go with his friends(?) into a liquor shop and they all drink, he hears his father using profane and vulgar language, and sees him associate with the evil of this world, what effect would his home teaching have on that son? We must teach by both precept and example or our teaching is worthless.

Suppose there is some law in the state or nation that I think is oppressive and unjust and I go and violate that law because it does not suit me, or suppose I do not violate it in any act but I speak of it before my children and others as being evil, I go into the pulpit and there publicly speak of it in condemning language, am I not

teaching the youth of the land to not respect the laws of the land? and am I not guilty before God? Are we not commanded to "Put them in mind to be subject to the powers that be?" and are we not told that the powers that be are ordained of God? Therefore the laws of our land, however, evil they may seem to us to be, are God's ordinances, and to teach against them is to speak against the ordinances of God.

I feel that it is our duty to observe a law that we esteem as a bad law just as strictly as we do one that suits us, and we should teach men so and then set examples before our children and the public generally which are worthy to be followed. No man ever does wrong nor gets into trouble by living in strict obedience to the laws of his country. Thus we live peacefully with all men.

There is another evil among us that it seems to me ought not to be. We teach our children that they should not gamble and then ourselves go to the draft board, the card table, play flinch, dominoes, croquet, and even crackaloo, than which there is not a worse gambling game. All of these, I have no doubt came out of gambling dens. Can we feel that we are doing the right thing when we do these things? A few days ago I was talking with a dear and precious brother about these things, he said he had lately had a visit from his daughter (who also is a Baptist), carried home with her a pack of flinch cards and that he played flinch with her. I told him that he did wrong. He studied awhile and then said, "Well, if there were four Christians, members of the Primitive Baptist church in this house and one wicked man of no profession, the four Christians were sitting around a table playing flinch and the one wicked man was sitting in the corner taking no part and I was sent in here to choose a

Christian and carry him out, I should take the one wicked man." Isn't that the proper view to take of this matter?

The word "Christian" means Christ-like, or a follower of Christ. Would Christ our Lord do those things?

We profess to have Christ formed in us the hope of glory, and that our bodies are the temple of the Lord. Is it right for us to take the Lord into places where he would not go if he were in the flesh as He once was? or to defile the temple of the Lord? Are there not brethren among us who spend more money for whiskey in a year than they pay in all the church expenses put together? Is this setting the proper examples before our children? When one drinks drams until a little child says, "You shore do laugh a heap" and others notice that he is not his usual self, has he set proper examples before his children?

Which would be the better way to follow these, and like things, of which I have spoken or to take our Bibles with our children and other young people and set down and read that book, gaining information ourselves and also giving it to others?

Some one may say you can't teach religion." Is that any reason we should not teach morality? Is not the Bible the most moral of all books? and can we not find more morals where the most morals are written than we can in some other book where so much less is taught? But I say that religion is the very thing we do teach, for true religion before God is to visit the fatherless and widows in their afflictions and to keep ourselves unspotted from this world. Can we teach these things? We cannot teach men to be children of God any more than we can, by exhorting a hog, change him to a sheep, but we can teach men to keep God's ordinances and set the example ourselves.

It was the custom of our Lord to

meet with others in the synagogue on the Sabbath day and read the scriptures and I do not know any man nor teacher whose examples are more worthy to be followed than the Lord's.

I fully believe the modern Sunday schools which are organized and kept up as nurseries to "churches" to be corrupt and unworthy the patronage of all Old School Baptists, but should these things keep us from discharging our duties to our children? We like for them to gain knowledge, read history, find out things about great men and the different countries and why not let them know something of the men of the Bible and the general history of the same?

Secondly, another hindrance in training up our children is the outside environments. The young men with whom Rehoboam had been brought up had more weight with him than his father's words and the words of the old men, his father's advisors. This worked the revolt of the ten tribes from his kingdom.

A boy will learn more things which he ought not to know in a week's gossip around a store than his father and mother can get out of him in a whole year. There is so much difference in the teaching at home and those things we hear among the giddy world that pretty soon the boy knows more than his father and calls his father's teachings "old fogyism." Thus he is taught to hate and to despise the way of his parents.

Some one said, as he stood on the gallows scaffold with the hangman's rope about his neck, "My mother taught me to do right; she was a good woman; if I had followed her advice I would not have been here, but the things which I have learned on the streets have brought me to this terrible end." Oh, how destructive of moral character are the teachings of common gossip!

We cannot control these outside influences, but we can and should teach our children against them and thus clear ourselves of their blood. We cannot excuse ourselves. If we sow evil seeds how we shall surely reap a heavy crop of sorrow and mourning. The word does not say you can train up a child in the way he should go but says, "Train up a child," etc. Thus we are taught our imperfections and nothingness, but that does not excuse us from giving the proper training in both word and deed.

What I have written I trust is in the love of truth and in the best of feelings for all lovers of the truth, and if any seem to think it is meant for rebuke or is too plainly written, I can only refer them to the word of the Lord, "Rebuke them sharply that they may be sound in the faith," and, "Lift up thy voice like a trumpet, and cry aloud, and spare not. Show my people their transgressions, and the house of Jacob their sins." This is all the apology I shall offer.

Your brother with a desire for the welfare of Zion.

L. H. HARDY.

Reidsville, N. C., Jan. 22, 1904.

P. S.—Would it not be a safe rule if, when we go to engage in any of those things or in anything, we would first ask the question, Can I go on my knees and ask God's blessings on this thing? or would I be willing for the Lord, if he were in the same manner he once was, to step in and see me engage in this thing? and if the answer in our hearts is, No, would it not be well for us to stop and go no farther? II.

After paying all back dues to either the Landmark and Times you may send two dollars and get both papers for twelve months, but you must not be behind to either to secure this liberal offer.

ZION'S LANDMARK

"Remove not the ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER,..... Floyd, Va.

VOLUME XXXVII.....No. 7

WILSON, N. C., FEB. 15, 1904.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

PREACHING THE WORD.

(Continued.)

The subject matter which Timothy is charged to preach is "the word." This is the one thing and the only thing to preach or that can be preached under this charge. Paul was determined to know nothing among the saints save or except Jesus Christ and him crucified, and I must conclude that when he had known Christ crucified among them he had preached to them the "word," and had received from them an assurance by faith that they believed from the heart the form of decline which was delivered them, and that their faith did not stand in the wisdom of men, but in the power of God.

What is this "word" which is to be preached under such solemn charge? A careful reading of the context (b) seems to define it as the word of the inspiration of God, or the living word of the divine inspiration of eternal life. It is not the word in the sense of "the word that was made flesh," but the word in the sense of the faith or doctrine which was once delivered unto the saints and the doctrine functions of the gospel church or the church under

grace as given in the precepts (s) commands of the king in the holy hill of Zion and which constitute the divine oracles of the gospel dispensation. As a direct work of the revelation of grace these are put in the hearts and written in the minds of the children of God like as it is written. The Lord sent a word into Jacob, and it hath lighted upon Israel. Afterward this character reads these same things in what is termed the written word or scriptures of divine truth, and is thereby confirmed in the belief of the truth, as he is also by the preaching of the word, both of which truly reflect the truth as revealed to the gospel subject in an individual and personal experience as by the spirit of the Lord. The church as a housekeeper finds its rule of government in what is termed sound doctrine, and no doctrine is sound except that which portrays Jesus as its author and finisher, and as the embodiment, and dispensation of divine substance as revealed in the vessel of mercy and which really and truly constitutes the vital and essential features of the child of God. Therefore a doctrine which does not set forth Christ and his people bound together in the bundle of life, and dwelling together therein as from everlasting to everlasting is not received and believed by the people of God and is of no importance to them. Their contention for the faith once delivered unto the saints is not after the flesh or according to the wisdom of men, but it is after the spirit and in demonstration thereof and of power, or that rule or authority which enables them to lay hold upon the promises of God which are in Christ Jesus, and to rejoice in Christ Jesus and to have no confidence in the flesh.

The children of God regard nothing as scripture, given by inspiration of God, which does not set forth that fullness of which they have all received, "and grace for grace," which does

not constitute in itself, as given by the inspiration of God, that divine sufficiency which is able to make them wise unto salvation through faith which is in Christ Jesus. These divine oracles being first given as written in the heart and mind, it is from the heart and with the heart the believer believes unto righteousness, therefore it is in the heart the determination has its conception and from the heart the contention comes as to the doctrine of divine substance and its saving functions. With them the doctrine is as certainly all of one and in one as the "word" is one. While they recognize a division effected by the preaching of the word in which they discern between him that serves God and him that serves him not or between the believer and unbeliever they do not and cannot admit the idea of division of the word in the sense of sifting the good doctrine out of a sermon and leaving that which is bad. They calculate to eat the entire mess and when wild gourds have been stirred into the potage they can but cry out unto the living word, "O, man of God there is death in the pot," and in the event that there is any thing therein which in itself is good for food the goodness and mercy of the man of God, or the God man, comes to the rescue and a little of the meal of the saving grace of the blessed word is stirred in and the children eat and live. There is such a thing as rightly dividing the word of truth, but after it is divided either part, so to speak, is the truth nevertheless, but each is to be understood and applied according to the order and fitness in which the entire scriptures are applied to the Christian experience, whether it be the law by which is the knowledge of sin or the law which makes one free from sin. These laws are by the same given and to the same subject, but one makes manifest the need of the righteousness of Christ and the other reveals or sets

forth the supplying of that need according to the riches of God in glory by Christ Jesus.

The people of God are great sticklers for the proof of every thing termed gospel, by the scriptures of divine truth by a thus saith the Lord, because without the direct concurrence of the scriptures, authority for belief of whatever import can not be sustained by any manner of demonstration. Apart from the doctrine, we might indulge, so to speak, in opinions deduced presumptively without doing violence or despite to the word of truth, but with some profit, but when we set forth a word as doctrine it must be sustained by the word, and to every reasonable conclusion must be essentially the word itself. It must be well seasoned with divine saltiness of eternal truths, because the substance and sum of all true preaching is Christ and him crucified, the way, the truth and the life—the living word of a living faith, born of the living God.

As the preaching of the word is a matter involving the issues of life and death, as I have before intimated, the one upon whom the word is enjoined is charged to be "instant." But for the liability of condemning myself in some things which I allow I might venture with some degree of consistency to give what this seems to me to mean. However, I ought to testify truly though it be to my own hurt. The work of the ministry demands the employment of force of character, decision of thought and judgment, diligence and vigilance of action, and a well directed purpose of heart and mind. The one called to this work should characterize his labors by a duly applied industry. A lazy, slothful disposition does not reflect a gospel effect. It does not bring one promptly to the work. One should be honest, candid and sincere. He should know in his own heart the truth that he claims to preach, and should clearly ap-

pear to preach the truth which he claims to believe. He should be well assured of his call to the work, and establish his hearers in the same belief by preaching the truth in love and in demonstration of the Spirit and in power. If one goes to the work in apparent rebellion he cannot impress the principles of the obedience of Christ as revealed in his people. If he questions his own experience and hope he cannot well establish others in what they have learned and received as being a godly faith in Jesus Christ, and therefore they are not edified, but rather mystified. If he does not know he is called to preach he cannot expect others to believe it for him, and if he questions as to whether he has ever preached the gospel the same character of question will arise in the minds of his hearers. In every respect he should maintain an integrity which should lend force and stamina to his ministry and establish the same in the hearts and minds of the people, that their belief may be in the truth as of the truth to the praise of him who is the truth.

It would seem that seasons nor times, the fitness nor the unfitness of things apparent have nothing to do with the instance in which the minister of the gospel is to be, but whether it be seed time or harvest, winter or summer, sunshine or shade, whether they will hear or whether they will forbear, it is in gospel order that the word should be preached.

During the thirty years just rounded up in which I have served as a minister of the gospel I have felt especially desirous that the people should know that I believe what I preach, but just how well I have succeeded can only be determined by him who will bring to pass all the things which concern me when the secrets of all hearts shall be made manifest. Sometimes I find myself trying to read from the inside of the book and sometimes from the backside, but to know the book has

been opened by him who prevailed is enough. For a time it seems to have been out of season with me, but with such leading of mind as I have had so I followed. I have thought perhaps my work was done and I should cease to even attempt to preach, but the time and season peculiar to such conclusion has not appeared and therefore I have continued unto this day testifying to the people that which I have received, how that salvation is of the Lord, and that he will bring to pass all his purposes to the full glorification of his people, and to the praise of the glory of his infinite grace

P. G. L.

THE PROVIDENCE OF GOD.

God's dominion is perfect, it falls short nowhere; yet so unperceived by unbelief that it is nowhere acknowledged by carnal reason. Faith beholds it anywhere; wisdom admires it everywhere; while folly would exclude it everywhere. Man feeling his nothingness acknowledges it in every deliverance. Man in his pride calls all things chance or accident.

Whatsoever we ask in faith we receive; yet a most humbling preparation only can lead us to ask in faith. There is no presumption there. There is no sense of worthiness in the praying man. There is no question about God's power, as faith rules. There is no caviling. Faith excludes boasting. One cannot longer endure in the element of nature as faith prevails. He dies to live. Before the woman with the issue of blood for twelve years said within herself, if I can touch his garment I shall be made whole, she had spent all her living on physicians and grew worse. When one is heard in prayer he does not ascribe any merit in himself and yet knows that God has heard him. He feels the Lord has granted his prayer for the Lord's sake, and not for anything the creature has done or said. He prayed, yes, he prayed, and yet he

was brought into a state he did not want to in, and in the depths called on the name of the Lord. He is reconciled to God, and in his spirit owned the righteous dominion of God. When delivered how glad he is it was just that way. How love sways him now and takes possession of the soul.

The way is new alway—all the way. It is the Lord's way. Thus brought of God the soul knows the Lord rules. There is such a difference between him that serves God and him that serves him not. But not until one returns does he discern or know this difference, does he know that the power of God made the earth, and wisdom stretched out the heavens, and his understanding garnishes and rules the world, that without Jesus his children can do nothing.

P. D. G.

SEED—SOWING.

When in my youthful days men that I thought then, and think yet, were Lord's people would speak to each other of the reason of their hope, and commune with each other of their feelings. While I felt that they were relating what they had seen or felt of the marvelous work of the Lord, I knew I did not have such witness of evidence in my own case; yet it did not provoke in me any dislike to them. My feeling was that I do not have this evidence, and I felt they were favored of the Lord.

When they would converse with each other about the meaning of the scripture it was a dark and mysterious subject to me. When I heard the Arminian people preach and talk there was a difference between the two classes. My

nature said the Arminian theory was in harmony with natural reason and human effort. If one would be good then the Lord would love him; and it seemed one could be good if he would keep the commandments. But the predestinarian people would contend that there are none good—no, not one; for all have gone astray.

When I became a member under the Arminian teaching and theory my opposition to predestination was increased, for I was enlisted on the side of man. Whatever banner one is enlisted under he will contend for. No man can serve two masters. If he is enlisted on the side of the Adminians he will strive for that contention. If he is on the Lord's side then he will contend earnestly for the faith once delivered to the saints.

A man confesses according to the faith that is in him. With the heart man believeth unto righteousness, and with the mouth he makes confessions unto salvation. That is if the Lord has wrought within him then he will confess the name of the Lord, and give God the glory of his salvation.

If it is only the notions and thoughts of carnal reasonings of men that control ones heart, then he will contend for that.

Surely speaking of the Lord's works in the name of the Lord is sowing good seed, or speaking the truth in Christ Jesus to the glory of God. We are to sow beside all waters. We know not which will prosper, whether this or that, or both alike. Whatsoever we say or do should be in accord with the word of God. We should speak the truth every man to his neighbor.

If when one hears the Lord's people speaking of his wonderful works, and knows he has not felt such things, yet if he is really interested in salvation it will only humble him, for he will feel the need of that help which comes only from the Lord nor will he be of-

fended with those that are speaking the truth, for he is feeling within these things are true.

P. D. G.

PEACE!

The nations of the earth are still of the earth earthy. Ambition, jealousy, covetousness, suspicion of each other, yet characterize their conduct. With all their resolves to be friendly they break out into open rupture. Of late there has been much talk of war between Russia and Japan. The Japanese seem to be spoiling for a fight. We have known nations and men to be that way, and when they get into a fight soon are very badly whipt. A man while mad is a very poor judge of what he can or cannot do.

Christ said, there should be wars and rumors of wars, but the end is not yet. Many think we shall have a thousand years of peace here on earth. We do not see the signs of that. England and the United States that claim to be the leaders in Christianity have each taken a big whack at weaker nations in long wars. Human nature still rules mankind.

There are people that learn war no more, but they are not the rulers of this world, nor leaders in its thoughts, plans or ways. They are a hidden people from the rulers of this world nor do they attempt to dictate to the nations of earth what they should do, nor lobby legislators to frame laws in the interest of religion. They are not for oppression, nor do they desire governmental support. They pray for rulers and all that are in authority that we may lead a peaceable and a quiet life.

The people of God are a people living peace and live in quietness, and pursue peaceable methods of earning a living in this present world.

P. D. G.

God hath in these last days spoken unto us by his Son. In ages past he spake to the Hebrews by prophets, but last of all he sent his son. There will never be another dispensation after this one. The wisdom, the perfection, the glory of this dispensation are unequalled.

How good and gracious is God in sending his Son full of grace and truth. Every word he spoke is truth and just what we need. He never uttered a word that is not for man's good when heeded. He could never be mistaken for he knew all things. There never has been such a friend to sinners. He is the brother born for adversity. He is full of wisdom and mercy; full of power and of pity; no selfishness in his friendship—no partiality in his kindness; nor does his salvation of one injure another.

Men prove what their character is by their thought of him. What think ye of Christ? Whose Son is he? They that receive him are born of God. They that reject him prove they have no part nor lot in the matter. All that love truth love him for he is the truth. All that love iniquity hate him. The manner in which we tried him declares our character and fate. Those who love the Lord Jesus and obey him are saved. Those that hate him love wickedness, and proclaim what is their condition. Every man is known, every character declared by his love or hatred of Jesus. None are neutral in this matter. He that is not against Christ is for him, and every one that is not for him is against him. Those that never heard of him, and that know nothing of him, are possessed of natures and principles of enmity against him. None receive him but those born again of incorruptible seed by the word of God.

How blessed then are those that hear him—that believe on him with the heart unto righteousness.

P. D. G.

PROPHECY—HISTORY.

The Lord has through prophets foretold many notable events. He showed Abraham, before hand that his people would sojourn in a strange (Egypt) land 430 years. He foretold the 70 years captivity of Israel in Babylon. He foretold in many ways the coming of his Son in the flesh, and his crucifixion and exaltation. He foretold the uprising of the man of sin, and his bloody domain, and his downfall, and the ultimate and glorious triumph of the church of Christ. As foretold in their time, and as God appointed, these events have been fulfilled, or will be accomplished.

Many particular events concerning individuals have been foretold, and history is the record of their fulfillment. For prophecy goes before, hand and tells that which shall be, and the literal historian follows after and tells that which has already been accomplished. Also God works within his people according to his own will or purpose, whether he has expressly foretold that by prophecy or not, and the fruit or effect that follows is the conduct of such as are operated upon and within by the grace of God. Make the tree good and the fruit will be good. Certain signs follow them that believe. I said to a man a few days ago—that it is the believer in Jesus that overcomes. He replied we must do something good. I said no one ever does a good thing except the believer in Jesus. The just live by faith, and no man is just, but the man of faith; whatsoever is not of faith is sin.

If whatever God foretells assuredly comes to pass as he foretold it, does not his foreknowledge of an event make it sure that such an event is certain to come to pass. If not how could it be foretold? Nor does God foresee that it will come to pass, whether he wills it or not. He determines before hand that which shall be. He hath done what-

soever he hath pleased—not that he will do what he pleases, but that already he hath done whatsoever pleased him.

P. D. G.

IS MISSIONS AUTHORIZED BY THE BIBLE?

1st. What is modern missionism? Answer, sending the gospel to the heathen. This assumes that we are able to send it, and that the salvation of the heathen depends upon our sending it. Give us money enough and we will convert the world is the cry. So that the salvation of the heathen is dependent on money, and upon our sending them the gospel. Now is that sort of teaching set forth in the bible? We say it is not; but by express word and by implication it is condemned in the bible.

2nd. The modern missionary method is founded on man's efforts. Money, schools, human learning, &c., are all employed by men in order to accomplish the salvation of the world. This is not the Lord's way of saving his people.

The kingdom of heaven is a spiritual kingdom. The Lord sends his preachers, and holds them in his right hand. His people are not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ. There is no uncertainty about their salvation. Human learning is no factor in the accomplishment of this glorious purpose, nor does the word of God ever return to him void, but it accomplishes that which he pleases.

It is a wheel within a wheel—a fire enfolding itself. The most perfect work of the Lord hid from the wisdom of the world is the preaching of the gospel, for in it is the revelation of the righteousness of God from faith to faith. We do not see where the apostles sent by the Lord to the heathen depended on the churches or boards of men for qualifications or for sending

them out to preach the gospel. The Holy Ghost said to certain brethren, separate me Paul and Barnabas for the work whereunto I have called them. The Lord sent them out to preach the gospel.

P. D. G.

Sister S. J. Seasey requests my view of Acts 19: 12; "So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."

The preceding verse states, "And God wrought special miracles by the hands of Paul."

In these days there are people claiming the gift of healing, and there are others holding that such do heal. But they are not able to establish their claims, or make out a good case. There is much doubt in the minds of many about the matter. But how was it in Paul's day? It was God who wrought these miracles by the hand of Paul: to one could deny them. No one could doubt them. He never made an effort and failed. There was no effort about it. God does not make an effort to do any thing. With him there is no such thing as contending with a force that may withstand him.

He gave Paul power to cast out devils, to heal diseases, to raise the dead, and there never was any failure in this matter. The people knew God had given him this power and they took handkerchiefs and aprons from Paul's body, and the diseases departed from the sick, and evil spirits went out of them.

Men have said to me they could heal diseases. I tell them there are many cases of suffering, and they have many opportunities to heal them. Then why not do so? Who hindered? The diseased would be very glad to be well. Just prove your power or that you have the gift of healing by performing.

P. D. G.

ONE EVERLASTING GOD.

There never has been a time when the Lord God was more powerful or glorious than he is today. There never will be a time when he will be wiser or more powerful than he is now. When he commanded the light to shine out of darkness he was no more powerful than he is today. When he hung the world on nothing he was no more powerful than he is today. When he sent the floods of waters and drowned the wicked world, he was the same God he is now. When he delivered Israel from Egypt he was the same God he is now. When the sun and moon stood still a day he was the same he is now. He is the only wise God our Saviour from everlasting to everlasting the same. How blessed to trust him at all times.

P. D. G.

Elder G. B. Powell's postoffice is changed from Pernell, N. C., to Wake Forest, N. C., Route 1.

Whitmell, Va., Jan. 9, 1904.

Dear Brother Gold: I have been thinking for some time I would write you a few lines by the help of the Lord, but feel like one of the little ones. I feel that He has blessed me all the days of my life. I want to tell you of the great joy I felt the fourth Sunday in October. My youngest daughter and her husband joined the church at Old Mountain. I could not help clapping my hands and asking the brethren and sisters to help me praise the Lord.

My husband and four children belong to the church there with me. I love to go to my church meetings. I love the church and I love to meet the members and shake hands with them. I never miss a meeting if I am able to get there. I think we have a good preacher. He never leaves us at our church meeting. He keeps good order and I believe he is a good Christian. His name is T. N. Walton. I

feel some times that we fail to do our duty towards him, but hope that the Lord will instruct us and we may do better in the future. Brother Gold, I hope you will come to see us this year and come home with us from church. I love to hear you preach so well. I have been a member twenty seven years and I am not tired of living with them. I love them and where I see the most of Christ I love the best. I love Christians every where I meet them. I love to see them come home and obey the Lord; for you know He said: If ye refuse me and rebell ye shall be devoured by the sword, for the mouth of the Lord hath spoken it.

I must bring my letter to a close. You can do what you think best with these few lines.

I send you \$1.50 for which please send me the Landmark. I love to read them and hear from the good brothers and sisters. You can put this in the waste basket if you see best. Believe me, your sister in hope if one at all.

MRS. WILLIAM TOMPKINS.

SEND AT ONCE IF POSSIBLE.

Quite a number of our subscribers to the Landmark are still behind, and we trust they will make an extra effort to pay during the next ten days as we have heavy accounts to meet within that time. Examine the date opposite your name and calculating to the present time will show how much you are due. Then if possible add a dollar and a half and pay in advance.

OBITUARIES

ELDER S. H. BRADY.

The subject of this notice was born January 10, 1842, died Nov. 27, 1903, making his stay on earth sixty one years ten months and seventeen days. He was a dutiful son. He volunteered and went to the war between the states, 1861, being nineteen years old. He was a faithful, soldier, all through the war, and was with Genera. Lee when he surrendered, April 9, 1865. He was married to Sallie Ann Braswell, Jan. 23 1866. To this union were born six children, three boys and three girls. He joined the church at Old Union, Johnston county, N. C., Nov. 10th, 1868.

Here he served a member till death. He was liberated to preach part of the time, serving as pastor at Union and Bethany.

He often spoke of his experience in preaching and of having to carry a bundle which he hoped was the gospel, and think it was a handful of purpose or a bundle of good news that we so often hear the preachers speak of. He was one of the most humble men I ever saw, ever showing that lamb-like principle. When he was reviled he reviled not again. His wife died May the 15th, 1876, leaving an infant baby. He was married to Sally Stallings, Nov. 7, 1876, and to this union were born four children, three boys and one girl. He was a good neighbor, never failing to do any kindness that he could and for any person. Nothing ever give him greater pleasure than an opportunity to help one of God's little ones, showing how he loved to be at the feet of the brethren. He was seldom known to miss an opportunity of meeting the people of God very often using these words, (one day in the house of my God is better than a thousand. For several years he has been afflicted, but not confined to his bed, till July, 1903, where he remained about one month. Then he was up perhaps a month, and was thrown again, and never left the house any more.

During his sickness he was often praying aloud and calling on others to pray with and

for him: but always that the will of the Lord might be done, and that he might be reconciled thereto. He bore his sickness with great fortitude, seeming to realize that his time was short. He had all the attention that the family, kind neighbors and physicians could give, and spoke very often of the attention he was receiving, and his unworthiness, but said it wouldn't be long.

The family returns thanks to Drs. Person, Hooks and Walker, especially Dr. Person for their services. He leaves a wife, four sons and three daughters, and a host of friends to mourn his loss, but we trust that our loss is his eternal gain. His disease was bright's disease.

Brother Brady will be much missed by his family, the neighborhood and the church, as he was a kind husband and father, a good friend and neighbor, and a faithful brother in the church, always filling his place when not providentially hindered. We the members of Union church extend our sincere sympathy to the bereaved family, and hope it may be their happy lot to meet him in heaven. Done by order of conference at Union church, Johnston county, N. C., Jan. 9, 1904.

ELDER J. T. COLIER Moderator.
LEWIS BRASWELL. Clerk.

Remark: Brother Brady was a dear, lovely brother to me. P. D. GOLD.

HARRIETTE ALICE WARREN.

The icy hand of death has entered another happy home, and claimed for its victim my dear sister, and it is with a sad and sorrowful heart that I attempt to write the obituary of her death. Language fails and my pen falters under such a sad task.

Harriette Alice Warren (nee Walker) was the daughter of Jefferson and Mary F. Walker, was born March 29th, 1858, and died April 28th, 1903. She was married to William Warren in the fall of 1881, and lived happily together for nearly 22 years. From this union there were eight children, four daughters and four sons, one girl and one boy preceded her to the grave.

Sister had been in very delicate health for

nearly a year, though she was able to be up, until within an hour of her death. Her death was unexpected, until within a few hours before she died. She was a member of Lynch's Creek church, Caswell county, and lived a consistent member until her death. She was a great lover of her Bible and also the Landmark. She was kind and good to everybody always ready and willing to lend a helping hand as long as she lived. None knew her but to love her. Oh! how we miss her at home. Only those know who have lost loved ones. We miss her gentle voice. We miss her at the table; and around the fireside and everywhere her place is vacant. It was so hard to give her up she was so dear to all of us.

She was an affectionate and loving wife, and a devoted mother, always looking after the comforts of her family. The once happy home is now transformed into gloom and sadness. She leaves a heart-broken husband, six children, one sister, and two brothers, and many other relatives and friends to mourn her loss, though great is her gain. May the Lord prepare us to meet her in that bright world above, where all is peace and love, where neither pain, sickness, sorrow, nor death are felt nor feared any more.

There's not a doubt upon my mind,

But victory she obtained.

Although she's left us here behind,

We hope to meet her again.

Written by her unworthy sister,

LESSIE A. WARREN.

ELIZABETH AKERS.

Dear Brother Gold: I will undertake the sad duty of writing a few lines in memory of my dear mother, Elizabeth Akers. She was the daughter of Jacob and Rachel Boon, and was born December 11th, 1817 in Franklin county, Va., where she was reared and lived her days out, never at any time living over ten miles from where she was born, and was married to Nathaniel S. Akers in January 1, 1846, who preceded her to the tomb 11 years. From this union were born eight children, seven of which

still live to mourn the loss of a good father and mother.

Mother was a devoted Christian, and a close reader of the Bible and Landmark, which was always a welcome visitor to her home. Yes, she dearly loved to talk of Salvation by Grace. She united with the church at Little Creek on Friday before the first Lord's day in May, 1877, and was baptized on the first Lord's day in June, following by Elder John C. Hall who was her beloved pastor at that time. After which she adorned her profession with an orderly walk and godly conversation. She never had a charge brought against her in church, and she never brought a charge against any member, but always seemed to love and cherish them all as part of God's heritage. She loved to go to church and meet with the brethren and sisters, not with standing she was very hard of hearing. She was often heard to repeat Scriptures and hymns to herself. Once when she was sick I left her room to go to my supper, and on my return when I entered her room she said Oh, Cara, you don't know what a beautiful light my room has been lit up with since you have been gone. She said, Oh it was so bright. How blest one is to be visited with those beautiful lights from our Heavenly Father. She lived with my second oldest brother who was always very kind to her, and his wife was very kind to her, though she was always sick herself; and mother was always uneasy about her. I heard her say often that Jennie was so feeble that she hated for her to have to wait on her even when she was sick, but said that Jennie was always good to wait on her. In her last sickness she was very patient. Brother told me she was sick on Thursday, and I visited her on Friday, found her sitting up, but she was complaining with a pain in her side, which was nothing unusual; but she said to me before I left her, are you going to church on Christmas day? I told her it was my intention to go, and she expressed a great desire to attend church on Christmas day, if she should live, but she said I don't expect to be living

then. When I bade her good bye I told her if she got any worse to let me know, and on Monday about sun set she sent for me, and I went to her that night. I was satisfied as soon as I entered her room that she had pneumonia. Brother sent for his family doctor, but alas when he examined her he gave no evidence of a hope of her recovery, and the second time the doctor came she asked brother what the doctor said. He told her he said she was no better, and she said it did not matter, and she said I have been here long enough to go, but just let me say that was a trying hour to me, although she had lived to a good old age, and her afflictions were many. It was hard for me to yield to the thought that I was to give up the best friend that I had on earth. She sank fast from that time on, and her mind would come and go. She was heard to speak of her blessed Saviour. Her sufferings were intense and appeared to grow no severer until the 27th of December when her spirit fled to God who gave it, and on the 28th funeral service was held at the residence of E. C. Akers, her son by Elder E. L. Blankinship, her dear pastor whom she dearly loved I believe for the sake of her blessed redeemer. He preached a consoling sermon from 1st Cor. 15 chapter, 20 verse, after which her remains were laid to rest by her dear husband's to await the time which I truly believe she will awake in the image of her dear Saviour. Dear brethren, while my sorrow is almost more than my soul can bear, yet it is not without hope that I shall again see her in that beautiful beyond where sorrow and sighing are done away. I hope you will pray for me that I may become reconciled to this sad event, and that my faith fail not, and that I may live as she did, so as never to bring reproach upon the cause of Christ.

Written by her daughter,

CORA L. AKERS.

BROTHER BENTON BEEBE.

Brother Benton Beebe has been proprietor of the Signs of the Times since his

father's death, and has been an editor for years.

He has been removed from time. For years he was a patient sufferer almost prostrated. He was a devoted Baptist and loving brother.

The name of Beebe has been famous among Baptists for years; but he is the last one of the name. However the paper is in good hands Elder Chick being its present gifted, wise and loving editor.

The Signs of the Times is the oldest paper among us, and Elder Gilbert Beebe, the father of brother Benton Beebe, was its first and wonderfully gifted editor.

P. D. G.

JABEZ E. WEEKS.

Died at his home near Peltiers, N. C., Jan. 21, 1904, Jabez E. Weeks, just entering his 63rd year. He leaves to mourn his departure a wife and three children, numerous kindred, and a host of warm personal friends. He was a good husband, a loving parent and a model neighbor. Ready to go and feeling that medical skill could not restore him, his family physician was only called through the strong persuasion of his anxious family. He has crossed the river of death and entered the boundless realm of eternity. His soul no longer fettered by flesh and blood has gone back to its Creator without a blemish to wear the crown and reap the reward of the righteous. Not an enemy on earth, he lived without the jars incident to most lives, and his departure makes us all mourners. Entering the war at the beginning, he served his country long and well as a Confederate soldier, and now at last has taken his place with the good who have gone before. Peace be to his ashes, and green be his memory in the hearts of the living.

J. W. SANDERS.

Dear Brother Gold:—Since writing I have sad news. My dear brother passed away the 18th. He died with that dreadful disease, consumption. He suffered very much the last week, often asking his blessed Sa-

viour to take him home, that he was ready and awaiting. He had a bright hope that his Saviour told him that he would be saved; and all he had to dread was the sting of death; showed him the place of rest. Sweet sleep that remains for the righteous. About ten minutes before he died he said my hands feel numb, is this death? Then he prayed to sweet Jesus to take him to his new home, and take him easy. I stayed with him during his sickness, and waited on him. He asked me so often not to grieve for him, just think what a happy exchange he would make.

My dear old sister McCall passed away the 22th of November, lacking two days of four weeks of their death, the oldest and youngest of our family. Sister was 75 years of age, had been a Primitive Baptist for 53 years. Brother Gold, pray for me. I feel so sad and lonely. I didn't know that I did love my dear brother so much until I saw him suffer and die. Come and see us when you can. You know we all are fond of you. With love to you and sister Gold. May the Lord ever bless and continue you in his good work is my prayer for Christ sake. Your sister in Christ, I hope.

MRS. MARY F. DAVIS.

Martinsville, Va.

APPOINTMENTS.

J. E. ADAMS.

Durham, Monday night after 4th Sunday in February.

Burlington, Tuesday night.

Greensboro, Wednesday night. (Brother James Tilman will arrange the place).

Salisbury, Thursday and at night.

(Some one meet him at the depot Thursday morning).

Bear Creek, Saturday and 1st Sunday in March.

Meadow Creek, Monday.

Clark's Grove, Tuesday.

Liberty Hill, Wednesday.

Freedom, Thursday.

Mountain Creek, Friday.

Big Creek, 2nd Sunday in March.

White Oak Springs, Monday.

Sugg's Creek, Tuesday.

Pleasant Hill, Wednesday.

Old Sandy Creek, Saturday and 2nd Sunday.

S. H. DURAND.

Flat Swamp, Saturday and 1st Sunday in March.

Tarboro, Monday.

Falls, Tuesday.

Wilson, Wednesday and at night.

Raleigh, Thursday and at night.

Roxboro, Saturday and 2nd Sunday.

Flat River, Monday.

Wheelers, Tuesday.

Brother J. W. Terry's at night.

Lebanon, Wednesday.

Dutchville, Friday.

Durham, Saturday and 3rd Sunday.

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Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

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It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

LOVE THE ROOT OF TRUE OBEDIENCE.

Faith that works by love enters largely into the nature of vital godliness. But what is faith? Faith is a firm persuasion of the veracity of a report; for "faith cometh by hearing," either by the outward ear, or by the report being conveyed to the mind in some other way. Whatever is reported must present itself to the mind as a fact; otherwise it would be impossible for a belief of it to come into being. For if the report is not conceived to be true, it cannot beget faith in the person who hears it; but if the report seizes the mind as a fact, it carries the mind away with it by an irresistible force, so that disbelief is impossible. For no man can believe what he conceives to be false; nor disbelieve what he knows to be true, or what he receives as true. In the reception of a report, the mind of man is primarily passive, and only becomes active according as the nature of what is presented to the mind affects it. Thus, nothing could have been more agreeable to the parental feelings of Jacob than to hear of the life of Joseph, and his welfare; but to Jacob's mind nothing seemed more improbable; therefore the news distressed rather than comforted him; for "Jacob's heart

fainted, for he believed them not." He needed an evidence; for he had received one of his supposed death, and the effects of that must be removed ere he could believe. When he saw the wagons which Joseph had sent to carry him, this evidence counteracted the former one, and Jacob said, "It is enough; Joseph my son is yet alive; I will go and see him before I die." (Gen. 45. 26-28.) He did believe their false report, because it was presented to him as a fact; but the true report he could not believe, because he could not entertain it as a fact until he saw the wagons; and then he could no more believe the first report than he could now doubt the second. Jacob was first acted upon before he acted. This is the basis of all faith.

Now let us look at facts revealed in the Scripture. The Lord told Adam that in the day he ate of the tree of knowledge of good and evil, he should surely die. Now, Satan undertook to undermine this truth by an evidence to the contrary in appearance; and by his subtlety represented God as untrue to their happiness by debarring them from a real enjoyment. By these false representations the woman saw that to be good which was evil. Where did she get her light from? She then

desired it. Thus lust conceived, and the hand stole that which was not hers, and brought forth sin; and sin brought forth death. (Jam. i. 13, 14.)

Here she was first acted upon by Satan, and she acted upon Adam, and both sinned; and death passed upon all men in him (Rom. v. 12); which death is an entire separation from God, and ignorance of what and who he is. By this act man lost paradise, not heaven; heaven is the gift of the Father. (Luke xii. 32.) And by the loss of paradise, all right to every temporal good is forfeited; and as law-breakers, men are enemies to God, apeing to be gods. For the natural mind seeks an independent position, and the right to act according to its own free-will or choice. Proud man claims the right of sovereignly disposing of himself, either to inherit heaven or otherwise. He claims the right of a free-will to choose or refuse at his pleasure. He claims the right of power to do what he wills in heavenly things. Thus man believes a lie (1 Thess. ii. 11),—a lie infused in the heart of man when Satan said, "Your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. iii. 5.) Hence the truth of the gospel is to such as one a lie, and his own godship a truth; and, so long as this lie is received as a truth, it is impossible for him to believe the word of God according to the mind of God. No exhortation can spiritually affect him until his mind is changed by the Spirit of God, so as to perceive what is really truth, and what is really false.

Of course we are well aware that a natural man may, upon external evidences and rational grounds, firmly believe in the Bible as being the revelation of God. Again; believing thus in the Bible, he may, through a mere intellectual process, come to a persuasion in his judgment of the doctrine of man's fall, and helplessness, as well as

of other truths contained in the letter of the Word. Also he may, through particular divine judgments, have solemn conviction, at any rate for a time, concerning a judgment to come, and a God that judgeth in the earth, and even feel through such conviction's the terrors of hell; and yet be far from believing in that spiritual and saving manner which arises from another kind of evidence, even a divine demonstration and power.

But that man is the wretched sinner, dead in sin, that the Bible reports him to be he cannot truly believe, because he does not see and feel the truth of it. He has not the evidence of his sinful state presenting itself to his mind, because sin is dead, and the delusion of self-righteousness, free-will, and creature power is alive within the person. But when eternal life enters the soul, and the Holy Spirit convicts the person of sin, sin revives, and the sinner dies. (Rom. vii. 9.) By this conviction a true report of sin, and how it has affected the sinner, is conveyed to the understanding through the law of God. "For by the law is the knowledge of sin." Can a person thus convicted doubt or question his sinful state? Is it not impossible for him to disbelieve it? It is not a mere duty imposed on him; but a fact, a real fact that requires no mere imposition of a duty. It is a painful necessity; and daily proofs are brought before the understanding and conscience of the dreadful condition of the depravity of human nature. The person may, to an observer, have become more moral, strict, and humble; but this does not appear so evident to the person himself, because he gradually sees and feels the workings of sin within him to be worse than ever its actings were without him. Outward sins have been forsaken, it is true; but inward sins now run riot, breaking the law of God determined. As it is written: "But sin, taking oc-

easion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." (Rom. vii. 8.) What now troubles the child of God is his inward sins; sins that work within the soul, even though the eyes may be shut, and the ears closed, yet they affect the conscience far more keenly than the open ones formerly did. For now sin mixes with the prayers, the Bible-reading, and the worship of God. The soul would flee from it; but, alas! it goes with him when he goes, and stays with him when he stays, follows him in his closet, and works evil thoughts and desires in the mind, whether awake or asleep. All which is so plain and evidence of his sinnership, that no former morality, nor any other thing, can alter the faith of such an one as to his being a guilty, helpless, unworthy, and condemned sinner by nature and practice.

This firm faith in the sinful condition, arising from the Spirit's convictions in the soul, is accompanied by spiritual obedience, by which it becomes distinguished from dead faith, false faith, the faith of devils, and a mere sound faith in the letter of truth, for none of these is coupled with a spiritual obedience to God's word and ways.

1. *Confession of sin* is demanded in God's Word. "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." (Jer. iii. 13.) And the acknowledgement of such as are spiritually self-loathing sinners is attended with the promise of pardon. (1-Jno. i. 9. The obedience rendered to God by faith's confession of sin is borne witness to by the cries, tears, and godly sorrow which flow freely from the broken and contrite heart, owning every sin charged on the conscience, and acknowledging it to be but a man's just desert if sent to hell. Such is the power of grace.

2. *Repentance* is required by the

gospel; and faith and love, under the spirit, yield a ready compliance to this requirement in a godly grief and conjunction for sins committed. For there can be no repentance where there is no conviction of wrong, and sorrow for the wrong done. Real repentance is a change effected in the mind and conscience, by which sin is viewed as an evil and bitter thing; and were there no hell to punish the sinner hereafter, the change which has taken place in the soul has made sin a hell in the conscience. Eternal punishment may be feared; but it is not the fear of punishment only that has wrought the change, nor created the bitter hatred to sin. No; grief and sorrow work bitterness in the soul, because it is pained and distressed on account of the evil of past sinful actions. The language of such may be embodied in some such a form as this: "O why have I been so foolish, so ignorant, so self-willed, and so vile? O that I had never been born! What shall I do? O if I could but live without sinning against God! But I cannot. I fear I must be lost." It is godly repentance that causes this lamentation, arising from a felt knowledge of the filthiness of sin; and the soul can, with Job, say, "Behold, I am vile." For sin *must* be seen and felt to be evil, corrupt, and degrading, before godly repentance for it can be produced in the mind; and where it is so produced, the forsaking of sin always accompanies it. It is not the soul now cleaving to sin, but sin cleaving to the soul. The sow goes to the mire; but the mire splashes on a clean person, who will feel unclean until it is removed.

It is a great mercy to receive the blessing of gospel repentance from God, for his word has this gracious promise left on record for all that confess and forsake their sins, while at the same time it pronounces sentence against those who hide their sins. "He that

covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." (Prov. xxviii. 13.) The Lord help any poor burdened sinner to a little hope from the above portion of truth, who is laboring under the feeling of a broken heart for sin, for God will surely perform his word.

The nature of repentance, whether it be natural or evangelical, will always be in accordance with the nature of the conviction of the wrong done. The conviction of Judas was that he had sinned against innocent blood. This was no more than what any natural man may feel, and be ashamed of, when God charges sin upon the conscience. Against a deed of a similar nature Jonathan appealed to his father Saul, saying, "Wherefore then wilt thou sin against innocent blood, to slay David without a cause?" (1 Sam. xix. 5.) Judas confessed to the Jews, Saul to Samuel, and Pharaoh to Moses; and Ahab humbled himself. But none of these forsook their sins, for they lived and died in them; but David, the prodigal son, Paul, and such like, confessed their sins to God, and forsook them.

Esau is said to have "found no place of repentance, though he sought it carefully with tears." (Heb. xii 16, 17.) But he did not seek repentance for his sins. What he sought was to change the mind of his father Isaac, to cause him to repent of blessing Jacob; but this he could not effect. (Gen. xxvii. 33.) Let not this portion of truth, then, become a source of distress to any poor, law-condemned, wretched sinner, who feels sin to be loathsome, and would fly from it were it possible, so as to neither see it, feel it, nor commit it any more. Fear not, poor trembling soul; God will grant you your desires in full when you die.

Repentance, also, of a godly sort, is a gift from Jesus Christ (Acts v 31), and a grant from God. (Acts xi. 18; 2 Tim. ii. 25.) Few seem to compre-

hend the graciousness of the grant of repentance; that is, that God should allow, provide, and accept of repentance and pardon the repenting sinner. For pardon and repentance always go together with God; because he allows, gives, and accepts the one, and has made an atonement for the other. Hence the atonement is as extensive as the grant of repentance; and one is as sure as the other with God. If the atonement is universal, the grant of repentance will be universal also; but if, as it is evident, repentance is not universal, neither is the atonement.

To preach repentance is as much the command of God as that to preach the remission of sins; they both go together. They are both the works of God, and where repentance is wrought in the soul, pardon will certainly follow, without fail; and where pardon has been sealed to the conscience, there repentance has preceded it. As repentance and remission of sins both dwell in, as their source, being produced by the same Person, the Lord Jesus Christ, it is perfect folly to suppose that he made a complete atonement for all men, either definite or indefinite, and then refuse to communicate repentance to the sinner he has redeemed. For by this act the Lord would of himself render his own atonement abortive. For the bestowment of repentance is as much the entire sovereign act of God as redemption. They are both joined together in Christ; both are revealed together in the Word of God; and both dwell in the same heart on earth.

Godly repentance can only be produced in the heart by the Lord; and the atonement was made for all those he gives repentance to, neither more nor less.

Dear Brother Gold: I feel impressed again to offer a few thoughts on the way sinners are saved, and yet I know not how to begin, but I would love to

begin with Christ and end with Him, as He is the first and the last. I desire to write of Him as such, for if I am not deceived He is and has been the Author and finisher of the Faith or belief that I have, and therefore I desire to earnestly contend for this, for more reasons than one.

First, because every one taught of God knows there is but one God, one Faith. As it is a gift to all who receive it they prize it as a precious gift and the giver so we read of Peter saying, "Unto you that believe therefore He is precious."

I was this evening in company with some of my best neighbors, and the subject of religion came up, and in one sense I was glad of it, while in another sense I regretted it, for I knew at once they had a different view of the subject, at least in many respects. But in part we agreed, and in part we differed. We were friendly of course, and I think when people talk on this sacred subject it should always be in good will, and if they can't they ought to know at once it is not of the Lord and stop, for we are told "Love worketh no ill to His neighbor," and I do think God's people should be friendly with everybody as far as they can, but in a special sense we are commanded to be at peace among ourselves.

For in confusion is every evil work, and God is not the author of confusion, but of peace. But the preaching that does not divide the believer from the unbeliever is not of God, for we have it on record more than once that when Jesus and His Apostles preached some loved them, and embraced their doctrine, while others rejected them, and falsely accused them, and it is so today, and will be so as long as God's elect dwells on earth contending for this faith, and we can rest assured if we are not persecuted we are not living Godly in Christ Jesus. But while I know this, I know there is a principle

in us to want the praise of men, and it was the case with some of God's children anciently that believed on Jesus. They would not confess Him lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. Now dear brethren, which do we love the best in this day?

I have noticed a sad decline in the church for the last few years in exhortation. When I first joined at nearly every conference some of the dear lay members would talk so very touchingly to us of what God had done for them, and wind up with a good admonition to us little ones, which I hope to never forget. But it is very seldom now a brother speaks in this way in this part of the Lord's kingdom. Are we all living better why this is so, or have they felt that it did no good, or have they buried their talent?

I am brought so low at times I just feel if the dear brethren could only know what a word of comfort would do for me they would speak them oftener. If I am not sadly deceived I can say with Solomon, "a word fitly spoken is like apples of gold in pictures of silver." I shall never see many of God's children in this life compared with the number there is given in the blessed word, for they are as the sand of the seashore, and as the stars of Heaven, neither of which can be numbered; but to those I have seen and met who may chance to read this I desire to beg you in the name of Christ be faithful in the discharge of all your duties one toward another, and yet always remember you are so dependent upon God you should say, "If the Lord will we will do this or that."

Dear brethren, I have never felt more humble than I do now. I know I am a helpless beggar like one of old, have to cry "Jesus thou son of David, have mercy on me." What a sweet word is "mercy." I have read the Bible from

a child, but of late the blessed words grace, mercy and peace from God the Father, and from the Lord Jesus Christ appears so sweet to me. O why have I not seen those things before as I do now? Is it because the eyes of my understanding had not been opened, or is it because of my weakness that I am so encouraged to hope for these things though not seen, I hope I have been taught by the Father of mercies, and the God of all comfort to know that He comforts us in all our tribulation; but I can't say I know that I am a child of God. But would I be saying too much to say I know that my Redeemer liveth?

Brethren, when God comes in the prison to you and sets your poor burdened soul at liberty, and puts that new song of praise in your mouth as He did John, and shows you again you just feel that He is your Redeemer, and He is a living Redeemer, and because He lives you live, and you are given to feel that you will fear no evil though you should walk through the valley of the shadow of death. You can then bear witness with Paul when he said, "We know if the earthly House of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens." But I know one thing without a doubt, without an if, and that is this, I am a sinner, and I hope I know it in a different light from what I used to know it, and I hope I have prayed with the Publican, "God be merciful to me a sinner," and if I have prayed this one time I shall be sure to pray it again and again, for it is a prayer that can't be improved upon by any one, and I would if I could impress the minds of all who have prayed thus that I verily believe there is a glory waits for you in the beautiful city of God.

We hope there is something for us while we live, something for us when we have to die, but the most glorious

thought is when we hope to awake in the likeness of Him who has so loved us as to give Himself for us.

A little one in hope, and yet in tribulation.

W. A. SIMPKINS.

Raleigh, N. C., Dec. 3, 1903.

Sharpsburg, N. C., Jan. 20, 1904.

Dear Brother Gold: I send you a letter to publish if you see fit written to me by our dear and precious afflicted sister Maggie Staton. Oh, what a sweet and comforting letter it is to me, so full of encouragement and love. How it did cheer my poor burdened heart, and how I was made to rejoice in the Lord as I read it, to think he had remembered me and put it in the mind of one of God's little ones to write me such a soul cheering letter in time of such sore trials as I am passing through now, and how it revived my drooping spirit to know that he had impressed it upon this child of God to pray for me. How wonderfully blessed this dear sister is amidst all of her afflictions, so full of the love of God. I never met her but once, but fell in love with her. I have received some very precious letters from her, but among them all this one came the most in time of need, and was as cool water to a thirsty soul. I shed tears of joy while reading it. I have read and re-read it. Oh, that I could write such a letter to one in trouble; if I could I feel that I would devote the most of the time in writing. But I so often feel as an empty blank, and more so of late than ever before. Brother Gold, my trials are great, but I want to bear them all with patience and not murmur, nor complain at any of them, if I could help it; knowing that my afflictions, troubles and trials are light compared to what my blessed Saviour suffered for me, if I be one of his. I have had much sickness in my family for the last three months, and my oldest daughter (Mattie Ruth)

just ten years old is very low with that most dreaded disease Consumption, or at least I fear it is. My dear husband died with it, and without a change for the better my child cannot stay with me much longer. And, Oh, how I have wept, I've mourned and grieved and tried to pray so hard to the Lord to restore her if it could be his will. But she seems to grow worse all the time. I dreamed one night since she has been sick that I had a little child in my arms, and it had the consumption, and I had it to care for. I thought I said, Lord why is all this put on me, and, Oh, the times I have said it since my child has been sick, Lord, why is all this put on me, but he has a good purpose in it, and if I be a child of God all things work for my good, and those troubles and trials will bring me nearer to him, cause me to beg to him and trust in him more. Brother Gold, I have no where else to go for help. Though he slay me yet will I trust in him. He knows what is best for me, and, Oh, that I could be submissive to his will.

Pray for me my dear brother, and for my dear sick child. It is heart rending to me to see her suffer as I do, but God's will must be done. I have a sweet hope for her that when the Lord takes her out of her sufferings here that he will take her in his blessed arms and carry her home to glory, where all will be peace and joy. Brother Gold, I have not heard any preaching since I heard you at the Falls the second Saturday in December. It seems a long time. I did so much enjoy your sermon that day, may the Lord bless you to continue to comfort the Saints in the future as you have in the past. May he continue to bless us all is my desire.

Your sister in great tribulation.

MATTIE LUPER.

P. S. I hope that none of my correspondents will wait for me to write, but will do as sister Maggie says she will

do. I do not have much chance to write: I get but very little rest.

MATTIE LUPER.

Route 1, Bethel, N. C., Jan. 16.

Mrs. Mattie Luper, my dear sister in a precious hope in Jesus:

O, my dear sister, how my poor heart went out to you and yours when I read your dear letter. I was indeed so grief stricken I almost wept. Your dear letter has brought tears from several's eyes as well as mine, sympathetic tears to you and yours, and prayers went out from my poor heart before your letter came. I trust to ask the Lord in my weak way that you might write again, for I feared my poor letters had not been a source of comfort to you. I received another yesterday when I received yours. I said I want to hear from her. My dear sister, the Lord is caring for you, sheltering and upholding you with his omnipotent power. He has promised to be a father to the fatherless, and a husband to the widow, so my dear sister, press onward with courage. Jesus has promised to be with you, and never leave nor forsake you. O, how bright the sun is shining above this dark cloud, and will shine brighter still when the cloud is rolled away. The sharper the trial is the nearer the Lord brings us to him, the flesh being crucified more and more so you are more out of self and are nearer in Christ. So be of good cheer, Christ says I have overcome the world: when we realize our vast weakness. Christ reveals his great strength. Our strength is made perfect in weakness. So my dear sister, cast all your care on Jesus, for he careth for you, and will ere long receive you into glory, where there will be no more trouble, sorrow nor sighing for God shall wipe away all tears from our eyes in that world that shall never end; for all is love, joy and peace. It is through troubles, trials and great tribulation we enter the king-

dom, and my dear sister the harder the cross the brighter will be your crown. Jesus will bind up your broken heart, heal all of your wounds, and bottle up all of your tears. He is in the hinder part of your ship, though now you cannot see him, nor feel him while wading through the deep waters, but he is in the hinder part of the vessel. He says the waters shall not overflow thee. His promises are sure. He is our great burden bearer, the chieftiest among ten thousand, and the one altogether lovely, and what he does is surely right. My dear sister, I have tried to ask the Lord in my weak way to restore your daughter's health to her, if his will, but if he sees fit to take her you have a sweet hope of meeting her in that bright mansion above, an house not made with hands eternal in the heavens, where there will be no more parting, no more sad farewell tear shed. Jesus is leading in a way you know not, but he will strengthen you with his everlasting arm in every time of need. He is a very present help in time of trouble. He is teaching you more and more of him, and O, how bright you will be when he arises with healing in his wings. Behind a frowning providence he hides his smiling face. Whom he loveth he chasteneth, and no good thing will be uphold from them that walk uprightly. My dear sister, may our heavenly Father be with you and strengthen and comfort you in all of your trials, that you are now passing through is my wish. I will not wait for you to write, though I will be anxious to hear from you. I have very many correspondents but I feel it my duty to write to you.

If this letter is any comfort to you give the Lord the praise.

Lovingly your sister,
MAGGIE STATON.

February 11, 1904.

Mr. P. D. Gold,

Dear Brother in the Lord: With your permission I thought to address the readers of the Landmark which brings me many comfortable things concerning the kingdom of our Lord and Saviour Jesus Christ.

Surely I like to read of the work of grace as it is felt in the heart of poor helpless sinners such as I feel myself to be before a holy and just God who hears their cry for mercy and will not despise their prayer. How true it is that the God of all grace is the God of our salvation.

And as such He is to us the only wise God our Saviour and Jesus Christ our Lord. So we are assured without him we can do nothing that will be accepted of our heavenly father who is God and beside Him there is no saviour. For there is none other name given among men whereby we must be saved.

As Christ of God is made unto his people wisdom and righteousness and sanctification and redemption they are all of one and Jesus is not ashamed to call them brethren. This includes the whole household of faith. This is manifest in the real possession of profession of faith and is in harmony as one testimony as saith the scriptures, He that believeth hath the witness in himself and needeth not that any man should teach him for the anointing or unction he has received teacheth him and leadeth him into all truth.

Well could Paul say of his knowledge of divine things I received not of man neither was I taught it, but by the revelation of Jesus Christ. This alone gives me a desire to still want to hear through the Landmark from the far off brotherhood. Some from whose writings I have read and whose voices I have heard seem very near and dear to me. Though I oft ask myself why do you interest yourself so much about the saints? Says Satan there is a

doubt. Or at least there is a principle of questioning going on within or about me that conflicts more or less with what I am led strangely enough though it be to believe was the work of the spirit of God wrought in my soul or life, within this natural sinful body. Yet entirely separate in so far as to change it in any way only to change the current of mind at times from sin and condemnation to God, holiness and righteousness. Thereby I know as well as Paul if at all I serve God. It is with the mind for the flesh is still inclined to the law of sin. But with this came the desire to keep the body under. To mortify its members, to crucify the old man with his affections and lusts. To put off the old man and put on the new man which after God is created in righteousness and true holiness. I feel sure my dear brother Gold and all that love our Lord Jesus in sincerity and truth that our God being in heaven and doing his will in earth the same will never leave himself without witness on the earth while the world stands. And such will as best pleases him witness that the Lord he is God. Notwithstanding Gog and Mogag everything has and will go on as seems good in his sight.

And his son Jesus Christ having died to redeem all the Father gave him, will come again or the second time without sin unto salvation. And while the sealed vessels afore prepared to glory are raised by that spirit of sealing the Lord will by his power bring forth the unjust in bodies like their father the Devil to inhabit a place prepared for them. Amen.

P. S. Inclosed I remit one dollar to be applied to my credit for continuance of the Landmark.

We are having a long cold winter. The mercury lingering about 0, having been below the knowledge of our oldest inhabitants in 45 and 50 years.

I and my wife and sons except one

daughter-in-law are in usual health. Hope you are well.

Your brother in hope of a better resurrection even than that from under the laws, condemning power even to be like Jesus Christ.

J. D. HUBBELL.

Kellys Corners, N. Y.

Farmdale, Ky., Dec. 31, 1903.

Elder P. W. Sawin, Dear Brother in Christ:

I received your good letter in due time and ought to have answered it at once, but it found me with more work than usual, and I neglected it. I felt sorry you could not get up to our meeting, as I am sure the church would have been glad of your presence among them again, but as it seems the mind of the Lord for you to go to the needy brethren at Sulphur Fork we must be submissive and to humbly hope a way will be opened for you to come at some future time. We had a very good little meeting, not many out, but all seemed glad in the Lord. I thought our young brethren did well. I am confident they are growing in the knowledge of the truth as it is in Jesus. I feel sure the churches are to enjoy the fruits of their labors and in years to come, their gifts will shine forth among the children of our heavenly king, enabling them to say they are gifts in the body, not alike at all, but such as are useful, profitable and for the comfort and encouragement of the Lord's little ones.

I feel deeply sorrowful of your great affliction, in the death of your sister. I am sure you will be taught that your loss is her eternal gain. I am sorry that all the living members of your family could not be present at her interment—the aged mother and all for the last time mourned and mingled your tears, and plighted your faith anew as you could not keep her longer, that you would go to her. I am confident from what I know of you—as a family, you

have already done so, and I am confident too, that the comforter will visit you, and make you realize that he is the resurrection and the life. The dear sainted mother and mother in Israel, who has past her four score and ten and more years, and you all will know and feel she is only a little way from you, as it were, just across the river, and I have no doubt she would have you feel her presence among you and I have no doubt but you will feel at times and will turn to see if she will open the door and come and talk with you. Why should we not feel thus? when we learn from Paul that he was compassed about with so great a cloud of witnesses—think of the transfiguration when Moses and Elias and others appeared with Jesus and the three apostles, and we have my dear brother the appearance of Jesus when two or three are gathered in his name that there he is in the midst of them, and I feel sure that your very faith is, that when we are truly in the spirit, we take no note of time—we count nothing earthly—we are wholly eliminated from all natural things and with us time is no more. We are not then measuring by minutes, hours, days and years but it is one eternal now. It is as it has ever been with God and his Son and is as it is now with them, then our companionship is in heaven—our conversation is there. Jesus is our all and all are like him and thus it will ever be and this is eternity.

"This is what we mean when we say, 'when we see him, we shall be like him,' when we say, 'we will ever be with the Lord.'" These realizations my dear brother, though we claim are, as it were, but momentary are priceless, beyond any manner of earthly computation and are measured in time by timely rules or by timely needs, made by earthly hands. "This house not made by hands, eternal in the heavens," is now the home of your dear sister will soon be the home of your

dear mother looked at from a human standpoint as she has been so long a weary pilgrim on this earth, but as you ask in your letter, who will be next? We cannot tell. You in your family cannot know—me in mine, or any in theirs, but at most it can not be long with any of us, but in such an hour as we know not—it will be. May we like Paul be made to know to die is gain—to live is Christ. May we like the Psalmist constantly be asking to be taught the measure of our days—constantly minded of our frailty. May we, at the last, be like Paul made to know we have fought a good fight—have kept the faith.

How wonderful is this as the end draws nigh and earthly scenes and earthly glories are receding and the heavenly are opening up to our spiritual vision and our enraptured souls are drinking of that fountain of everlasting life. I hope for this. I desire this but will I ever attain unto it—I feel and believe you, my brother, will. But, Oh, I am so fearful that I have never been born again. I have gone on a little way beyond the three score, and am nearing the allotted time on earth, but I am not able to tell you of any good I am doing. I am not able to teach you how to live to get to where I am in the road. I have seen many falling through the bridge that spans the river of life the time state. I am often getting out on this side or that—often stumbling—often foot-sore and weary, almost ready to faint, thick darkness gathers about me—then I catch the words: "Follow thou me." How little faith I have. But the master said, "O, ye of little faith," this to me is of some comfort—may it be so to you my brother.

I have written this in the last moments of the dying year, and my thoughts have been of your dear little home and family, as it now is, and I have pictured it a Bethany home, where Jesus dwells in each heart from the age,

mother, walking by faith and being led about tenderly, and whom I seem to know from the gifts in the ministry of her three sons, whom I feel have each ministered unto me of spiritual things. I must say I cannot recall a family who are more completely united one in Christ than is yours, from the aged mother to inclined little Vola, whose placid face, makes me feel to wish to stand with head uncovered in her presence. I will now close, hoping the sixty-first year of your earthly pilgrimage will be filled with mercies for which I hope you will be able to be thankful, and that you can still feel the leadings of the Lord as in the sixty gone before. May the Lord be very near each of you, is the prayer of my heart and all join me in this letter and wish you all many blessings, both spiritual and natural and that your last days may be your best days. Love to all, from all.

Affectionately your brother in hope,
J. T. McCOUN.

NOTICE.

There will be a section meeting held with the church at Wheelers, Person county, N. C., on Friday, Saturday, and Second Sunday in April, 1904.

All lovers of the truth are invited to meet with us and partake as the Lord may give to them.

L. H. HARDY, Pastor.
W. A. Warren, Church Clerk.

The next session of the Skewarkey Union is appointed to be held with the church at Conoho, Friday, Saturday and 5th Sunday in May.

The next session of the Toisnot Union is appointed to be held with the church at Castalia Saturday and 5th Sunday in May.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

VOLUME XXXVII.....No. 8

WILSON, N. C., MARCH 1, 1904.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL

STRANGERS.

A stranger is one not in his own country. If a North Carolinian should leave his native State, and visit any other country he had never been heretofore, or pass into another section of his own State new to him, he would be considered a stranger. His ways, habits, thoughts, conduct and appearance would be strange to the people, and they would be strange to him. He would not feel at home there. Nor would he while the feelings of a stranger possessed and controlled him invest his money or interests there, nor purchase property there. He is not specially interested there.

His affection, thoughts and desires, his aims and purpose are to return to his own country, or seek it. There his kindred dwell. There his home is. What can more cause the home feeling to be than kindred, home scenes and associations, things he has been accustomed to all his life, and especially the place of his nativity.

This is especially true of those born from above—born in Zion—born of incorruptible seed by the word of God. It shall be said of this and that man—

near and yet far off—he was born in Zion.

Israel while in Egypt was not at home, nor while in the wilderness, nor in Babylon. There was a spirit brought out or appearing when they were in great affliction in Egypt that believed Moses when he told them that God had heard their cry, and was come down to deliver them. There was a spirit manifest in Moses, Caleb and Joshua to believe God, and seek that goodly land, choosing to suffer affliction with the people of God, their kindred, rather than dwell in the tents of sin for a season. There was a spirit in afflicted Israel in Babylon, as they hung their harp on the willows, that compelled them to remember Jerusalem.

There is a love, a knowledge, a family resemblance in the heirship of all those born in Zion towards each other. They love each other, for they are one body, one people. They are taught of their Father to love each other, and to seek those things above, because they are born from above. They cannot love this world. It is not their home. They act very strangely to the world, and the people of this world think they are very odd and foolish, because they are not conformed to this world. They seek first the kingdom of God, a city that hath foundations whose builder and maker is God. They do not lay up treasure on earth where thieves break through and steal. They are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God though faith unto salvation, ready to be revealed in the last times.

While with natural eyes they have never seen this blessed resurrection estate, yet by revelation they have the earnest thereof. Faith is the substance of things hoped for, the evidence of things

not seen. This is the persuasion in them, the witness in and to them that God is true, and his record is true, and while it doth not yet appear what we shall be, but we know when we see him we shall be like him, for we shall see him like he is.

Those that know these things cannot invest much in this world, for they know it is cursed. They seek a heavenly country. They are strangers here on earth. This is not their home. They have no certain dwelling place here.

P. D. G.

THE COMMON TEACHINGS OF MEN.

The general doctrines of this day hold forth what they call a charitable religion—the Fatherhood of God, and the brotherhood of all mankind—that God is the Father of all mankind, and therefore that all mankind are brothers. Of course if it is true that God is the Father of all mankind, it follows that all mankind are brothers. But if this is true how is it that there is so little love manifested one toward another? Surely if I have a brother I will not harm him, for love works no ill to his neighbor.

Is God the Father of all mankind? He is their creator. A creation is different from a birth. A birth brings forth a manifestation a life like that of its parents. Those thus born sustain a peculiar relation to the parents. Do you see the image of the parent in the child? Some show it naturally more than others. But the children of God are a peculiar people. They love each other, and they are careful to maintain good works. The remarkable thing is they love each other. They learn war no more. They love peace, and they walk in peace. Where each one does right there is no one to cause a disturbance.

Do you see that love or charity in the world? Yet the world is depending on that for salvation. They say they want

no creeds, no doctrine, no Christ, but good works. They are depending on their good works to save them; yet where are the good works they so much rely on?

The more one depends on the Lord Jesus who is the righteousness of his people, the better, wiser, sounder his conduct is. No one truly ever performs good works except he first believes in Jesus Christ crucified. He is the everlasting Father, and a seed shall serve him, and he shall be to us an everlasting sign that shall never be cut off. This seed is the travail of his soul. They are born of incorruptible seed, and shall never die, being children of the resurrection.

The charity or love of God in them and upon them hides the multitude of sins.

P. D. G.

Allreds, N. C., Feb. 10, 1904.

Dear Brother Gold: I desire your views on the following Scripture 2nd Kings 8.26, Two and twenty years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Amzi king of Israel. 2nd Chronicles 22.2, Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah, the daughter of Omri. Some think there is a mistake in the translation; others think it a contradiction in scripture.

Your brother in hope,

P. G. DEATON.

REMARKS.

We will illustrate with the case of a man whose father dies before he attains his majority and his uncle or some near kinsman becomes his guardian. At the age he reaches his majority his guardian settles his business in his hand for his ward by putting him in possession of his estate. This is the time he counts or numbers his legal citizenship

from. He may be literally or naturally twice as old as he is legally. He may be twenty two years old legally, as Ahaziah was, and forty and two years old naturally.

This was a Jewish method of computing time, and is no contradiction. Both statements are true according to their custom.

There are no contradictions in the bible. Our ignorance of facts may urge us to hasty and false conclusions. There is always a reason for what is declared in the bible, hence nothing is written in vain. Those who do not revere the bible as an infallible book, but who oppose its teachings, expose their enmity, and betray themselves in finding fault of the bible.

A child of God has his natural life, and his spiritual life—his non-age while he differeth nothing from a servant, although he is lord of all or a child; yet being in possession of no part of his estate which is preserved for him by his nearest of kin.

When the full time comes he is brought into the possession of his estate, or is manifested by a spiritual birth as a child of God, an inheritor of the heavenly kingdom, and begins to reign in the kingdom of heaven. It is the beginning of days with him in this blessed kingdom, and yet there is often reference made to his natural or first birth in nature.

In one sense too this man is in Christ before another in manifestation, yet in the choice of God and in his purpose all the people of God are in him as grace is given them in him before the foundation of the world.

This is a contradiction to the carnal mind. Often there are contradictions in the child of God to himself and also to the world. He is seen as doing things he cannot fellowship in himself, and the world says, if he was what he professes to be he would not act that way. But the old leaven of nature ap-

pears often. The flesh lusting against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: two manner of people and one older than the other. The exhortation is put off the old man. But how could we if we do not have one? Put on the new man. Surely if we had done this fully there would be no need of this exhortation.

The world will say there is no reality in your profession, especially that scoffing spirit that watches for your halting, and hopes to see it. But there are friends that mourn over the affliction of Joseph, and bewail the confusion of Israel and rejoice and shout for the battle when the enemy boasts.

P. D. G.

DID JESUS SPEAK TO ANY BUT PETER?

"And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men," Luke 5:10.

Simon had seen a great display of the Lord's power, and fell down at Jesus' knees saying, Depart from me, for I am a sinful man, O Lord."

Jesus was by the lake. A great multitude pressed upon Jesus to hear him. He entered into a ship, and prayed Simon that he would thrust out a little from the land. This was done and Jesus taught the people out of the ship.

After this he said to Peter, launch out into the deep, and let down your net for a draught of fishes. Peter said, master we have toiled all night and caught nothing; nevertheless at thy word I will let down the net. Peter had not known the Lord before this so far as we have any report. When they had done this they enclosed a great multitude of fishes, and their net broke. They then beckoned to their partners in another ship to help them. This they did, and filled both the ships so that the ships began to sink. It was this display of Christ's power and mer-

cy that humbled Peter. The wisdom of Jesus to tell Peter what to do, and his goodness in so filling their vessels with fish, so overwhelmed Peter with fear that it at once brought to his mind the superiority of Jesus that he fell at Jesus' knees and said, depart from me for I am a sinful man, O Lord. Peter loved the Lord in some sense. But his sense of his own sinfulness now had the mastery; for he had not learned the depth of the love of God in Christ Jesus. It is the goodness of God that leads us to repentance. It is when we fail that his mercies appear so great to us.

Here is a display of the Lord's blessed power and faithfulness which showed Peter that all they who trust in the Lord are the blessed ones. When he commands us to obey him it is not a vain command. Peter had toiled all night and caught nothing. He had failed. The display of Christ's power appeared the more wonderful in contrast with his own failure. It is when we fail then the Lord takes us up. Not that he does not begin the work of salvation until then. Before this he begins by sending a famine or trouble and distress. It is the consequence, the due reward of our sins, and honest conscience, or that feeling that we deserve this—what we never felt or saw before as now—operates in us, and we endeavor to make amends, and to do better, but we find we cannot deliver ourselves, nor live in that wretched state. Then like Peter we feel vile and unworthy of the least of God's mercies, and feel we are not fit to be in his presence, because we are so sinful. In this condition we do not hate the Lord, but we hate ourselves.

Jesus did not leave Peter, but said to him Fear not: from henceforth thou shalt catch men. Elsewhere he said to Simon Peter and Andrew his brother, follow me, and I will make you fishers of men.

In this instance it is a personal call, and an individual call to each one. Jesus said to Peter, Fear not: thou shalt catch men. It is always a personal, individual call. It is not that one comes first to Christ, after making up in his own mind, that he will be a Christian, and then after this the Lord calls him when he finds he will make a good hand to work, or a good preacher. No, Jesus called whom he would, or whom he pleased, and they then come to him.

Jesus causes Peter to catch men—not to make them—to feed sheep—not to make them. No fisherman creates the fish he catches. The wonderful work of Simon is to catch men. What a great draught he enclosed on the day of Pentecost; yet the net did not brake.

Preaching the gospel is the most wonderful work a man ever does. Naturally a fish does not know what the angler means, nor does he desire to be caught. Its hunger which it can not control compels it to bite, nor does it see the danger. In vain the fowler spreads the net in sight of the bird. In natural fishing or hunting the catching of game means death to the game. In the more wonderful fishing that catches men death attends, but not a natural death. The Lord prepares his people. They are quickened by his spirit—cut in the heart, and cry out under the sense of their vileness, and the great glory of the Lord. They love the preacher as they never have before. The thoughts of their hearts are told to them, and the enmity of nature is slain. They fall down and worship God, and say, God is in you of a truth. They are caught—drawn by the cords of love, and are made willing in the Lord's day in the beauties of holiness.

After the Lord calls Peter it is not except as he in the crucifixion of Jesus turns back in his feelings, thinking it is all a mistake, and he says I go a fishing—as he fished before the Lord call-

ed him. But again he toils all night and catches nothing. Again the Lord appears to him and tells him to cast the net on the right side of the vessel. They did so and enclosed a great multitude of fishes, yet was not the net broken.

Jesus said to Peter, Simon son of Jesus, lovest thou me more than these? These what? It may be answered, every thing. Do you love me more than you do this fishing business, money, the world? You said though all men forsake thee yet will not I. Do you love me more than others do?

Feed my sheep. What a blessed business.

P. D. G.

ENDEAVORING.

We hear much this day of endeavors—that men should endeavor to do so and so—convert the world—that God is a God of endeavors, etc.

The Apostle Paul uses this word in Eph. 4:3, and states the purpose of its use, endeavoring to keep the unity of the Spirit in the bond of peace—not to create, but to keep the unity of the Spirit in the bond of peace.

The unity or oneness of the truth is here wonderfully expressed. There is one God and Father of all, of all his people or children—family of God, who is above all, and through all, and in all this family. There is one Lord Jesus Christ, one faith, and one baptism, even as ye are called in one hope of your calling. There is one body, and one Spirit. This is the unity.

There is only one true church of God. There is only one true faith, and one baptism. We are characterized as very selfish when we contend for this faith once delivered to the saints. But we should endeavor to keep the unity of the Spirit in the bond of peace.

How can there be peace where some hold one doctrine and some another, where some hold one faith and some another, where there are gods many and lords many. There is no bond of

peace where there are the elements of confusion. When they are all taught of God there is great peace.

The Spirit that guides to this blessed object is one of all lowliness and meekness, with long suffering forbearing one another in love.

The Spirit of Jesus is one of meekness, forgiveness, forbearance and love, and that is the measure and guide in our endeavors. Let the same mind that was in Christ Jesus be in us. He though equal with God yet made himself of no reputation, and took upon himself the form of a servant, and was humbled unto the shameful death of the cross, that we, through his poverty, might be rich. The meek and lowly Spirit in Christ controlling enables us to do all things in brotherly love.

All the gifts of the apostles, pastors, teachers, helps, governments in the church are for the perfecting of the body or church of Christ, all growing up into him until they all come in the unity of the Spirit and the bond of peace, to the full measure of the stature of a man in Christ Jesus. All our endeavors should be to this blessed end.

Then how shameful and how unlike Christ for us to be biting and devouring each other. That is like the world and Satan. If we strive it must be lawfully—not for the mastery. We should entreat the elder brethren as fathers, the younger as brethren. We should forgive each other, if any have a quarrel against another. He that would be great let him be servant of all. In lowliness of mind let each esteem others better than themselves. As God for Christ's sake hath forgiven us so we should also forgive one another. When God forgave you it was not for any thing you had done, but it was for Christ's sake. If you wait until your brother makes amends for offending you, and you forgive him because

he has done this, then you are not forgiving him as God forgave you.

This endeavor is unlike all human, natural endeavors. In the world when men make endeavors they put forth their own strength, but not so here. It is one thing to strive in a carnal, fleshly spirit, and altogether another spirit to endeavor as Paul here exhorts us to endeavor to keep the unity of the Spirit in bond of peace. It is not every one that saith Lord, Lord that enters the kingdom, but he that doeth the will of God in heaven. P. D. G.

A friend writes: If it ever comes into your mind to pray for a poor sinner who feels the need of the prayers of all God's dear children forget not the writer. I feel that I have strayed so far from the life I ought to have lived it pains me.

Remarks: I am in the same condemnation, and if I could meet that man I could shake hands with him and say. I am your brother in tribulation. Often shame and confusion of face cover me, and with pain I review my unprofitable and sinful life. I count not myself to have attained to what I ought to be, nor to have abstained from what I ought not to have done. I am worse than a failure, for I have sinned and acted so foolishly. Would it not be nice for one in youth to live according to God's word—to take heed thereto, and escape the many foolish and hurtful lusts of that age, and escape the sins of envy, jealousy, lust and covetousness, ambition and deceit in old age? Would it not be well to be content with one's lot, and be reconciled to God's will in all things, and then to be meek and lowly, patient and forgiving to others; to have the Spirit of Jesus, who when he was reviled reviled not again; to return good for evil, and pray for them that evil entreat us?

Ah, how easy it is to pretend that

we are humble, not worthy of any blessing, or mercy, and yet be so full of self that if things do not suit us we get cross, find fault, are ready to accuse or blame some one, cannot bear any reproof, but are easily offended.

Have you ever felt you had no good thing in you, but every kind of abomination, and if people knew you they would not want you in their houses?

What sort of a man is such a one? Is he any man at all? Is he a worm? Why does one feel that way? Well, I say it is the truth as to me, that is what I am. Can such an one be a child of God? Do I hate this nature? Self does not hate this nature. It is self. No man ever yet hated himself. Is there another principle or life, spirit or power in me that hates this vile me? Can I untangle this mystery? Is not the Lord the judge of my case? I know not what manner of spirit I am of. I know not how to pray as I ought. I am less than nothing and vanity. Do you feel like praying for me—for such as I am? Surely I need the help of the Lord.

Others call God their Father, and all mankind their brethren. They boast of the Fatherhood of God, and the brotherhood of all mankind; and seem to have no doubt of their salvation—no trouble about themselves; but know they are Christians. Well, they are not poor and needy as I am.

Is it sin in me that rules and asserts its mastery? Or is it the light of the knowledge of the glory of God in the face of Jesus Christ shining in me? Is it the light of God manifesting to me the vile nature I am possessed of, and causing me to feel the need of Jesus Christ and him crucified, the wisdom, righteousness, sanctification and redemption of God? How is the right way to feel you are a sinner? Must you be a sinner to be saved? What sort of a sinner is a good sinner, or a bad sinner? Many say they are not

much sinners. True, they say, all men are sinners, but we are not bad sinners like others. We do not kill, nor steal, nor defraud others. We do not sin like some. Well, they are good sinners, are they? But how can one be a good sinner? If one is quickened from the dead how can he feel that he is anything but a vile sinner? If one is not quickened how can he feel that he is a bad sinner? P. D. G.

“Repent ye, and believe the gospel.”
Mark 1:15.

This is the language of Jesus. “The work of John was performed in preaching and baptizing. God sent him to baptize, and he had baptized Jesus in the river of Jordan, and was put in prison. Then Jesus came into Galilee preaching the gospel of the kingdom of God. And saying, “The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.”

The set time, God's time, had come. This is the time appointed and blest of the Lord, when the great trumpet should be blown. To them that sat in the region and shadow of death a great light is sprung up. This that was announced by the angels, Behold we bring you glad tidings of great joy, which shall be to all people. For unto you is born this-day in the city of David a Savior, which is Christ the Lord.”

What is the gospel? It is glad tidings. Glory to God in the highest, on earth peace and good will to men.

It is the truth in its most blessed form, in its most holy and lovely character. For it is glory to God in the highest. It is peace on earth. How different that is from man's proclamations or men's devices. War, bloodshed and confusion are the fruits of men's doings. But here is peace on a sure foundation, which God has laid in Zion. It proceeds from the good will of God. For Jesus came to do the will of God

on earth, and his coming ushers in all the glorious heavenly train of blessing.

The gospel is not merely the literal scripture, yet it cannot be separated from the scripture inasmuch as the scriptures testify of it. The gospel of Christ is the power of God unto salvation to every one that believeth.

God promised the gospel afore by his prophets in the holy scriptures concerning his Son Jesus Christ. What God had promised before by his prophets, as declared in the scriptures concerning his Son Jesus Christ, is the gospel. So it will not do to say that the scriptures are the gospel, nor that Christ is the gospel. It is all concerning Jesus Christ as witnessed by the scriptures of truth.

It is declared by Paul, "How that Christ died for our sins and arose again according to the scriptures."

To believe the gospel is to receive it in its blessed fulness and power. With the heart man believeth unto righteousness. Surely there must be a heart that loves the truth to believe the gospel. Repentance precedes this belief. A godly sorrow for sin works this repentance or turning away from iniquity. How blessed when Jesus speaks to us to repent and believe the gospel.

P. D. G.

THE GREATEST MYSTERY.

That at the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father.

There is a modern sect—the founder, a woman still living on earth—that honors this woman as the founder of the science of mental healing. The followers of this woman appear to be greatly devoted to her.

The claims of this party that one may be so delivered from sin, disease and death that he may pass out of all this mortal state into an immortal one, has never been yet

proven by any of the followers of this woman. For they get old, decay and die like other poor, vain mortals. The best proof of the correctness of one's position is that it does what he says it will do. How near God comes to us—his people. His name is Emmanuel, which being interpreted is God with us. An angel appears to a virgin announcing that she shall bring forth a son, and his name shall be called Jesus, for he shall save his people from their sins, and that he shall rule over the house of Jacob forever, and of his kingdom there shall be no end. Mary was troubled in her mind and said, How can these things be seeing I know not a man. It is impossible in the ordinary generation of mankind that a virgin should conceive and bring forth a child. In the mystery of Godliness a holy thing is born of a virgin, and God is manifest in the flesh. God comes down to man in the manifestation of the wisdom, power, grace, mercy and truth, meekness and compassion, suffering unto death for sin—though he knew no sin, and hence he that is man's maker is man's Redeemer, and he that only hath immortality is humbled unto death of the cross. Thy Redeemer is the holy one of Israel. What a mystery that the seed of the woman should bruise the serpent's head—that Jesus by the grace of God should taste death for every one, that he who knew no sin should be made sin for us, and he should make an end of sin, and that in him should be every virtue, fulness of grace and truth and power over sin and death, all the fulness of the Godhead bodily dwelling in him, and that we should be blest to worship him, trust him, love and serve and follow him.

Because he humbled himself to death, even the death of the cross therefore God hath highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father.

By the faith of him all that believe are justified from all things from which they could not be justified by the law of Moses. All healing is in him and of him. We are to

trust, serve, follow him and glory in him, and not in man, nor woman.

P. D. G.

The Staunton River Union is to be held with the church at Cane Creek, Friday, Saturday and 5th Sunday in May.

A cordial invitation is extended to lovers of truth.

J. M. LEWIS, Mod.

R. L. Dodson, Clerk.

Elder P. D. Gold,

Dear Brother:—There are people living round about me who say they know they are Christians. Hearing those expressions from people who seem to be honest in their devotions has prompted me to give the matter more serious consideration, and I am now wondering how near a Christian may approach unto a knowledge of his acceptance with God.

We have several scriptures bearing upon the subject that are written in the affirmative, and while many readers of the Landmark are as familiar with these scriptures as myself, yet I will quote a few passages for our immediate consideration just now. In Acts 10:35 Peter says: He that feareth him (God) and worketh righteousness is accepted with him. None of us would dare deny that we in some kind of manner fear God, and we all readily confess of each other that we are of those that work righteousness. In I John 3:14 we read, We know that we have passed from death unto life because we love the brethren, and again, none of us would deny but that we love the brethren.

In the 5th Chapter and 13th verse the same writer says: These things have I written unto you that believe in the name of the Son of God that ye might know that ye have eternal life. 2nd Corinthians, 5:1 Paul says, For we know that if this earthly tabernacle were dissolved we have a building of God, an house not with hand,

eternal in the heavens. And now while we consider all these scriptures, let us consult our own convictions, and you, Brother Gold, will excuse me for referring directly to you while we discuss at least two points: First, you believe my brother in the depths of all your heart that there is no power on earth that can stay the hand of God, or thwart him in his purpose; and in the second place you believe with all your heart that God has loved you with an everlasting love, and with his loving kindness has drawn you even unto his service, and that he has placed a special estimate upon your service, and has placed you upon the walls of Jerusalem as a watchman. The reason why I say so positive that you believe this is because you act that way, you talk that way, and you are proving it almost every day and hour of your life, by your deportment and daily walk, and conversation; and now with all this before you, What Lackest Thou Yet? From whence come doubts and fears in your mind.

I could answer these questions best this way. Our people often sing, When I Can Read My Title Clear To mansions in the skies, I bid farewell to every fear, and wipe my weeping eyes. Now we know a title is something that denotes ownership, and when we can read or see our title clear, and altogether unencumbered that insures to us a free and independent right to our possession, but if on the other hand we see our right or title is in any way involved that makes us doubt and fear that we have not a legal right. Then Christians can view their title in the light of the gospel it always appear clear through the mediation and righteousness of Jesus, and there they are constrained like Job to say, I know that my redeemer liveth. But when we are left to view our title by the light of the law it always appears more or less involved for we can see that the law holds so many demands against us, and we so ready to confess that these demands are just, that we are filled with doubts and fears as to whether we have any title at all.

Our fellowship is affected in the same

way. When we view each other in the light of the law we can always see imperfection, weakness and faults enough in each other to complain about, and this always tends to coldness and loanness, but when we can see each other in the light and spirit of the gospel we don't even have to hunt up nor call in that divine passion of love that recommends us into each others favor. Al' the hope I have of the favor and fellowship and confidence of the Primitive Baptists is that they may know me in the faith and imputed righteousness of Jesus, and not in my own depraved human nature.

The law, like a mirror, always reflects the image of whatever stands before it, and when we view ourselves or each other in its light we can but view ourselves in our sins, and all the demands of the law are against us for all it can do is to convince and condemn; but when we are blessed to look into the law of the spirit of life in Christ Jesus it reveals us in a different light, having been by it made free from the law of sin and death. And then the purity and righteousness of Jesus appears instead of corruption and sin of our mortal nature. Just here another question arises that needs to be rightly divided. If the saints of God are endowed with good natural and also spiritual intelligence, and have once learned that their righteousness is not at all in nor by the law, but altogether in and of and by Christ, and that Christ has fulfilled and abolished all the law's demands, and that we are made forever free from it by the imputation of his righteousness to us, then why will they ever go back to the law, and be filled with gloom and doubts and fears any more.

All because this natural man is not subject to the law of God, receiveth not the things of the spirit, is not yet quickened into divine life, nor sanctified as some claim it to be, but is gendering back to its mother dust from whence it came, and then the poor trembling culprit knows no better than to cry in the language of Paul, O

wretched man that I am, who shall deliver me from the body of this death.

A. M. DENNY.

Dale, Surry County, N. C.

OBITUARIES

E. A. HARPER.

My dear grandma, Mrs. E. A. Harper, was born November 26, 1828, and died Dec. 24, 1903, making her stay on earth 75 years and 29 days. She was a good and faithful Baptist, always filling her seat when able and faithful to all who were in need, and especially to her pastor.

Grandma's sufferings were very trying and severe, but she bore them patiently and just before she passed from time she gave the brightest evidences that the Lord whom she had loved and worshipped so long was still with her and we feel fully persuaded that she died as she lived—strong in the faith of the Lord Jesus Christ.

Two daughters and two sons, with her grandchildren and many friends, are left to mourn her loss, but feeling their loss is her gain, they, no doubt, feeling it is better to depart and with Jesus.

May the Lord comfort all that mourn, and ere long, give them in exchange the soul of joy as he has promised.

A precious one from us is gone,

A voice we loved is stiller;

A place is vacant in our home,

Which never can be filled.

Written by her granddaughter,

MAGGIE STROUD.

JAMES A. HODNETT.

He is the son of Baker and Lucinda M. Hodnett, and was born October 9, 1833, and departed this life May 3, 1903, in Pittsylvania county, Va. He had been in declining health, both in mind and body for some years. He was confined to his bed for about six weeks. All that loving hands and kind friends could do could not stay the

hand of death. I believe he bore his afflictions with more patience than any one I ever saw. His mind was so impaired he did not realize much about death. The Lord giveth and the Lord taketh, blessed be his holy name. He leaves five sisters and one brother and a great many relatives and friends to mourn his loss, but we hope our loss is his eternal gain.

He professed a hope in Christ eighteen or twenty years ago, and joined the Primitive Baptist church at Mt. Zion in Pittsylvania county, Va., and was baptised some little time after by Brother Dameron. He believed in salvation by grace, and said there was no power in man at all, power came from the Lord.

He attended his church meetings regular up to February before his departure. He stayed part of the two last winters of his life with me. I am a great reader of the Landmark. When his mind was right very often he would ask me to read for him, and he seemed to enjoy it so much. I remember on one occasion reading some experiences. He remarked if he had ever been taught in the school of Christ he could witness with them. He was a great comfort to me. When he would talk and converse on the scriptures he seemed to enjoy himself for a season. Oh, how I miss him, but I have no right to wish him back.

He went through the civil war and came out unhurt. Much more might be written, but for fear I might be too lengthy I will stop.

May the Lord comfort the bereaved ones and prepare them to meet him where sins and sorrow, pain and death are feared and felt no more.

Blessed are the dead that die in the Lord, and they rest from their labors, and their works do follow them.

Written by his niece,

MARTHA A. RAGSDALE.

Riceville, Va.

JOHN O'BRIENT.

'And must this body die?'

Dear Brother Gold:—It is with a sad

heart I make an attempt to write the death of my dear and precious father, who was born March 28, 1840, died January 28, 1901, making his stay here 63 years and 10 months. He was sick only 7 days. He came from his office, said to mother, do not fix me any dinner, come and lie down with me on the bed, and in a few minutes he pushed her away, and tried to get up, and started, and fell. They caught him, got him on the bed; he could scarcely use himself any at all. Some thought he was paralyzed, but he got so he could use himself some, though grew worse all the time. All that doctors and friends, wife and children could do for him could not stay the hand of death. His days were ended, his time had come. He was never heard to make but little complaint at all. I think I can truthfully say he was blest with a spirit of meekness and submission more than any one I ever say. No murmuring, no complaining, but he was enabled to wait patiently on the Lord in whom he trusted. Pa was married to Nancy H. Clayton September 25, 1860, living happily together 42 years and 4 months. Nine children were born unto them. Eight are now living, 7 sons and one daughter. He also leaves three brothers and one sister with his loving wife and many friends to mourn his loss. He said to mother when he was taken sick his preaching days were over. He knew everybody to the last, but said but little about dying, but would tell everybody he felt better. On Tuesday morning before day he called my oldest brother, Robert, and said to him, send for Nora at once. He did so. I got the telegram Tuesday evening, and I reached him Wednesday evening about half-past 6 o'clock. He knew me and my little babes, asked me if I came by myself and where was Brother Jones. He said he wanted to see him. I told him I would write for him. But I didn't think he could get there in time to see him living. Oh, how can it be so; to think one I loved so much is taken away, never to behold his loving face any more. His body was laid to rest at Stories Creek church, the place he had chosen long ago. Pa join-

the Primitive Baptist church there on April, 1888, was baptized by my husband, Elder Isaac Jones. Afterwards he was chosen Deacon and clerk, where he served till his death. I am sure the church has lost one that will be greatly missed. There is no use for me to eulogise him, for I think he is well known far and near.

Pa was twice elected treasurer of Person county, which place I believe he tried to fill to the best of his knowledge till his time came, when about 8 o'clock he gently and quietly breathed his last. While it is so hard for us all to give pa up I believe he is resting in his happy home. He moved to Roxboro the 7th of last February, where he was living at his death. Oh how we will miss him, and how sorry I am for my dear mother who is in very feeble health at present. She says her pleasure is gone, and she is alone. Weep not, dear mother and brothers, but look to him, the giver of every good and perfect gift, and trust he will some day enable us to meet him where there will be no trouble, sorrow, nor pain, and we can say the Lord giveth and the Lord taketh away and blessed be his holy name.

Written by his only daughter,

NORA P. JONES.

Maple Hill, N. C.

MABLE CATHRINE DAVIS.

With a sad heart I will try to write the death of my little niece, Mable Cathrine Davis, the daughter of John Thomas and Mary Davis. She was born January 10, 1900, and fell asleep in Jesus October 31, 1903. She was a sweet and affectionate child; all that knew her loved her, but now she has left us never to return any more. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

The Lord has taken from our home

The dearest object we possess;

My darling Mable is to-day

Leaning upon her Saviour's breast.

She was the darling of my heart,

It is so hard with her to part;

She was so bright, so lovely and gay—

Just like a rose that bloomed in May.

Farewell, my darling, farewell for awhile,
I hope we will soon meet our darling child;
Prepare me, dear Saviour to meet above;
All things tell us that God is love.

Glade Hill, Dec. 16, 1903.

THOMAS M. HILL.

Pen has never portrayed, nor eye witnessed a more triumphant death than that of Thomas M. Hill, son of R. C. Hill, on the morn of the 9th of April, 1901, making her sojourn here twenty-three years, four months, and eight days. He had been a victim of that most dread disease, consumption, about three years; during which time each day traced its line until all vigor of manhood had been blotted out, and the gaiety of youth transformed into lassitude. He was not strictly confined to his bed quite two months. Tommie lived out the number of days according to God's purpose, and has gone to his reward. "Is there not an appointed time to man upon earth? are not his days also like the days of an hireling?" Even so, who can gainsay? He gave abundant testimony of a blest immortality several times during his sickness, and if possible, more abundant immediately before his departure; his speech to a great extent returned, and calling each of the family and friends around, gave them a hearty hand-shake, with the admonition to meet him in the glorious beyond; after which he quietly placed his hands upon his breast, like the weary husbandman after completing his day's labor, seeks the sweet repose which awaits him at home. With such assurance dear friends, why mourn? for we are commanded not to mourn, "as those who have no hope." Precious in the sight of the Lord is the death of his saints. "He gathereth them in his own good time, and forever thrusts aside the adversary, the enemy whose only food is the flesh of the children of God." Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth hence for all such he has prepared a kingdom which cannot fail a safe and sure refuge "in the blood of the everlasting covenant."

Saved by grace, but once in bondage
 All rejoice for Tommie's free,
 God, the rock of our salvation,
 Gives him rest eternally.

As the eagle bears her eaglets
 On her pinions safe, secure;
 Just so God saved this poor sufferer,
 By his mercy strong and sure.

Tommie's rescued from all trouble.
 Rescued from the evil days;
 God has satisfied his longing,
 Filled his dying lips with praise.

While in death his body languished,
 All his words were rich and clear;
 With his beaming eyes uplifted,
 He beheld his father near.

Raising both his hands, he whispered
 To his father bending o'er:
 "Jesus, I believe, will save me,
 Papa, grieve for me no more."

Thus he left him, blest assurance
 Of a sinner saved by grace;
 With the light of God's own countenance
 Beaming from his pallid face.

ELIZA A. SHIELDS.

Keeling, Va., Feb. 11, 1904.

Dear Brother Gold:—By request of her mother I will attempt to write you for publication the death of my sister-in-law, Eliza A. Shields. She was born the 31st day of January, 1857, and died the 15th day of November, 1903, was the daughter of John P. and Martha A. Woodall. She was married to P. C. Shields the 10th day of January 1876, and lived near Spring Garden, in Pittsylvania county until her death. She was in very feeble health for several years. All was done for her that good doctors, husband and children could do; but they could not save her. Although she was so feeble and suffered so much, death came unexpectedly. She died suddenly. She was a good wife and mother. It seems so hard for them to give her up, but the Lord knows

what is best for us. The Lord giveth and he taketh away blessed be the name of the Lord. She was not a member of any church. I never talked with her on the subject of religion myself, but I understood some one talked with her about joining the church, being satisfied she had a hope, said she did not feel fit to join the church, wanted to become better satisfied first. She was a good, kind neighbor. I heard several remarks the day she was buried that they loved her as good as they did their own sisters. Her mother seems to be satisfied that Eliza is at rest, but her heart is filled with deepest grief for that absent loved one. She leaves a husband four sons, one daughter, a mother and two brothers to mourn her loss. One son preceded her to the grave about three years. May the heavenly Father give them grace to bow submissively to his will, and may his peace sustain the family and relatives that they may be prepared to meet their loved ones gone before, where sorrows, pain and parting will be no more. The funeral services were conducted at her home by Brother T. N. Walton, and her remains were laid to rest in the family burying ground.

SALLIE B. WOODALL.

APPOINTMENTS.

J. D. VASS.

Durham, Wednesday night, after 2nd Sunday in March.

Raleigh, Thursday night.

Clayton, Friday.

Salem, Saturday.

Creeches, 3rd Sunday.

Beaulah, Monday.

Upper Black Creek Tuesday.

Healthy Plains, Wednesday.

Contentnea, Thursday.

Scotts, Friday.

Wilson, at night.

Lower Black Creek, Saturday.

Aycocks, 4th Sunday.

Turner's Swamp, Sunday at 3 o'clock p. m.

Memorial, Tuesday.

Nahunta, Wednesday.

Wilmington, Thursday.

Horns School House, 1st Sunday in April

Stump Sound, Tuesday.

Yopps, Wednesday.

Pay, Thursday.

Ward's Will, Friday.

North East, Saturday.

South West, 2nd Sunday.

Maple Hill, Monday.

Cypress Creek, Tuesday.

Muddy Creek, Wednesday.

Will some one convey him to Fremont so he can go to Wilmington on Thursday morning before the 1st Sunday in April.

T. W. WALKER and W. M. MONSEES.

Stories Creek, March 15th.

Roxboro, at night.

Suri, 16th.

Flat River, 17th.

Ebenezer, 18th.

Country Line, 19th.

Pleasant Grove, 20th.

Elder J. E. Adams, Mt. Tabor, Thursday after the 2nd Sunday in March.

J. E. ADAMS.

South Quay, Saturday and second Sunday in April.

Elizabeth City, Monday night.

Flatty Creek, Tuesday.

Elim (Powel's Point) Thursday.

Providence, Saturday and second Sunday.

East Lake, Tuesday and Wednesday

North Lake Saturday and third Sunday.

Mason's Point, Monday.

Tiny Oak, Tuesday.

Fosc Bay, Wednesday.

New Lake, Thursday.

Beulah, Saturday and fourth Sunday.

Thence to Cedar Island.

L. H. HARDY.

Whealers, Friday, Saturday and second Sunday in April.

Roxboro, Sunday night.

School house near Bro. Frank Wilkins Monday night.

Mt. Zion, Tuesday.

Bro. Geo. B. Hite arrange for Tuesday night and Wednesday.

Shiloh, Thursday.

Richmond,

Fredericksburg

and Potomac R. R.

AND

Washi'gt'n Southern Railway

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J. M. CULP,

Gen'l M'gr.

Ass't Gen'l M'gr.

W. P. TAYLOR,

Traffic Manager.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts; also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.

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The Purpose of Zion's Landmark.

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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

GO THY WAY, FORTH.

Son. 1:8.

"Go thy way forth," the Savior says;
Dear Lord, the power impart;
Thee I would follow gracious Lamb,
With fixed unmoving heart.

"Forth by the footsteps of the flock,"
My tender Shepherd cries;
Then lead me, dearest Lord, if I
Find favor in thine eyes.

Beside the Shepherd's tents go forth,
There feed thy tender kids;
For well I know thy heart, my spouse,
Much consolation needs.

Thy sorrows all my pity moves;
Behold, I undertake
Thy cause, with never failing love,
Nor will my bride forsake.

For thee the cross I once endured.
The Roman soldiers scorn;
For thee, my only one, I wore
The crown of piercing thorns.

Behold, I quickly come, no more,
Thy sins and griefs to bear;
But to take home my purchased bride,
My glorious throne to share."

MARY C. STEWART.

Coats, N. C.

REASON OF HOPE.

"Led by the way I knew not, and in
paths I had not known."

Dear Brethren Gold and Lester:—I
desire to write out the reason of my
hope, and also have been requested to

publish it in Zion's Landmark. Feeling
unworthy, I have deferred this. But as
we know not what a day may bring
forth, as I may soon pass away, I would
like to leave this for my children and
friends to read.

I believe I have been brought to
know the Lord and his people.

I desire to be plain in my statements.
If I differ with others, yet I hope there
is no malice in my heart against any,
and may God give the needed prepara-
tion to fit us for the great change that
soon shall come.

I was brought up by religious pa-
rents. My father and mother were
both members of the Disciple church,
and I was brought up to believe that
teaching—that if one professed to be-
lieve that Jesus Christ is the Son of
God, and repents and is baptized he
shall be saved.

As I sometimes tell people that I
have had two changes, perhaps a des-
cription would be proper.

In my first change (remember I do
not charge that all that go to said
church go as I did), though perhaps
many go through persuasion of preach-
ers, and misunderstanding of the Bible.

I was 16 years old when I went to
that church, and was in love with the
world. I was delighted with amuse-
ments. My parents were training me
to go to their preaching. I listened to
the preaching, and was believing it,
and was keeping out of bad company,
and being otherwise moral, and avoid-
ing foolish and hurtful lusts that drown

men in perdition. For this I do feel thankful to them. O, how thankful children should be for pious parents—that set them good examples, and train them up in the way they should go.

But we cannot change the heart; nor will going to the church do that. This must be done by being born again before we can see the kingdom of heaven. My soul was still in love with sinful pleasures.

My brother and myself were muscicians—playing the violin and banjo, and were invited to parties to play, and I often took great delight in such plays.

One day a cousin asked me to join the church; that if I did he would join and then we would lead better life. I replied no, I would not lay down my banjo for any church. A meeting was being held at that time conducted by a man named Holly. My father, mother, one brother and all my sisters were members. During the meeting my

other brother and his wife joined. This touched my feelings, and I began to think about my condition. I thought of all of my people to be saved except me; am I to be lost? I will try to do better, and perhaps I will be saved. The preacher said, believe, repent and be baptized, and you shall be saved. Next day when the invitation was given for members I went up. The preacher asked me for a reason of my hope which, being given, manifests fellowship. He said, well my dear brother, do you believe with all your heart that Jesus is the Christ, the son of the true and living God? Answer, yes sir, on which I was received and baptized, coming up out of the water to walk in newness of life, being taught by learned men as I thought how to do and live. But I now thank God that I have long since that time been taught the great lesson as I hope by the Spirit of God that man must first live and then do. Life is given first, then man can work out that which God works within. This pictures out

my first change as I call. Brethren, you may call it what you please. I call it nothing but carnality, being puffed up with the fleshly mind that I could prepare my soul for heaven. But Solomon says, the preparations of the heart in man, and the answer of the tongue is of the Lord.

Coming up now after baptism to walk in newness of life, I had to meet the temptations of Satan, claiming to have a new heart. But what a sad mistake. The foundation of the great depth of sin in my heart had not been broken up, the sinful desires removed, nor heavenly desires implanted. So that the church was no heavenly place to me, but a prison, for I was there cramped. When I would look on the enjoyments of the world how I would love to partake, but I thought that would never do. I went on this way for years with no spirit.

After years I married in the family of B. T. H. Vernon. My wife's father was a Primitive Baptist. We would get in conversation on religion, though I had no spirit to hear it, but would get fretted. Sometimes I would hear the Primitive Baptists preach, and it seemed to me they set forth the most foolish and hardest doctrine. I ever heard, and would get fretted, specially if they said anything against my preachers. Once I was listening at old man Bob Hill, as they called him, and he said a little about our great preacher Cutlar, and it touched me so I walked off and said, I would never hear him again. But the Lord can do all things he pleases to do. He can humble the stout heart, and bring down high looks. After this he took our oldest child away which brought great distress to me. I was still against the Baptist faith. After this there fell upon my heart a great, gloomy cloud of grief that it seemed would break my poor heart. At first I could not tell what it was about, but in it there was placed before me the sufferings of the

Redeemer, and my past life began to roll up before me and it all appeared to be a mass of sin. This was the first time I felt the awful weight of sin. Before that time I thought I was doing right; now I felt I was lost forever, not having a friend in Heaven, nor on earth. My continual prayer now was, Lord, have mercy on me, a sinner. I grieved so much that I would at times try to cast it off and get my mind on other things, but I was back there at once. Oh, the trouble I passed through! I can never tell on account of my sins. It seemed I could feel the pangs and hear the groans of my Redeemer.

I thought before this that I had been a Bible reader, but never before desired so much to read it, and would read it night and day to see if I could find any promise for a poor sinner like me. I would read at night at times my family were asleep, and read and go to bed to cry. My sins had become so painful there was no rest for me. One night I lay down with an aching heart, went off to sleep, dreamed that a man told me to go to the old Bible, and read the history of the deliverance of the children of Israel from under the hand of Pharaoh, and I went and read it, read about Moses being raised up to deliver Israel, and lead them across the Red Sea, then moving on the faith God had given them, while the Egyptians assaying to cross on their own faith were drowned. Now in my dream this scripture was interpreted. This same man that told me to read said this was a picture of Jesus delivering a sinner from under the power of Satan. I awoke and was laying on my back with both of my hands lying on my breast, where the pain had been so severe. I found there had entered a calm, peaceful feeling I had never felt before. I felt as innocent as a lamb and there had entered a love for a people I had before hated. Oh, what a love for that old despised Bob Hill that I said I would

never hear preach again. My desire to converse with him was great. In a short while he came to my house, and I told him about my trouble, and the calmness and sweetness I had felt and he seemed to be revived. My heart was led out to that people, but oh the painful thought of turning my back on a dear father and mother, brothers and sisters. But this scripture was continually in my mind. "He that loveth father or mother, more than me is not worthy of me." Oh, the trouble again. What shall I do? Then the thought would enter, it may be I am deceived in it all. I will try to remain where I am. But oh the love for the Baptists. I had just been brought to a knowledge of their preaching and it was sweet to me, and there ran a deep desire and prayer to God that he would show to me in some way that my sins were forgiven, and that I might be better satisfied. Finally I was taken sick, lay down at night never expecting to see the sun rise. My disobedience all rose up before me, and I was suffering in soul and body. Instantly I was eased and fell asleep—was not asleep long before I heard a trumpet sound sweetly. The sound came directly in at my right ear, and down into my heart. This awoke me. As soon as I awoke there was a sweet singing entered in at my left ear, ran down into my heart, and oh the sweetness. I never did hear anything like it on this earth. As soon as the singing entered there appeared before me a beautiful wall all made of hewn stones, suspended in the air due west, and there was a door in the side facing me, and it was open, and this singing was inside the wall, and within was a light, and three of the loveliest children that I ever saw all dressed alike, their hair clustering in chords around their necks. They were leaping and skipping by the door, giving each other their hand, as they would pass each other, and their eyes were placed on me,

a poor helpless sinner—with the most beautiful smile, and I was gone apparently from this sinful world. I became so happy I raised my hands to clap and shout at the top of my voice, and the thought entered my mind that I would disturb my wife. I had been so miserable before I went to sleep, and all this was banished, leaving me in a state of rejoicing. Then there entered my mind as forcibly as if some one had been reading to me, in these words, "What man having a hundred sheep feeding in the wilderness, if he lose one, doth not leave the ninety and nine, and go after that which is lost till he find it, and when he finds it he layeth on his shoulders rejoicing, and cometh home, saying to his friends, rejoice with me, for I have found my sheep which was lost. Likewise I say unto you there is more joy in heaven over one sinner that repenteth than there is over ninety and nine just persons. There I was left on a sick bed with a heart of rejoicing. I felt like I wanted to see all I had said anything against, or harmed in any way, and get on my knees to them and ask their forgiveness. For four weeks I was confined with natural affliction, but it was all rejoicing. As soon as I was well enough I went to preaching, and offered to that old despised sect that is everywhere spoken against, and to my surprise was received in the church at Buffalo, on Saturday before the first Sunday in November, 1879, and was baptized the next morning by the old despised Bob Hill, who is now as dear as a father to me. Here I was brought to love all that contend for the doctrine of salvation by grace.

"Grace led my roving feet,

To tread the heavenly road,
And new supplies each hour I meet,
While pressing on to God."

I am now in my 51st year and sometimes feel that my time is short. But I know not how long I am to live, but I can say, Few have been my days on

earth, and filled with trouble mingled with some rejoicing. Though I feel sinful and unworthy, yet I feel to have a hope that I would not exchange for all this world.

Sometimes I call it a little hope, but it should be called a great hope, a good hope through grace. We live by it, Jesus Christ in us the hope of glory.

While I am writing for relief of mind, I hope this will comfort and build up in the faith of God's little, humble saints who may read this.

Remember me and family.

Your brother, I hope,

J. J. JOYCE.

Prestonville, N. C.

Elder P. D. Gold.

Dear Brother:—I will try to write a little concerning the reason of my hope, if I have one. I feel to hope that I have, though sometimes I get so low down in my feelings, and am so prone to sin that I fear that I am deceived, and have deceived the dear people that I believe are the children of God. I feel in trying to tell you of my deliverance that I must also tell what a hypocrite I once have been. When I was about eleven years old I got to reading the story of the Bible. I read it through, turned back and started again, and kept on reading it until I had read it through about seven times. My mother got uneasy for fear that I would go crazy, but my idea was to see how many times I could read it through, so I could say I had read the Bible through so and so many times.

One day at dinner, from some cause my father asked me if I was to offer to the church what would I tell them, would I tell them I believed in the Saviour because I had read the Bible through so many times. I said I didn't know. He said I would have to tell them something better than that, so that got me to thinking about what could I tell. I desired very much to be a Christian. I would search the

Landmark always for experiences. I liked to read it, but did not care anything for anything else in the Landmark. I saw my father read one one day, and the tears run out of his eyes. I wondered how it was that I could not shed tears over it, and desired to feel like they always said they felt, and there was not a doubt on my mind but what they were Christians, if they were not they could not feel like that; but I would wonder now did they feel all they said they felt. I somewhat doubted it, so I took a notion that I would try and feel that way too, get me an experience, be a Christian, and join the old Baptist church. I began to try to pray like they said they prayed. I would pretend to steal the Bible to read, but I would get where I thought my father or mother would come by and see me. I wanted them to think I was under conviction, so I tried most everything I could. One day my father went off and left me and my brothers picking peanuts. I tried that day to believe that I was in so much trouble that I could not pick any, would go to the woods very often to pray, and thought when my father come I would tell him I was in so much trouble that I could not pick any, and my brothers played all day. When my father come we had no peanuts, and we all got a whipping. I forgot all about my trouble that I was going to tell him about, but I kept on trying. One day I thought I just as well stop, I could not get an experience, but I know what I could do, could get several Landmarks and pick out a little from one experience, and a little from another, go and tell that, and they would not know any better. I thought about it awhile. After a while this thought came, then suppose you were to get under conviction, and then what would you do, you would hate very bad to go and tell them what you had done, and I felt sure if such was the case that I could not help but go and tell it, and I did not want to

do that, so I gave up that idea, but kept on trying to make some one believe I was in trouble. One Sunday I went with father to Spring Green to preaching. Elder Andrew Moore preached that day. I had gone far enough that I almost believed at that time that I was all right to join the church, and made up my mind that if that preacher shook hands with me that day I would believe then sure I was a fit subject for baptism, after preaching was over I stood close to where he had to pass, and when he came along he shook hands with me, asked me if I was a sister. I told him no, and he says you don't love the old Baptists then. I said yes I do. He said go and tell them of it. Dear brethren and sisters that was one time I saw that I was a hypocrite in the sight of God. I felt condemned, saw and knew that I had made that preacher believe that I was what I was not. I made up my mind to stop, and if it was the will of the Lord I would be saved, if not hell would be my portion. I firmly believed, and have ever since I can remember that when God made the world, and made man that he knew at that time who would be born in it, and who would be his people. I believe that God foreknew all things at the time he made the world, and have never believed any thing else, but I have had people to tell me to throw away that belief, for it was not so, but I could not see how it could be otherwise; therefore I made up my mind to wait the Lord's time about my salvation. I was then somewhere about fourteen years old, and soon got to loving gay company, and going to dances, but my father would not let me go to dances, but very little. I soon learned to play the mouthharp, and would make my own music and dance at home when father was not near. He would not allow much of that when he was anywhere about. I would get very much displeased when there was a dance and he would not

let me go and would make some very bad wishes to myself, and thought it was no more sin to dance than it was to want to dance. I went on that way until I was married in the year 1900. Sometimes I would have serious thoughts about death, and where would I go when I died, but would soon forget it. The Primitive Baptist Association was at Spring Green that year, and there was a lot of speaking, there came a feeling of unworthiness over me, but soon it was gone. I went on then, caring more for worldly affairs than anything else for about a year. The fall of 1901 my husband's brother stayed with us awhile, and he had a fiddle, and I soon learned to play very well. I loved to play music better than anything I ever did, such as I could play. One night my husband was off in the field looking after some work that was going on. I got the fiddle and went to playing reels. I did not play long before a thought came to me that I was playing the devil's tunes, and with the thought there came a curious feeling, and it kept getting worse. I stopped playing reels and commenced playing some hymns, and instead of getting to feel better I felt worse. I was scared, and all of a tremble all over, and every way I turned my head I expected to see something, I knew not what. I put the fiddle down on the bed, for I was afraid to carry it to the adjoining room, where it belonged. I was by myself with no one but my baby, and in the worst condition I had ever been before. It was about two hours before my husband came, and it seemed to me they were the longest hours I ever spent. When he came I told him my feelings and asked him to put the fiddle away, and that if I only knew that I would not break my vow I would vow never to touch it again, but would not go that far. Shortly after I dreamed of standing in a yard with three other women all kneeling except myself, I looked up and saw a man in the sky with a snow white

lamb on his right, while looking there came a large white hand. In a second the whole element was covered with white hands, and I found myself in a church shouting and praising God with those white hands slapping above my head. I saw the church was full of people. There came a man from towards the door. He was a large man, his face was as red as fire, saying where is my hat, I must get out of here, and after he got out I thought every one in that house would be saved. They had the pleasantest look on their faces I ever saw. I wondered and wondered what caused me to have such a dream.

About two months afterwards one of my cousins was visiting me. I was in very bad health, and had been all the winter past, and it was February. My cousin came on Monday. That evening I had a light chill, Tuesday evening I had a harder chill, Wednesday I had a very hard one. I had been having two and sometimes three chills every two weeks, had taken medicine and done every thing I knew what to do, and nothing seemed to do any good. That Wednesday, after the chill came on and I sent my cousin to the kitchen after a glass. I had never thought to pray during all the time that my health had been so bad, but as soon as my cousin left the room the thought came to me to pray, and with the thought the words came and I prayed as I had never prayed before, and it was from my heart. That was one time I felt the need of the help of the great physician on high. After I had prayed I felt better, and I have not had any chills since that time. That same week, on Friday night, a young gentleman came to call on my cousin and brought his fiddle that he bought of my brother-in-law. They wanted me to play some. I played it awhile and when I went to put the fiddle down the above dream was presented to me as clear as it was when I was dreaming it, and made me tremble all over. I felt that I had done

something wrong. Some time after that I played some more on a fiddle and felt the same condemnation, and have never bothered a fiddle since. My husband bought me a mouth harp, and I could not enjoy playing that as I used to. I sold that, for all love for music was gone. I got to wanting to go to preaching, and the singing would seem to be the sweetest thing I ever heard, and often at home I find myself singing a hymn with the tears in my eyes, and would wonder what made me have such a sad feeling.

I went on that way until sometime in September. One night I saw my husband looking different from what he had been looking, and asked him what was the matter. He said he wanted to join the church but did not feel like he was worthy. I commenced crying. He asked me what was the matter, but I would not tell, for I did not hardly know myself. After awhile he told me if I wanted to join not to wait for him. I had not been thinking about joining the church before then. I had felt troubled at times before then about my sins, but not at all to what I felt then, and I got worse instead of better. I felt like it was not going to be long before my husband was going to the church, and I felt like it would be more than I could bear, for I did not feel fit to go with him and from then my troubles grew heavier, and my whole heart's desire was for mercy. I desired to pray, but if I tried I could not think of anything to say but Lord have mercy, and when I would utter those words they would not seem to reach anywhere but to the ground. My troubles grew so heavy that it would be late in the night before I could sleep, and the last thing I would think about was my condition, lamenting on account of my sins. Even in my sleep I was mourning on account of them. I would go to preaching and it seemed to me they were the prettiest people I ever saw. Sometimes I would think of the dream that I had before

that, and it would revive me a little for awhile, but I would say it was not enough. I would lay down at night hoping I might dream something, or that the Lord would show me through a dream whether my sins, which I felt to be many, were forgiven or not. In the morning the first thing I would think of was I have had no dream, I would go all day and my troubles never left me for a moment. My husband would often get up and tell a dream he had during the night, and I would think Oh, if I could have such a dream it would do me so much good that I could feel like there was some chance for me, but alas, I could not dream anything, and began to think there was no chance for me—to hell I was bound to go and before long, for my troubles then seemed to be almost more than I could bear. One morning I got up and had dreamed a dream. I thought I was in Spring Green church yard riding on a buggy. There came a snow white dog from my left. When I saw him I thought it was a mad dog. He came near running and jumped in my lap and off on the other side, and had done me no harm. I then found myself standing on the ground with a man to my left side offering me a pistol to kill the dog with, but I told him no, the dog had done me no harm; but he shot the dog, and the ball went side ways from the barrel of the pistol and never touched the dog. I then found myself being led into the church, and thought I was so weak I could not walk by myself. They led me in and brother M. T. Lawrence was sitting in front of the pulpit, and I was sitting three benches from the first one, and was very miserable and could not rest, and brother Lawrence told me to get on the front bench, and I would feel better. I did so, and was very comfortable, and felt easy. I then found myself in a house lying across a bed feeling very troubled, wanted to know where that church was. A woman spoke to me and said, I can tell you

where there is a new church. I asked where it was. She told me I thought I remembered that I had seen that church and told her they were missionaries and that I did not believe in any self works. I awoke, but the dream did not make me feel any better. I wanted some brighter evidence than that. My troubles it seemed grew heavier all the time, until one day I thought I would get the Bible and read some in that. I got it and read where it opened in Psalms, where David was praising God for his deliverance. I threw the book down, calling myself a hypocrite three times, for I did not feel that I had any deliverance, nor had I felt any rejoicing, therefore it did not suit with my feelings, but after a while I thought I would try again. I picked it up, let it open and commenced reading, and it seemed it was telling my whole life past. I read from the 25th chapter of Psalms to the 32, the last verse, when I got there it made me feel glad, for it said be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. I felt then willing for his will to be done. I felt light and easy, and felt to rejoice that it was so, my trouble was all gone, but was not long before something seemed to say to me it was nothing but imagination, that no one had ever received a hope by just reading a little in the Bible. My troubles come back. I desired a stronger evidence. I heard there was going to be three preachers at Spring Green Monday after the first Sunday in October and desired to go and hear them. The day arrived, my husband and myself went. Oh, what a feast it was to me. They told my feelings better than I can tell them myself. That was the first time I had ever heard preaching to understand it, and it was the sweetest preaching I have ever heard. It made me feel to rejoice, and I thought after preaching I would ask Brother Isaac Jones to pray for me, but when he spoke to

me I was so full of tears that I could not, and when I turned off from him I could not hold them back any longer, but tried to hide them the best I could. We went back by my father's for dinner, and it was not long before he said something to me about it. I became so full of tears that I could not say anything, and I had desired to talk to him some about it the week before that, and tell him my feelings, and ask him what he thought about it, but when I had the opportunity I could not say a word. So it made me feel better to know he had found it out, and I had not told him anything. Going home that evening we were speaking about the preaching. I told my husband that I could not believe any thing else than what they preached that day, yet I had not as yet made up my mind to join. On Tuesday night I dreamed that I was at Spring Green at the next meeting, and had offered to the church. Brother Roberson asked me why it was that I was not crying any, generally when any one joined the old Baptists they would cry. I said I did not know but felt like if I could cry some it would be a great relief to me, for it seemed like I was choking, and could not get my breath good, but when he extended his hand in fellowship I burst out crying. I then found myself going home a walking, and was not far from the church when a hand was laid on my forehead, rubbed my head towards the back of my neck, then there was a picture presented in front of me with the hand that had rubbed my head in the middle, and Christ standing in the corner. I heard a voice saying to me, all who shall be touched by that hand and it said some more, but I could not remember what it was. When I awoke the pressure of that was still on my head. I could feel the weight of it for several days. It kept getting lighter until it was all gone. When I awoke that morning I felt like I was already a member of the

church, and felt there was but one thing for me to do, and that was to be baptized. I told my husband about it. He said he thought it was my duty to go. I told him I was going to wait for him, he said if the Lord willed he was going the next meeting, and the next meeting we were a little disappointed when we got to church. Brother Roberson was not there, and my father was chosen moderator. When I got there and found out there would no preacher there I said to myself I was not going that day. No sooner than I said it something seemed to say, if you are worthy to go with a preacher you are worthy to go without one. I said the Lord's will be done, if it was his will I would go when the door was open. I became all of a tremble, from head to feet, a feeling that I cannot describe, nor tell how I felt, but I was far from feeling good. I went, with

but my husband did not go until the next day at the water; when I was going down in the water I felt like there was something heavy about me, did not feel light and easy, but when I came up out of the water I felt perfectly easy, every thing looked bright, but it was not many days before doubts and fears arose within me, and I thought if I had waited longer I could have had more to tell, and been a better person than I was, though since I united with the Primitive Baptist church I have had some very refreshing dreams, some of which I did think to write with this, but as it is already very long I will not make it any longer than I possibly can help. Brother Gold, you can do what you think best with this. I have been impressed for some time to write it. I have tried to throw it off of my mind, but the first thing I knew I would be writing it off in my mind. I don't know whether it will be of any comfort to any one to read it or not.

Your sister, I hope, in Christian fellowship.

MRS. LULA WHITE.

Williamston, N. C., R. F. D., No. 3

CHRIST JESUS, EPH. 2:10

There has been much said about this name. The prophet Isaiah said: His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. "For he must reign till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death." He is called Christ or the Anointed Son.

He was set apart to a sacred office that none but he could fill, the name Jesus signifying to save and she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. This child Jesus was born of the Virgin Mary, having no natural father. How contrary to nature this is: Nature is prone to sin, but the man Christ Jesus is clear of sin and God is his Father and he was named by his Father, Jesus the Savior. In the morning of time, when God pronounced the curse on the earth and on our foreparents, it was his sovereign pleasure, without any solicitation or act on man's part, to intimate a purpose of mercy, and the Lord God said unto the serpent, I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel. It seems that the great war began here in the morning of time, since which there has been no intermission, but one continuous battle.

Through all ages and in all times the poor children of God have been great sufferers in many different ways, showing forth the bruising of the heel and that there has been enmity between the two since the curse was pronounced, and the different ways in which the Lord teaches his people. "God who at

sundry times and in divers manners spoke in time past unto the fathers by the prophets, etc." The Lord has always had his one way of speaking: when he speaks men and devils fear and tremble.

God always speaks in great power. The earth and all of its fulness is subject to him.

He hath in these last days spoken unto us by his son whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory and express image of his person, is Jesus, Wonderful, Counsellor, The Mighty God, The Everlasting Father and The Prince of Peace. When you are barren in the spiritual kingdom Jesus is your Father. Now, dear children, come and listen while I tell you just a little of what your Father borne for you, and when the wise men of the east were keeping the watch over the flock by night, the Star appeared, so they were directed to the manger. As they were journeying along, the wicked king said: "If you find him bring me word that I may go and worship him also," having a desire to put him to death, but the Lord knowing the desire of the wicked king, sent them another way. When the king saw he was mocked, in his fury and wrath, he sent out his decree, that all the children from two years and under should be slain, feeling sure of the destruction of the child Jesus.

God warned Joseph in a dream to take the young child and his mother and flee into Egypt, so we see the Father was guarding this babe while the wicked king was defeated. The Lord also had power to take to himself the little ones who had been torn from their mother's arms by this wicked decree. The wrath of man shall praise him and the remainder of wrath he will restrain.

To be brief I will say, at 12 years

old, Jesus, with Joseph and Mary, went up to Jerusalem at the feast of the pass-over, and by his wisdom and understanding astonished the Jewish Rabbis. On their return home the parents found that the child was not in company with them, and after searching for him among their kinsfolk and acquaintance, they returned and found him in the temple asking and answering questions. When asked by his mother, "Why hast thou thus dealt with us?" he answered, How is it that ye sought me, wist ye not that I must be about my Father's business. How wonderful, at the age of twelve years he tarried behind. O, think dear child of God, of his tarrying behind. He is believed all of your sin and corruption, stood as a lamb slain before the foundation of the world, and he came "In the volume of the book it is written of me, to do thy will, O Lord."

He can be found spoken of in all the written word but to avoid being tedious I will simply say that by an eye of faith he is seen in all of the Bible. When he was about thirty years of age he went from Nazareth to the river Jordan where John was preaching and baptizing. John seemed to know that the followers of Jesus were to be made ready in this way, and they were likewise to receive the higher baptism of the spirit. At first John declined to administer the ordinance to Jesus, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him and Jesus, when he was baptized went up straightway out of the water, and lo, the heavens were opened unto him and he saw the spirit of God descending like a dove and lighting upon him and lo a voice from heaven, saying: This is my beloved son in whom I am well pleased.

The unworthiness of John did not excuse him from the work God had assigned him to do.

To you who are out of the fold and who have never taken your cross and followed Jesus in baptism, do not come with an excuse of unworthiness any more. I feel safe in saying, it is not well pleasing in the Father's sight. He was well pleased with the baptism of the Son. The Son said the Father had committed all into his hands, and he also said, "As the Father had committed all into his hands, and he also said: "As the Father hath sent me into the world, so send I you into the world."

The Son did the work the Father assigned him to do and the Father was well pleased with all the work of the Son. One outside of the church is apt to say, I am not worthy to join the church. and one in the church often pleads that he is not worthy to attend the meetings with the brethren and sisters. It matters not how you feel this does not excuse you from duty. Jesus was baptized to prove the example to be from heaven, and he came to save sinners, and the Apostle Paul seemed to feel that he was the chief of sinners and gave this as a reason why he should be found faithful. Jesus called the twelve to be with him as witnesses of his divine work.

They were eye-witnesses of the many miracles he performed.

He taught them many lessons and the words of Jesus sank deep into their hearts, till they were moved to leave them on record, for the comfort of others after their day. Think of these words of Jesus, "Father, the hour has come; glorify thy Son that he may also glorify thee." This was the great man, Christ Jesus, glorious King and Savior. The prophet spoke of him as Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. To you that are troubled,

come and rest with us. Every one that has a desire to glorify the Father in the performance of duty while here in time, is of the spirit of Christ and as the Father glorified the Son, he will glorify you. Jesus said: "These things I spoke in the world that they might have my joy fulfilled in themselves. O, what joy for one to feel that he has the mind of the Son of God. In this mind we are brethren. After this sweet conversation between Father and Son see what the Son bears for his people that their joy may be full.

It cost him cries and sorrows. "My soul is troubled and what shall I say?" Is not your trouble of such a nature that you know not what to say? Jesus then said, "To this end came I into the world." You know the same. You too must die.

Come, view him wearing the crown of thorns, facing death for you that your joy might be full.

They bowed the knee to him in mockery, in short whatever could increase the mental and bodily sufferings of the dear guiltless Redeemer, was without measure or mercy by man, heaped upon him. Amid all misrepresentation and cruel treatment he showed his forgiveness, meekness, wisdom and perfection. Next we see him on the rugged cross, and hear him in the depths of his agony crying out, My God, My God, why hast thou forsaken me?

If you have ever felt forsaken of the Father, remember the words of your dying Lord. David said at the noise of thy waterspouts, deep calleth unto deep. The great ocean of sin was poured upon this innocent man, Christ Jesus. His sweet dying words reached to the depths of humiliation and to the height of heaven. David said, "He brought me from the lowest hell." O, what wondrous love is this, O my soul, His love is stronger than death. Then came to pass the saying, O, death, where is thy sting?" O grave, where

is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord. All who may say I can live out of the church as well as in it, and I am not fit to serve the Lord, let me say to you that this admonition is to us to-day, and this labor is not in vain.

Remember what labor of love our Lord and Master bore to gain for us this victory over death, hell and the grave. Let us not confer with the flesh, but learn of Jesus to bear hardness as good soldiers, always abounding in the work of the Lord.

Dear Brother Gold:—You can do with this writing as you think best.

To me, it seems very imperfect.

Paul said: "The care of all the churches is upon me, and I hope I feel the same love and care upon me. Love to all that love and Lord and Master.

P. W. WILLIARD,

High Point, N. C., R. F. D.

Elder P. D. Gold.

Dear Brother:—I feel with your permission to say somethings to the readers of your valuable paper (Zion's Landmark), concerning the words of the Apostle Paul, found in Roman's 8 and 16 and 17th verses, which reads as follows:

The Spirit itself beareth witness with our spirit that we are the children of God. And if children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him that we may he also glorified together.

First, I want to say that God made man of the dust of the ground, and it is man that Christ Jesus came to save, this man by reason of sin is dead to all knowledge of or communion with God.

Therefore to give him knowledge of salvation the Spirit of God quickens him, as says Paul to the Ephesians, you hath he quickened who were dead, etc., now the man is a living child of God as says John, he who was dead is now alive, not only is it true that Christ lives in him, but the man himself is alive for it is the man that is saved. The man Elihu said there is a spirit in man and the inspirator of the Almighty giveth him understanding Job 32 and 8; this is the work of the Lord in giving the knowledge of salvation through Jesus Christ. Jesus said if a corn of wheat fall into the ground and die it bringeth forth much fruit. John 12 and 24. This shows that he gains something. Those whom the Father hath given him will be living with him and shall lose nothing. This poor dead sinner being made alive he is spoken to thus—consider him who hath endured such contradiction of sinners against himself lest ye be weary and faint in your minds, the sinner lives, but Christ is his life and having this spiritual life he is able to consider. It is therefore by the power of this life that the humble child of God desires evidence of a work of grace in his heart and by it he searches for it, and when he has looked his experience over as he often does to find out if he can, whether his feelings and desires are of the flesh or of the Spirit, his knowledge of natural things will not let him conclude that nature is capable of producing such exercises as he knows is and has been going on in his soul. O, yes, the world would have led him the other way. He knows that is the Spirit of God, that takes of the things of Jesus and shows them unto poor sinners. So then this quickened spirit of man bears witness to the fact that he is a child of God and the Spirit itself beareth witness with our spirit, and the witness of the Spirit is not a dry morsel, as the witness of our spirit sometimes is, but is full of

marrow and wines on the lees well refined and often comes unexpected and without any visible means, and it shows us that Christ took our sins upon himself and therefore he ought to suffer these things and enter into his glory and it applies to us the sweetness of his word. When he said the son of man has come to seek and to save that which was lost: it is the sinner chosen in Christ Jesus before the foundation of the world that was lost in sin, but is found, and made alive from the dead by the Spirit of God through Jesus Christ. This blessed Spirit brightens the day, takes away the horrors of night and makes the poor child of God who has been cast down in heart and soul, to sing the glorious praise of Christ, his exalted King. Now, what a cloud of witnesses he feels to have, the Spirit so brightens and gives weight to the evidence borne by his own spirit that he says Jesus is mine and I am his. Oh, glorious hope of perfect love, it lifts him up to things above, it bears on eagles' wings. With this blessed evidence that he is a child of God, he sees that if a child then an heir of God. Why? Because God is his Father. Of his own will begot he us by the word of truth. We can be an heir only by birth. How foolish then the question of the lawyer who said, God master, what must I do to inherit eternal life? We can not do anything to make ourselves an heir. This the lawyer knew naturally, but the things of the Spirit were hidden from him in Jesus Christ. We are heirs of God, being his Sons. What has he got? Why, the earth and the fullness thereof, the heaven of heavens, and all it contains, even Jesus in whom it pleased the Father that all fullness should dwell. Our dear Father did not spare Jesus, but gave us his only begotten Son, and how shall he not, with him freely give us all things? What our immense inheritance, our Father has gathered together;

all things in one, even in him, and by his holy Spirit gave us to desire him who alone is able to save to the uttermost all that come to God by him, for Jesus said the knowledge of him as the Son of the true and living God was the revelation of the Father which is in heaven. We are not God, we are not Jesus Christ, but blessed be God, we are his sons, and daughters, and therefore his heirs through Christ, and have with him an equal, undivided inheritance, that fadeth not away, but is reserved in heaven for those who are called and kept by the power of God, through faith which is also his gift. And we must not feel that we are not his heirs because we can not at all times feel and behold his glory, for he was a man of sorrow and acquainted with grief, as this is his we are heirs to this also, and he that will live godly in Christ Jesus shall suffer persecution, and this is the man to whom the Lord looks that is of a contrite heart, and trembles at his word, and being joint heirs we must suffer with him that we may be also glorified together. Will not a comparison of the trials and persecutions of your souls, dear ones, show you that you suffer with him? The world hates you. He said it would because it hated him before it hated you, for you are not of this world, even as Jesus is not of this world. You believe in and contend for the God honoring doctrine of salvation by grace independent of the works of the sinner as Jesus did, and the world does not love it to-day and better than it did when preached by the meek and lowly Jesus. When the gospel of Jesus is sounded out to-day clear and loud, saying no man can come to me except it were given him of my Father, the carnal mind revolts just as it did those disciples who followed for the loaves and fishes. If then you suffer with him you shall be glorified with him. Take courage therefore in the

things you have learned, knowing of whom thou hast learned them, and press on feeling assured that he that has begun a good work in you will perform it until the day of Jesus Christ, and though sinners and feeling the burden of it every day, yet you are the sons of God now, and Jesus said in the garden of suffering, behold I and the children that God has given me. I have lost none. Jesus has atoned for your sin, and by and by all the burden of it shall be removed, and you shall be white in the blood of the Lamb. May God bless you now and forever.

Your brother in this precious hope,

J. T. ROWE.

White Plains, N. C., Feb. 24, 1904.

Elder P. D. Gold:—I wish to say to the brethren, through the Landmark, that this has been a long winter with me. While in Indiana last summer on a tour my health gave way. The doctors say I was overworked and broke down. I returned home on the 3rd of October, and had been suffering dreadfully for one month at times before. I have now been confined at home nearly five months, suffering more or less every day. Doctors were treating me all the time, and telling me I must not labor. Some days I feel like I would soon be out again, and perhaps next day a miserable sufferer; yet I feel I want to be resigned to God's will. I think of the brethren and friends in the different states that I have met with, have but little hope of ever seeing them all again on earth. I hope to be able to get out some day when summer comes, but feel I will not travel much more.

I want to ask all to pray for me. The older I get the more I am confirmed in the doctrine of Grace. The thirty years and over I have been preaching, if I had my days to go over I would preach just the same doctrine I have preached. I have tried to live by it, and feel willing when it is God's will to die by it, putting all my trust in Jesus.

JAS. D. DRAUGHN.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD ... Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

PREACHING THE WORD.

No. 3.

Together with and in the preaching of the word we find enjoined upon the minister of the gospel the requirement to reprove, rebuke and exhort. Hence we have in this one gift the entire ministration of the word of truth. There is no gospel requirement without its peculiar necessity, and the work of reproof, rebuking and exhorting is no exception to the thought. The necessity for these is because there is that remaining in the subject of the gospel address which in itself is enmity against God, and against his cause and his people. Paul says: I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. And so it is with all of the children of God, therefore he chastens and scourges every one of them. One way he has to do this is in the preaching of his word. These opposing, warring principles have to be exposed and beaten down and kept under in order to the proper demeanor and acceptable appearing of the children of God, and notwithstanding they

are perfect in Christ Jesus, yet they are in another sense sinners saved by grace and are so peculiarly connected with the flesh in which there dwells no good thing that in its destruction as the evil which dwells in it is being condemned and destroyed they are made to suffer and to endure hardness and to learn obedience thereby.

Christ Jesus came in the likeness of sinful flesh that the righteousness of the law might be fulfilled in us, as in our mortal flesh, and the children of God learn and know the condemnation of sin in the flesh, not only in their first conviction for sin by the Spirit of the Lord as it reproves the world of sin, but in their every day experience they are constantly being reminded of that sinful nature that should be rebuked, and none but those whose preaching thus affects them are regarded as true gospel preachers. Christ and him crucified is not preached when the preaching does not make one feel to be a sinner saved by grace, and to be sinful and vile and poor and needy, as richly blessed of the Lord, yet desiring nothing, as deserving nothing, but condemnation and banishment from God and his people and yet spared and brought into the presence of the king, and to sit down at his table. Or if one is not reproved, rebuked and exhorted Christ is not preached to him, because these are done with all long suffering and with doctrine, and all long suffering and doctrine were endured and thus made endurable by them by whose stripes we are healed, and through whose poverty we are rich, and in whose endurance we endure, and in whom we are conquerors by that faith of which he is author and finisher, and which was well delivered into the saints, as born of God, and which overcometh the world and is their present and everlasting victory.

While the above character of appli-

cation of the preached word is, I believe, true, yet there is an application which the apostle has more directly under consideration, which deals with things more apparent to the general observer. When Paul says he does the things which he would not, I do not think he meant the doing of these things in an unnatural demonstration, for he says I keep my body under, but it was in the sense that sin wrought in him, however, all do not keep their body under and some err from the faith, and it is especially in this last sense that he would have Timothy exercise, for he says, The time will come when they will not endure sound doctrine. The servant of God is not liable to meet with much resistance in reproof, rebuke, and exhortation so long as he confines the application to the experience of his hearers or to Arminians, but when he comes to draw the line at the threshold of the church and at the hearthstone of each member thereof, or especially those to whom the reproof or rebuke or exhortation comes with convincing authority or power his right is very apt to be called in question, and his popularity is placed upon the altar, and it only remains for him in faithfulness to endure hardness as a good soldier for Christ. It may be but now and then a direct personal reproof or rebuke has to be given, but it is sometimes necessary, and such is more likely to elicit the greater resistance, and hence requires the greater grace and holy boldness with which to administer them. And now and then some poor humble servant of God to leave, like Moses, to flee as he feels to the wilderness for his life but to return again as a leader and guider of men. That Israelite may have thought it the proper thing to slay an Egyptian who is combating a Hebrew, but when two Hebrews are at variance and Moses would rebuke

the wrong, the aggressor enters a vigorous protest and thus aligns himself with the Egyptians, but is not willing to accept Egyptian fare. It is very likely true that not every one who is called to preach is charged in a special sense as doubtless some are, to rebuke and reprove, as we have not many fathers, but have some. So we have some whose duty it is to do this work, though we have not many. Those upon whom this work is specially enjoined are such as are gifted in word and in doctrine, and whose ministry is characterized by much long suffering and patience.

When Paul delivered the charge to Timothy he foresaw the coming time when some would cease to endure sound doctrine, and would after their own lusts heap to themselves teachers having ears, who would turn away their ears from the truth and be turned unto fables, and therefore he charges him to reprove, rebuke and exhort. It seems to me that this charge carries with it the presumption that those to be rebuked and reproved for their turning away their ears from the truth and to be called for to return, or to be exhorted evidently knew better, or at least ought to know better than they teach.

A few years ago I had occasion to say that, "A man could not be expected to preach the gospel who does not know what the gospel is," and it seems to me to be as reasonable to conclude that one who knows the truth could not be expected to preach anything but the truth, therefore when one claims to be a minister of the gospel and yet does not preach the gospel he should be reproved, and if need be, rebuked, especially if from his claims we have a right to expect him to preach the truth. We have the right for instance, to draw the line at the threshold of the Primitive Baptists as the church of the living God, and

though there be others who preach and like come short somewhat of the perfection in the way whom we might take in and teach more perfectly in the way, without rebuke, yet those who are in the way, as members of the church set apart to the work, if they come short, or especially turn aside, ought to be rebuked, and when necessary it should be done sharply that they may learn not to do violence to the truth which they would appear to preach. There need be no question among the Primitive Baptists as to what is Bible doctrine as held by them, for we must believe them to be taught of God and hence if we even suppose, it must be that they know the truth, therefore, if one comes among us and brings not the doctrine he is not to be received as one called of God, but should be exhorted, reproved and rebuked if necessary, and if it is clearly demonstrated that he is an heretic after the second admonition, he should be rejected, and so should the churches deal with men among us as of us who do not preach the truth.

But this is not confined to the ministry, in fact, it applies directly to the church or the membership. "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables." In the lusts of the flesh of our carnal natures there is an abiding disposition for something different, and there is a kindred disposition ever ready to pander to the whims of the spirit of this difference, so that with the lusts of the one and the itching of the ears of the other there is a turning away from the truth and the promulgation of false doctrine, such as shall gratify the lusts and soothe the itching lusts. Reader, do you now

think of an instance applicable to the thought, or to which the thought would apply, and do you feel that the part in which you may have been directly concerned you have acted faithfully in that part?

I have heard brethren say they had never had charges preferred against them, nor had they ever preferred charges against a brother. This is indeed commendable if our conduct has been orderly and our doctrine regarded as sound, and the same has, in our knowledge, been true of our brethren, but if necessary we need not wait for our shortcomings to be instanced by our brethren, but should bring them before the church ourselves, and we should not fail to call attention to others who we know have erred and yet have not brought the fact to the consideration of the church. We should consider one another to provoke unto love and good works. We have no right as members of the church to act purely from a personal standpoint, that is, we should not wink at a brother's shortcomings because we feel to be unworthy and ourselves in need of grace, but with such consideration of ourselves we should seek to restore, reclaim and confirm those who seem to be at variance with what we hold as sound doctrine and good order, ourselves holding fast the form of sound words, speaking the truth in love, and to the best of our ability maintaining the principles of all long suffering and doctrine considering ourselves lest we also be tempted. A strict and faithful administration of sound gospel discipline will not affect the even course of the faithful, obedient ones, and the course of others ought to be affected, rebuked and corrected.

P. G. L.

TREATISE ON BOOK OF JEREMIAH.

Chapter I.

"See, I have this day set thee over the nations and over the kingdoms, to root-out, and to pull down, and to destroy, and to throw down, to build and to plant," 1:10.

The word Jeremiah means whom Jehovah appoints. Before God formed Jeremiah he knew him, he established him, appointed him, sanctified him, set him apart, ordained him a prophet unto the nations. Do you read of any prophet with an equal commandment or authority given unto him? Much of his tidings were against the nations to throw down and destroy. He was commanded to make all the nations to whom God sent him drunk with the wine cup of God's fury, Jerusalem and Pharaoh, king of Egypt, and his servants, the Philistines, and Askelon, Tyrus, and Zidon, Dedan, Elam, the Medes and others, and all the kingdoms of the world. They were compelled to drink and fall and rise no more. God called for a sword upon all these nations. This was not drunkenness of liquor. They had so sinned that destruction should come upon them. Such authority and power was given to Jeremiah that admitted of no failure. Drunkenness is a type of ruin.

Why, if such power to root out, and to pull down, and to destroy, and to throw down, was given unto him, had he no power to cause Israel to repent of their wickedness, and to turn from their madness? He was sent rising early and sitting up late, and warning Israel of their impending doom, if they did not repent. Surely no prophet ever more clearly and more faithfully foretold what should befall them, or more fully warned them. It was for years that he uttered and repeated these warnings, not in revenge for their insults to him, nor retaliation. They were left without excuse, yet they

did not repent, nor hearken to his warnings. He had no power over their hearts to turn them, nor to avert their doom. There was much more uprooting than rooting in his prophesy. There was much more pulling down than building up—much more plucking up than planting.

There was much sorrow of soul in the man—much heavy tidings, many bearing down pains, deep travail, great sorrow. He could say, Behold and see if there be any sorrow like my sorrow. He loved Israel, yet hated their idolatry. His life was a sad one. He wished he had never been born. He resolved he would prophesy no more in the name of the Lord. But the word of the Lord became as fire shut up in his bones, and he was weary with forbearing. He under the power of a strong hand endured in the heat and bitterness of his spirit, and in the sackcloth of a crucified one cried aloud and spared not, showing the transgression of Israel. He went into their captivity in his sorrow for their desolation. He was a sore and deep partaker of their bondage. He tasted and drank the full cup of wrath.

Chapter 2.

"Therefore now thus saith the Lord, the God of hosts, the God of Israel: Wherefore commit ye this great evil against your souls to cut off from you man and woman, child and suckling, out of Judah, to leave you none to remain." They provoked the Almighty to wrath by offering incense to false gods. Now why does man this way? He that sins wrong his own soul. Why under the covenant of works could not Jeremiah who was to pluck up, root up, throw down and destroy, stop that sort of destruction? Who can penetrate into the realms beyond and explore and fathom the mystery of man and of

sin and of death: Who by searching can find out God? How near he approaches to man. How much he cares for him. Why should his sins grieve the Holy Spirit of God, or cause it to grieve and repent the Lord that he had made man? Under the covenant of works cannot sin be looked over, passed over, be compromised? How inexorable, unchangeable is God's holy law. Under the law God by no means pardons iniquity.

Jeremiah is sent unto the house of the Rechabites to bring them into the house of the Lord and offer them wine to drink. But they refused to drink wine because their fathers had commanded them not to drink it. Then Jeremiah is sent to the men of Judah saying, will ye not receive instruction to hearken to the Lord's works? If natural sons should honor their father so should not you honor the God of heaven and earth? Could not these arguments arouse in Israel any spirit of repentance? Was there any such a spirit in them? Was there any gratitude in them?

Jeremiah is sent to the potter's field, and behold the potter wrought a work on his wheel, and it was marred in the the potter's hand. But he made it another vessel as seemed good to the potter. Ah, there must be another vessel that will please the potter. The natural heart of man is deceptive above all things, and desperately wicked. Who can know it? Can the Ethiopian change his skin, or the leopard his spots? Then may ye that are accustomed to do evil learn to do well.

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the horns of your altars." Then was their any thing in them that would cause them to live righteously? They were very religious in their way. Upon every high

hill they worshipped. Under every green tree,—in every shady, tempting, pleasant spot they offered incense, but it was not to the true God of heaven. The more false religion one has the worse off he is. It is evident the Lord ruled among the nations of earth, and did his pleasure. He called for the king of Babylon with his host, and they served the Lord in taking Israel captive, and carrying them into Babylon. He gave what nations he pleased to the king of Babylon. Any one intelligently reading the Bible will observe that the nations of earth are controlled by the Lord to do his pleasure; yet in the employment of all these nations to chastise Israel, and the service under the law of Moses with the shedding of the blood of lambs and bullocks, and their priestly offerings under the law, and the early and late teachings of the prophets, all fail to take away sin, all fail to change the will or course of Israel. No threatenings can turn their course. When Jeremiah often repeats these warnings they devise mischief against him, and plot his death. What more of blessing or of cursing could have been bestowed or threatened? Where has there ever been a nation so delivered as was Israel, or so blessed in obedience, and so chastised in their rebellion, so fully taught as they were; yet none nor all of these things did give them a new heart.

Righteous was the Lord in all his dealings with Israel. In wisdom and mercy did he rule them.

What is the lesson taught in, by and through Israel in all this?

What have we learned, or been taught by such experience as we have had of this fleshly nature which is as wild as colt that snuffs the wind, a deceitful wretch ready under pressure to promise any thing, quick when in ease to snatch for the reins, thinking to manage things ourselves.

Chapter 3.

Now, why is there no power in Jeremiah to turn the Israelites from their idolatrous course? Why must he suffer so much—feel the horrors of captivity, be distressed by the alarm of war, be afflicted by suffering for the sins of the Israelites when his soul loathed those sins, and he personally was pure of the blood of all men? For there is no charge of transgression against him.

The word of God must be fulfilled. Every transgression and disobedience must receive a just recompense of reward. There is no power of man can avert calamities, nor cause the guilty to escape; nor is there any principle or spirit in the guilty that will cause him to repent. The gift or spirit of repentance must come from a pure fountain. The law must be satisfied, and God's nature which is unchangeable must appear in its perfection. Man must know in the trials appointed for him that nothing remains but duty, and he asks of man's seeming comeliness in the day of his judgment.

Israel did not believe God's word. Their privileges and favors had been so perverted by their selfrighteous nature that they had waxed fat and kicked. They had forgotten God their Creator and preserver. They had denied the Lord and presumed that they were delivered to do these wicked things. They had thought God would not cast them off—that they were better than other nations, and would never be sent into captivity. They hated and punished Jeremiah because he foretold their captivity. They said God had not sent him to prophesy these things. False prophets rose up and encouraged them to continue in their wickedness. They readily believed these false prophets. For man will hear one that prophesies or preaches things that are suitable to him, or things that he loves.

God uses faithful men to endure and suffer for the wrongs of others in the sense that they show their faithfulness in enduring things that the wrong doings of others have occasioned. Jeremiah is an example of this. He is a brazen wall, a forehead of brass to bear the insults of his offending countrymen. In this he foreshadows Jesus the great burden-bearer who spake the truth as no man ever did, who was holy as no man ever was, and obedient as no man ever was, yet none of these things abated one jot of the suffering he must endure for his sinful people. There was nothing good in his people. The iniquity of all of them is laid on Jesus. By prophets and teachers rising early and speaking late he had reproved them; but none had heeded. Jesus stood a Lamb as it had been slain from the foundation of the world. He was cast on the Lord from the womb. He is the branch that grows out of the root of David. He is the child born unto us, the Son-given, on whom the government is placed. He is the stone cut out the mountain without hands; yet he is a Jew, a brother born for adversity, a fellow touched with the feeling of our infirmities, found in fashion as a man. He must restore that which he had not taken away. He must magnify the law and make it honorable. A pure life he leads, a pure offering of himself without spot to God he presents. He supplies all things. The lamb, the priest, the prophet, the judge, the burden-bearer unto death are all found in him. In him are hid all the treasures of wisdom and knowledge. Yet not one jot of the demands of the law can be remitted. Everything must be complete.

OLD AGE.

"Now also when I am old and gray-headed, O God forsake me not;" *Psa.* 71:18.

Old age is a peculiar state of infirmity bounded by walls and limits that cannot be leaped over nor flanked, so that he that is hedged by its ever tightening fetters knows that he cannot be young again, nor even stand still where he is, but that each day increases his infirmities, and narrows the limit of his prison bounds, until he comes to the expected and hastening end.

Most people perhaps would like to live many years, but they do not wish to become old and frail. But they cannot attain to the one without suffering the other. Young people do not—cannot—know the feelings of old people; but old people have once been young, and therefore they know how young people feel; and they feel much more interest in young people than young people can feel in them.

It is a great pleasure to the aged to see young people of bright minds and good habits, for such are blossoming well for good fruit. The old know more of the importance of sound principles and good habits in order that the next generation may be useful in their day.

Old age is peculiar in its infirmities and limits. Solomon portrays it as the almond tree white, the hairs gray showing that quickly death shall come and pluck this ripening fruit. The inability to bear burdens, fear of falling, the loss of all power to enjoy the things that once ministered pleasure, the failure to see, hear, taste, or smell, or the darkening and blinding of the natural senses of means of communication with the outside world. The speedy wasting of natural energy, the grip of age that shortens the step, that contracts the muscular power, that stoops the once erect form, that burdens the weakened person until it is an effort to labor, and a burden to live. Strength is gone. Disappointment, failure, blasts all prospects.

If an old person escapes the pains of disease, yet his pleasure of labor

or activity is gone. When young he went where he pleased. Labor was a joy—life a pleasure. But now another carries him where he would not. For if there is no sickness, yet the old age condition itself is full of infirmities, weakness, spent energies, inability to enjoy any thing.

Naturally what a relief to such worn-out people is death. The world mourns not their decease, because they can labor no more. The world regards them as dead—heads, an expense, and their death is a matter of course.

But the religion of Jesus is suited to all ages and all conditions. It saves the ignorant, helpless infant. It girds and strengthens the aged with the blessed hope of immortality. It sets before the eye of faith a life that never grows old, never decays, never has a pain or weariness, a condition in which there is no infirmity, nor weariness, where no change is desired. Furthermore it enables the afflicted child of God to rejoice in tribulation, and nerves him to endurance, and causes him to wait all his appointed time till his change shall come.

One, stricken with the weight of many years prays as David prayed to God to forsake him not. When his father and mother forsake him, as death takes them away, then the Lord takes him up. Old people who are godly have greatly the advantage of young people that are ungodly. For they have escaped the lustful age of youth, and are nearing the paradise of God. They have fought a good fight, and have finished their course, and the time of their departure is near by. It is far better to depart and be with Christ than to tarry here. It matters not how pleasant may be our surroundings here, nor how good our health, nor how joyous our spirit, heaven is always infinitely above all this.

It is honorable to be old if one has lived well. Hoary hairs are a crowd of

glory to him who is righteous, and his wisdom gathered from experience and observation is valuable to the rising generation.

We love to see old age cheerful and thankful, meek and hopeful, submissive and praising God.

Jesus did not live to old age, yet he is the perfect Savior of the old as well as the young. He lived long enough to taste every sorrow of his people, and knows to pity and relieve them in every state and condition in which they are placed. P. D. G.

ORDER AND DISORDER.

This is an interesting treatise on important subjects by Elder G. W. Stewart, Cramer, Ala. I also keep these books. Price 25 cents per copy.

If you wish the book send to Elder Stewart or to me. P. D. GOLD.

The next session of the Black Creek Union is to be held with the church at Upper Black Creek Saturday and fifth Sunday May.

ERROR.

The next session of the Toisnot Union will be held Saturday and fifth Sunday in May at Moore's church and not at Castalia as was published in the last Landmark

OBITUARIES

MRS. CLEORA A. BOWMAN.

It is with a sad heart I make the attempt to write the obituary of my dear daughter, Cleora Alas. Bowman, who died at her home near Red Bridge, Indiana, December 1, 1903. She was the daughter of Henry L. and Eliza J. Webster, of Roanoke county, Va. She was born November 9, 1869, making her stay on earth 34 years and 22 days. She was married to Mr. A. B. Finnell, May 21, 1885. To them were born two daughters, of which survive her. After the death of Mr. Finnell she and her two children returned to my house, where she remained until January, 1895. She then left her two

little girls with me and went to Indiana to visit her aunts and other relatives. While there she met with Mr. G. W. Bowman, of Red Bridge, Indiana, a most worthy and noble gentleman of that country. They were united in marriage June, 1896, by Elder Lions, a Primitive Baptist minister. In October, 1896, accompanied by her husband, she came to Virginia, where they spent some three weeks. After which they returned to Indiana, taking with them the little girls she had left with me.

From this union three children were born, two girls and one son. The five children are left with the father to mourn her loss, also a mother and two sisters in Virginia and a host of relatives and friends. We know that the ties of nature are dear to our hearts. Oh how sad are the hearts of these dear children without mama, but we have the assurance that she is now with that happy band around the throne, praising God.

She professed a hope in Jesus early in life and joined the Missionary Baptist church with which she has remained, but the Lord being pleased to open her understanding and to reveal unto her the more perfect and enduring things of the spirit, which things are eternal and only seen by the faith of God's elect and hoped for, thus seeing that they did not contend for this faith, but were in fellowship with the unfruitful works of darkness, such as unscriptural inventions of men, which have their foundation only in the wisdom of man, and her faith being in the wisdom of God, she felt it her duty to obey his command "coming out from among them, and be separated, as saith the Lord God, which she did by joining the Primitive Baptists, where she found that sweet peace of mind, and entered into that rest that remains to the people of God; into which they that do believe have entered. She was baptized the third Sunday in August, 1894, by Elder J. C. Hall.

She never wanted to be absent from her church meeting, when it was so she could attend. After she moved to Indiana she called for her letter, from Bell View church.

She then united with the church at Lafontaine, Indiana, in which she was a consistent member up to her death.

Mrs. M. F. Tinnell and myself went to see her. We left Roanoke, Va., November 9, 1903, reached her home November 11th, found her sitting in a chair. I soon saw no hope of her recovery. She was sinking fast with that dreaded disease, consumption. She told us that the Lord had been with her, and brightened up her hope, since she had been sick, and made her feel rejoiced in his love, that he had not forsaken her, also said she felt her way was clear, if she was called to go. I was with her nearly three weeks before she died. Oh, how sad it was to me. I stood by her bed and saw her gasp her last breath. She never struggled. She passed away like going to sleep.

"Asleep in Jesus! Oh, how sweet,
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes
Asleep in Jesus, far from thee,
Thy kindred and their graves may be
No fear, no woe shall dim that hour.
That manifests the Savior's power."

She was visited by quite a number of friends. All was done, that medical skill, and loving hands could do. Nothing could stay the hand of death. When God, calls we must obey. My dear one while your aged mother grieves for you and your place can never be filled, still I feel assured your rest is sweet, and I hope by the grace of God to meet you never to part.

She was a good, kind, affectionate companion, a loving and faithful mother.

Dear children, let me say to you, while you can never see her smiling face, and hear her kind and loving words, may you remember her good advice. May God give you grace to live as she did, and die as she did, triumphing over the last enemy, and meet her and all the redeemed where parting will be no more. So let us be resigned to the will of God, and may it be his will to lead us in the path of our duty and make our burdens light, that we can truthfully say a

precious one from us is gone.

I extend my heart felt sympathy to the bereaved husband, and ask God to abundantly bless and comfort him, and reveal a great spiritual knowledge and understanding of things pertaining to the kingdom of God. May the blessings of salvation be with you all, together with all the comforts of this life and that which is to come.

After services by Elder Lions, assisted by Mr. Hopkins, a progressive Dunkard preacher, she was laid to rest in the cemetery among strangers to await the resurrection.

Written by her mother,

E. J. WEBSTER.

Air Point, Va.

SARAH OVERTON.

I will write for publication, though with a sad heart, the death of my dear mother. The angel of the Lord visited her, and took her from the sorrows of earth to the joys of heaven—to that rest and glory prepared for them that love the Lord.

She departed this life September 30, 1903. She was fifty-five years old, and has been a faithful member of the church twenty-eight years. She leaves a kind husband and eight children to mourn their loss.

SARAH BARNES.

JAMES A. WHITFIELD.

Brother Whitfield was born in Wayne county, the 29th of February, 1864, and died the third of December, 1902.

He professed a hope in Christ and joined the Primitive Baptist church at Old Bear Creek, and was baptized by Elder I. J. Taylor, the first Sunday in March, 1883, at the early age of nineteen years. His was a well ordered walk, and his conversation golden.

I was often thrown with Brother Whitfield and always found him a high-toned Christian gentleman and a gifted scholar, ever ready to contend in a fearless though gentle and unassuming manner, for the faith that was once delivered to the saints.

He was married about eight or nine years

ago to Miss Vivian Powers, of Pender county, and he often said that he believed that God gave him his wife.

She lived less than one year after their marriage, and after then his little son seemed to be the strongest tie that bound him to earth.

About three years ago his health began to fail, and soon that dread disease, consumption, developed. Human skill was powerless to stay the hand of death, and he gently fell asleep, from which none ever wake to weep.

In his death his dear little orphan boy has lost a tender, loving father, and the church an upright faithful member, but we feel that our loss is his eternal gain.

We miss our dear brother every time we meet, but we know that never in his life can the void be filled.

We feel that all we can say is such a public tribute to his memory, that those who know him well will wish that some one more able to do justice to his excellent character and Christian qualities had written something more fitting to his memory.

IDA P. HARDEE.

With a sad heart I will try to write a few words concerning the death of my little baby, who was born October 15th and died December 31, 1903. His days were but few on earth. He died of pneumonia, was sick only three days. Oh it is so hard to part with our loved ones, but God knows best, and doeth all things well. He is now enjoying that sweet rest that all such enjoy when they leave this world of trouble and sorrow, for Jesus says suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven. Oh, may the Lord enable me to say thy will and not mine be done. Mr. Gold, pray for me, that I may live a better life and be prepared for that eternal rest.

Written by his heart-broken mother.

LULA M. SNIPES.

APPOINTMENTS.

J. E. ADAMS.

South Quay, Saturday and second Sunday
in April.

Elizabeth City, Monday night.

Flatty Creek, Tuesday.

Elim (Powel's Point) Thursday.

Providence, Saturday and second Sunday.

East Lake, Tuesday and Wednesday

North Lake Saturday and third Sunday.

Mason's Point, Monday.

Tiny Oak, Tuesday.

Rose Bay, Wednesday.

New Lake, Thursday.

Beulah, Saturday and fourth Sunday.

Thence to Cedar Island.

L. H. HARDY.

Whealers, Friday, Saturday and second
Sunday in April.

Roxboro, Sunday night.

School house near Bro. Frank Wilkins
Monday night.

Mt. Zion, Tuesday.

Bro. Geo. B. Hite arrange for Tuesday
night and Wednesday.

Shiloh, Thursday.

Elder J. E. Adams, Mt. Tabor, Thursday
after the 2nd Sunday in March.

J. D. VASS.

Horns School House, 1st Sunday in April.

Stump Sound, Tuesday.

Yopps, Wednesday.

Ray, Thursday.

Ward's Will, Friday.

North East, Saturday.

South West, 2nd Sunday.

Maple Hill, Monday.

Cypress Creek, Tuesday.

Muddy Creek, Wednesday.

Will some one convey him to Fremont
so he can go to Wilmington on Thursday
morning before the 1st Sunday in April.

T. W. WALKER and W. M. MONSEES.

Stories Creek, March 15th.

Roxboro, at night.

Suri, 16th.

Flat River, 17th.

Ebenezer, 18th.

Country Line, 19th.

Pleasant Grove, 20th.

ELDER S. H. DURAND.

Reidsville, Tuesday, Tuesday night and
Wednesday after 3rd Sunday in March.
Chatham, Va., Wednesday night.

ELDER E. E. LUNDY

Will accompany Elder Vass from Wilming-
ton to Muddy Creek and then will fill ap-
pointments as follows:

Mill Branch, 3rd Sunday in April.

Pireway, Monday.

Simpson's Creek, Tuesday.

Black Creek, Thursday.

Mt. Pleasant, Saturday and 4th Sunday.

Bishopville, Sunday night.

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It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

TRAVAIL—DELIVERANCE.

Elders Gold and Lester.

Dear Brethren:—I have had impressions of mind at times for several years to write something concerning my travail from nature to grace (as I hope), but feeling my insufficiency in every way, I have never attempted to do so till now. As I arose from bed this morning the following words were presented to my mind with much force, "Draw near all you that fear the Lord, and I will tell you what he has done for my soul." The Lord being my helper I will tell you what he has done for my soul. I was very young when I began to have serious thoughts about death, and to feel that nobody went to Heaven but Christian people. I would often wonder if ever I would be one or not, but thought I could whenever I wanted to, and I would wait until I got grown. I went on in this condition several years in ease. When I was about thirteen years old I began to be troubled on account of sin. I thought I would do better, and tried to do so, but the more I tried the worse I got. I would think sometimes it was nothing but imagination, and I would go to parties and dance, and I took great pleasure one winter in dancing, and in the spring and summer following my troubles became so great I could not keep from begging the Lord's mercy. I went on in this condition for awhile, sometimes feeling better and at other times my burden would seem so heavy I

could get no rest. At last I was taken down with typhoid fever, and O my dear Christian friends, it was then I hope the good Lord showed me what a vile and helpless sinner I was. I was unconscious of all other things except my sins, and I thought I was lost, eternally lost. I would beg the Lord to have mercy on my poor soul. I was in such agony I was not ashamed for any one to hear me beg his mercy. My friends would stand around my bed and cry, and my dear mother would come to me and put her dear hand on my head, and I would say, O, Ma, pray for me. She would say I have prayed for you: pray for yourself; the Lord hears the prayers of the repentant sinner, but it seemed that my begging did no good. I would speak out and say, Lord, shall I die in this condition. It was not the pangs of death I dreaded, nor leaving my friends, but the awful banishment from the blessed Lord, and it indeed just, but I was not resigned. The trouble I was in I could not tell. At length I had a dream or vision of the blessed Son of God nailed to the cross. I saw the nails in his precious hands and feet and the spear prints in his dear side, and that blessed head bowed down. O, such a sorrowful yet loving sight I never saw in all my life before, nor can I ever describe his looks. The cross appeared at the foot of my bed, and his disciples bowed down at his feet weeping for him. Some one asked me what that meant, I told them it was the Son

of God, he had died for his people. After awhile my mother came to the bed and asked me how I felt. I told her I felt better, I had had such a sweet dream. I soon began to get better, but they all thought I was going to die, and that my dream or vision was a token of my death, but after about ten weeks lingering I was restored to health and I thought what a mercy it was. I would often shudder when I thought how near I was upon the brink, and what mercy kept me from sinking down beneath God's righteous power, and O, my dear kindred in Christ, right here I am made to feel he has ever been merciful to this poor, sinful worm of the dust.

After I had gotten well my mother said to me one day, "Amy, we think you have met with a change, how do you feel about it?" I told her I was not satisfied, I could not talk about it. I was so shocked when she spoke to me about it. Of course I felt better at that time, but to think of me so vile a sinner as I felt to be to claim such a change as she spoke of, but I believe that I had been made to hate some of the things I once delighted in, such as dancing and the like mirth, but after I got well I thought perhaps my trouble was caused by my being so very sick, but it caused me to wonder a great deal, and why was there such a lovely view of the blessed Son of God presented to my view in my sickness, but I was not satisfied. No, indeed, for it was not long before my burden returned with such force that my poor heart was made to beg for mercy. I would go off in the most lonesome place I could find, there fall down on my knees and beg the Lord to have mercy on me a poor sinner, but seemingly my prayers never rose above my head, and this was my condition for about two years, sometimes the heavy burden would seem to leave for a little while, only to return with more guilt and condemnation than

ever, till at last I thought I must go for my sins, for I thought I was the vilest sinner in heart that ever lived. I was taught to tell the truth, which I always did, and tried to do right, but it seemed to me mine was a hidden sin no one knew but the Lord himself. O, the fearful looking for of that great judgment of the Lord. I looked for it daily, for I thought surely there was no forgiveness for so vile a sinner as I felt to be, for surely the day of grace was passed with me. After he had shown me such great mercy and raised me from that bed of sickness, yet I could not help begging him for mercy. My cry was Lord have mercy on my poor soul, yet I did not want any one to know I was in trouble, but I could not keep it hid. My mother would talk to me some on the subject, but I would get up and go out of her presence to try to keep her from thinking I was in trouble, but at last my burden got so heavy I could not hide it any longer, for I felt that I was going to die, and that soon, and it sounded in my ears nearly all the time, no sooner dead than damned. My health began to fail. I was sick both in body and mind, and I would beg for mercy all the time, though it seemed to me I was too great a sinner to call on his name. At last one evening while sitting out in the yard and my mother getting supper, I felt I surely would never see the sun rise again. I went into the house and went to bed. My mother came in and said, "do not lie down until you eat supper." I said I did not want any supper, for I felt like I would never eat anything more in this world for the agony that was in my breast I can never describe. As I lay on the bed that night after supper all the family came in and all retired except father and mother. My little sister came and mother. My little sister came she seemed to me. While I lay there looking for death and judgment every moment, I felt if I only had some one

to pray for me that was a Christian the Lord would hear his prayer, for I felt like I could not pray, for I was too sinful to call on his holy name any more and I thought of my mother. I wanted her to come and kneel down beside my bed and pray for me. Then it came in my mind that there was no human power on earth could do me any good. Then I felt my doom was sealed. I had felt that I would not call on his holy name any more, but I could not help it, and I said I will call on his name one more time, 'tis all I can do, and I said, Lord have mercy on me, for I felt I was sinking down beneath God's righteous power and justly condemned, and right here tongue cannot express my feelings. It seemed I was unconscious for a little while, and while in this condition there was something pierced my heart, removed that load of sin and guilt, and the next thing I knew I was praising the Lord with all my heart. O it was so unexpected. Then I called my mother, and it excited her for she thought I was asleep. She came to my bed, and I caught her in my arms, and O such love I felt in my heart for her I never had felt before, not only for her, but all of God's people. ⁸She said, what is the matter? I could not speak, and the tears were flowing from my eyes. She said, do you love the Lord. I felt that I did love him with all my heart, mind and strength, but I was afraid to tell her so, and I said, I don't know. I was afraid I would commit a sin if I said yes, Yet my heart was full of praise, and I felt the poor captive soul was set free. Everything was changed to me. O, it seemed I could not praise him enough. I went on in this condition for several days. It seemed that I loved all of God's creation. I was made to wonder what great power had wrought such a great change in me, and I so young, I was about 17 years old: but I felt it was

everything for awhile, but alas it was not long before the tempter came and cast down my heart that had just been so light and cheerful, and I became sad and oppressed. What did it mean? There were doubts arose. Could it be possible that I was deceived in the matter. No, I knew there had been a change, and a great one; but was it from nature to grace? Was I born of God or not? This caused me trouble or much thought, but it was not that load of sin and guilt that I had carried so long, no that was gone, but what was the matter, I could not tell. I had not been shown the church. I just had a love for the children of God. My mother said to me one day, Amy, don't you think you ought to join the church? It gave me great surprise, for I did not think I was a fit subject for the church. I felt too unworthy, for I thought those that were fit for church members were the purest people on earth, and I said no, Ma. I don't feel fit. She said I don't think you ought to talk that way, for I never saw a brighter manifestation in all my life than you gave. My mother was a member of the Missionary order at that time, but afterwards joined the Primitive Baptists. Now this caused me to think a great deal, for as yet I had no choice in denominations, only the one my mother belonged to, for I thought she was right if all others were wrong, and she said she thought it was my duty to join the church, saying I would enjoy religion much better, and I thought if there was anything I could do to feel the joy I had felt I would do it, so there was a missionary revival going on at Madison, and I set a time to go and join them, and I went and joined them at the set time, was received and baptized by them, and when I went into the water I felt a calm and humble feeling, but when I came out of the water to my great surprise I was void of the love and manifestation of that blessed Spirit, while there

were others who came up out of the water seeming to rejoice. I felt that I was one alone. It troubled me greatly, but I thought perhaps I am not fit to be with them, and I said to mother when I got home, if I had done wrong my feelings would check me for it. She came and put her arms around me and said, No child, I don't believe you have done wrong; go to your church and enjoy yourself. But I never did go to their church meetings. I had no desire to go. I did not feel like it would do me any good, and I would stay away from them. There was a Primitive Baptist church near by, but they seemed to be slightly spoken of, and I had never taken any interest in them, but for some cause something within caused me to want to hear them preach in preference to all others in the world. So I began to go to hear them, and I yet believe then was the first time I ever heard the truth as it is in Jesus, and there were people I loved with all my heart, for it seemed they knew my case, for they told my feeling better than I could myself. Was it possible these poor despised old Baptists knew so much about me. How did did they find it out? I had not told them anything about it. I was married to Mr. W. A. Gourley, and during the next four years I continued to go to hear the Primitive Baptists preach, and the impression came on me to join them, for that was the true church, but oh, how was I ever to get there. I did not think they would receive such a poor unworthy wretch as I felt to be. I would talk with my husband to try to find out what kind of people they wanted to join their church, and as I was talking to him one night, telling him my experience, and almost before I thought of myself. I looked at him and he was shedding tears, and I thought now what have I said? About that time he spoke and said, if you were to go to the Baptists and tell them

half of what you have told me they would receive you without a word. O, I can not tell how I felt when he said that. I thought it was because he loved me so himself. I got so I could not keep it off of my mind long at a time, but I felt like if I offered to the church they would think I was not fit to be with them, for if so I would not have joined the Missionaries. I went with my husband to an association at Cross Roads (called Hillsdale), and O, how I enjoyed the preaching, and they were the loveliest people I ever saw in all my life, and O how I longed to be with them. I wanted my husband to ask some of the preachers how I could get my name from the Missionary church, and we met with Elder A. L. Moore on Sunday at the intermission, and my husband began to say something to him about the trouble I was in, but he had not spoken but few words before Brother Moore, to my great, but agreeable surprise, turned to me and said that don't make any difference, come along home to the Baptists where you will be cared for, they are your friends, they will care for you. Then turning to my husband he said, and you come along with her, where you will find peace to your soul, the Baptist are your friends and your home is with them. Such comforting words I had never had heard before. It seemed too good for me to think those blessed people would receive such a poor, unworthy being as I felt to be. I could not talk to him. ; it seemed I could do nothing but shed tears. O I felt so little standing there by him and my dear husband who looked so Christ-like. I often wondered why my husband had not joined the church, but the Lord's time had not come yet. I do believe the Lord works all things after the counsel of his own will, and all of his works shall praise him. Now my dear Christian friends, tongue or pen fails to express my feelings. My

desire to be with those blessed people of the Lord was more than I can tell, and I promised the Lord if he would give me the evidence of my acceptance in the beloved, and enable me to go to them, and tell what great things he had done for my soul I would offer to the church. Sometimes when I would start to meeting on Saturday I would think if the opportunity was offered I would go and state my case to the church, but when the door would be opened I would feel so unworthy I could not go, and then I would think surely if it is the will of the Lord for me to join them he would give me more evidence of my acceptance in the beloved, but the Lord's time had not come yet, but at the February meeting in the year 1881, I went but felt like I would not that day, but soon after we went in the house Brother J. M. Harris commenced services, using the following scripture, The spirit itself beareth witness with out spirit, etc. Now I believe the Lord's time had come for me to go home to my friends and tell them what great things he had done for my soul. I never heard such comforting words in all my life as that dear servant of God spoke that day. He had not been preaching long before I was in such a condition I did not know what to do. I could do nothing but cry all the time. I did not want those dear people to see me cry, and I thought I would get up and go out of the house, but just then it sounded in my ears this way, what have you promised, now you are without any excuse, you have the witness in yourself. I never can tell you my feeling. It was a joy unspeakable yet full of glory. The church door was opened, and while I was still halting, as it were, between two opinions three went forward, and I looked up and saw that my dear husband was one of them, and just as I arose from my seat Brother Harris said, and yet there's room, and the next thing I re-

membered I was reaching him my hand, and he said, begin where the Lord began with you. I began telling my feelings and Brother Harris asked me if I wanted to be Baptized by the Primitive Baptists. I told him I did (for I felt I had not been Baptised legally). He said go on and tell it in your own way, it is the best preaching I ever hear. I told them a portion of what I have written and was received, and O, how little and humble, I felt when the brethren and sisters came to me, and gave me the right hand of fellowship, but I hope and believe I felt thankful to the Lord, for showing me his chosen people, and that I could claim a home among them. I was baptised together with my husband and Brother W. W. and Sister Bennett, the 4th Sunday in March, 1881, near Sardis, by Elder R. W. Hill. O, how thankful I was to be permitted to go with my husband down into the watery grave, and my dear Christian friends if I can only feel when I come to die, as I felt when I came up out of the water it will be enough for me, for when I came to the bank my heart was overflowing with love. I felt, O, how good and merciful the Lord has been to me, but it is not best for us to be on the mount long at a time. We must be brought down in the valley, we must have trials and troubles in this world, but Christ says, be of good cheer, I have overcome the world. This is where my hope is anchored. So fare ye well, beloved of the Lord.

Your humble sister, in Christ, in hope.

AMY GOURLEY.

Stokesdale, N. C., Feb. 14, 1904.

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus.

My Dear Brethren and Sisters:—While I am at home to-day my mind

seems to have gone out to you all in this exhortation of the apostle to the Hebrew brethren, and my desire seems to be to you ward believing you all to be of the same faith and order of the holy brethren and partakers of the heavenly calling that were addressed by the apostle. Hence the exhortation is as much in vogue now as when written to the Hebrews by the apostle. Therefore, my mind being let out to you in love and fellowship for you at the same time feeling my unworthiness in speaking or writing to the household of faith concerning the high priest of our profession. Christ Jesus, our profession? Yes, I can say our profession in word if not in spirit and some times I feel like I can say it in Spirit.

The words bearing on my mind most is consider the high priest of our profession. Consider what is called to your mind. It is not consider George Washington, who fought for the freedom of our county, these United States. Neither some other great man who was born in honor and splendor and lived in a state of high life and made history and conquered nations and gathered of this world's goods, and by men in high estate called great? No it is not such a personage as this we are called to consider, but it is Christ Jesus, the lowly lamb of God, the chief corner stone, the apostle and high priest of our profession. There is nothing grand about him, there is no comeliness about him. He is not desirable above any one else as a man. But the question is what is he to us and to all whom she embraces. He was not born in splendor and honor, and the newspapers of the land called upon to send forth the news of a son being born to the Hon. Joseph and Mary, in Bethlehem of Judea, but he was born in a manger, the lowest down of any birth we have any record of. He was born in poverty. There was no room at the Inn for him and his mother and Joseph.

Then it is not his greatness that we are called upon to consider in him. I mean his greatness as a man. Then I wish to appeal to your spiritual understanding in the consideration of this apostle and high priest of our profession: consider him as being the gift of God through his great love he had for his people. That he was rich, but he choose to become poor that through his poverty we might be made rich through him and in him and become joint heirs with him in eternal glory. And that the us in the text being of the royal family of God and created in Christ Jesus, according to God's predestinated purposes and called with an holy calling not according to their works, but according to God's purposes, then they are holy brethren and partakers of that heavenly calling of God and have enjoyed the sweet comforts of the holy Spirit and been brought into the banquetting house (the church) and enjoyed the banner of God's love and the sweet fellowship and communion of God's people and have been fed on the sweet comforts of the gospel and felt as if they would never need any more of this world's enjoyments, with its honors and riches and pleasures for my Redeemer lives, which is enough for me. Consider the high priest of our profession, who endured the contradiction of sinners, who was reviled and reviled not again, who was called the chief of sinners, who was betrayed into the hands of sinful men, who spake as never man spake, who could say to the winds peace be still and there was a great calm, who went to the garden of Gethsemane with that heavy load of the sins of his holy brethren upon him and prayed if God's will to let the cup pass and last who went to the Roman cross to die, that the holy brethren might live and his last words were it is finished. It is finished. The last sacrifice is made. I have paid the debt, my people are free, the law has

no more dominion over them. Their salvation is complete. I have finished the work thou gavest me to do. Then he is the high priest of our profession and I believe the Primitive Baptist are the holy brethren and partakers of the heavenly calling, and it is to you I feel to be impressed to exhort, to consider this high priest and I feel like if we can properly consider him that so many troubles will cease among us that we can live peaceably and lovely and bear and forbear with each other and that we can consider more of our own weakness.

Brethren, what a great thing to the Christian is his hope, and what would we be without hope. Then what would we be without Christ when Christians clothed and in their right mind sitting at the feet of Jesus, they have nothing to boast of. I am nothing and less than nothing is the voice of the Christian when he has the spirit of consideration of Christ, the apostle and high priest of his profession. Then let me exhort you as one who loves you, live in peace one with another, honor the profession you have made, visit the sick, feed the hungry, cloth the naked, endure afflictions, bear reproaches, joy in tribulations, do your duty, ever considering the apostle and high priest of our profession.

Yours in love to the cause of Christ.

C. W. BROWN.

Reidsville, N. C., Feb. 23, 1904.

Dear Brother Simpkins:—I got home on yesterday p. m. tired and feeling badly from my long trip in the rain and over the bad roads. Since we were together at brother Carver's I have thought much of our conversation on "love" and of your expressions concerning it. You did me very much good. For a good while I have been much impressed with the words, "Many waters cannot quench love." Then I have looked back in my own experience

and seen myself mad with my brethren and have said how could I be mad with one whom I love, and if I love not any brethren I am yet abiding in death for the clearest evidence we have of having passed from death unto life is that we love the brethren. Thus I have been made to fear exceedingly that I had not been born again. But when you said that the apostle could not have been referring to our first quickening and deliverance, but to our walk afterwards, it made my heart rejoice and I was ready to receive the word as one who was hungry for a crumb of the bread of life.

Since then I have (I hope) carefully read the first epistle of John and am satisfied that my rejoicing is not in vain and that you are right in your explanation of that word.

Herein is it yet manifest that our carnal nature is still in us and that we, as pertaining to ourselves, are not any better than we were before we were quickened by the Spirit. All that is at all acceptable in us is the work of the Spirit which God works in us. The language of Paul, "In me, that is in my flesh, dwelleth no good thing" is much sweeter to me now. Even a Christian may abide in death and truly he does if he walks after the flesh for the apostle was talking to such when he said, "If you live after the flesh you shall die; but if you, through the Spirit, do mortify the deeds of the flesh you shall live."

How beautifully true it is that this old nature, with its affections and trusts, must be crucified before we can receive and enjoy the things of the spirit of God.

For one to love the brethren in the sense of that text is wonderful indeed. If he thus loves them his love hides their faults and he is ready to embrace them with the holy kind of charity which rises up in his heart.

Charity is not only love, but love

manifested. Therefore, if we have charity to the brethren our love is, in a most wonderful and mysterious manner, manifested to them and troubles (or waters) cannot) quench this love. When it is active in the heart one may be slighted, evil spoken of and evil treated, but this love cannot be quenched. The fire will continue to burn and its light will shine forth. Thus the one in whom this love is abiding surely already has passed from death (the same death that is in the heart of the other who ministers evil treatment, unto life. (The life which is the rejoicing of the eternal life of God in our hearts and in which God is praised. "He that hateth his brother is a murderer, and this we know that no murderer hath eternal life abiding in him." It is the dominating of the carnal mind in the child of God that genders and leads on in this hatred and murderous spirit which leads us on in the ways of death, the end of which we will surely realize if we walk in it.

How it does make us mourn and grieve in our hearts to feel that we have been walking in this way of death and hating, lightly receiving and evilly treating one whom Jesus loves. What we do unto one of his little ones we do unto Him for He is their help and their shield. Then if we say we love God and at the same time hate the brethren we are liars, and no lie is of the truth. How true it is that one had better have a millstone tied to his neck and he cast in the depths of the sea than to be in this condition. Truly one cannot love God whom he hath not seen and hate his brother whom he hath seen.

This, dear brother, is a sad state to be in. I hope you know nothing about it by actual experience and that God may so keep you that you may not know, but what you said to me has drawn me out in this line and caused me to write to you.

It is another peculiar feature that love, this love, cannot be purchased. If a man should give all the goods of his household (which includes all his self-righteousness) for it, it would be utterly contemned (or despised). The Lord will accept nothing but the blood and righteousness of Jesus Christ. When we come before Him we must know nothing but this blessed offering and come only for His glory. Ourselves must be crucified. I hope I know by experience that this is a terrible death but to live a Christian life, we must pass through it. The gospel in our hearts is the resurrection from that death and when we feel this how our bosoms do fill with love for all the brotherhood and if any have evil entreated us we forgive them at once.

"Oh, for this love let rocks and hills,
Their lasting silence break;
And all harmonious, human tongues
Their Savior's praises speak."

The Lord bless you, my dear brother, to comfort many of His little ones as you have this poor worm.

In hope and love,

L. H. HARDY.

Roundpeak, Feb. 25, 1904.

Elder P. D. Gold,

Dear Brother:—I come again begging your forgiveness for non-payment on my subscription. It was not wilful but of necessity. I have been a subscriber for your paper most of the time since '86 or '87, I think, I started on borrowed capital, and behind up-to-date. It seems that it is with me, as it was with the children of Israel in gathering manna, they must gather each day as necessity required, so with me, God does not bless me with a surplus of worldly goods. But in this, I have learned submission and meekness, learned to trust him, believe in the promises, have faith in his power and

supremacy, for the light that shines along my path. How wonderfully sweet. The redeemer to know? It is the joy of my life, all else beside is unsavory.

Tongue cannot tell, or impart to others the boundless depth of joy, and sweetness, of the love of Christ in our soul.

We all have our trials, our deliverances, and feel the sweet refreshing showers of grace, then we are ready to exclaim, was ever one so blessed, who is so unworthy, then we know, it is, grace, free grace, that "saves a wretch like me."

I must give God all the honor for the good I enjoy both temporal and spiritual. "If I am deceived, and there is no reality in religion, it is a sweet delusion, and helpful, too, In all the dark days of my widowhood (22 years). I felt that I had a husband on whose arm I could lean for support, in whose promise I could confide, whose love was always the same. I get despondent at times, feel unworthy then away I go to Christ's faith, it is then he whispers words of comfort suited to my need. Sometimes He takes me up in the mountain (of his love) and shows me things to my comfort, surprisingly sweet then I feel like praising His name aloud, for such glorious revelations, it is then I realize we are, "looking through a glass dimly."

I notice some put much stress on the joy of meeting loved ones in heaven, as if that was the chief delight I know it is a sweet thought, to think they are saved, but the chief thought with me is, to meet Jesus, my redeemer, and dwell with the ransomed forever. O glorious thought. Brother Gold, the \$3.00 I send will pay up dues until April, of this year, you will please discontinue the paper unless I can advance the money, not but what I love the truth contained therein, but I have

drawn from your benevolence so often that I must refrain now.

I will reread the papers I have and find many things to strengthen and comfort me. I have given and loaned many of my papers for miles around.

I would so much love to have a fire-side conversation with you; this may never be. I hope we will meet in the sweet by and by. It will not be long to wait. I am near your age, 69, in May.

I hope you will remember me kindly and pray for us as a family.

May all necessary blessings await you and yours.

MRS. N. J. BOOKER.

Remark:—I am willing to wait as long as I can with such precious people. When urging those that can to pay in advance I do not wish for any to stop the paper when their time is out that want it to continue. If they can pay us within a year, all right.

If brethren and friends that have money to spare, and wish the paper sent to some lover of truth that is unable to pay for it, it seems to me it would be a kindness—a good deed done to such. Let them send me the money and I will send it to them. P. D. G.

Cramer, Hale Co., Ala., Jan. 23.

Miss Louisa A. Edwards,

Raleigh, N. C.:

Highly esteemed sister in Christ. Your very interesting letter of December 6th, was not received in due time, but from some cause was long delayed, and at the time I received it I was deprived the privilege of either reading or writing by inflammation of my eyes, and am not well yet, but am some better. For the foregoing reasons I trust you will pardon my long delay in answering.

In writing out your exercises of mind you described my own, it seems to me, more graphically than I can.

When the poor behold the splendors and the luxuries of the rich it causes them to realize more keenly their own poverty. When we behold the dazzling brightness of the great luminary of day, all their light appears but dim and insignificant indeed. So when we contemplate the "unsearchable riches of Christ" in connection with our own poverty in the way of righteousness, and that he is the "brightness, of his Father's glory," oh! how utterly poor and insignificant we feel in ourselves considered.

But I wish to say just here, my dear sister, that, happy is it for all the sons and daughters of men, that can feel indeed and in truth as you have described, for truth and knowledge of the glory of God and of his Son Jesus Christ lead us to understand that we are "nothing" in ourselves considered, but the comforting thought just here, is, that Christ is our Prophet, Priest and King, our hope, our life, and our righteousness; and just as sure as we are enabled to trust in him we lose confidence in ourselves. In Christ we have peace, but apart from him we have tribulation. "The few lucid mornings that dawn us here."

Yours to serve in a precious hope.

G. W. STEWART.

Raleigh, N. C., March 11, 1903.

My Dear Sister Williams:—Perhaps you will be surprised to get a line from me, but I desire to write you if I could the feelings of my heart; but what a task to attempt such a thing, for I am sure no language could express this of which I have command; but I hope you will look over all that I may try to write in love and pity, and only accept that which honors God, and comforts your soul, if indeed there be any such in it at all.

If I am not mistaken I have a sad thought in my mind just now that I will have to make mention of

first, that is the destructive reign of sin. Never in all my life have I felt the reign of this monster with more force of thought as today. I have been to Raleigh on business, went over early today with enough work before me to last me all day, and soon after I reached the city my mind become burdened with cares and that of this life. I could look around and see the great development of human art and industry as seems to be steadily progressing, and for awhile I felt grieved because I was not so fortunate as others seem to be in making my mark in the world, but before twelve I felt so burdened and vile that I felt in my own soul I could almost wish I had not seen the light of day, surely I could more fully adopt the language of Solomon and say, "All is vanity."

Dear Sister, I do not wish to complain in any sense against my Maker and Preserver, but I so often see others sailing easily or at least it seems so, and believing as I do that no one has anything but what he has received, I wonder why the Lord did not or does not give me the power to subdue and run my race more patiently; but I know I can't look into their hearts and tell their thoughts, but judging from outward appearances I feel at times that I am one of the most miserable creatures on earth. Yet others may have a better way of drowning their troubles. But as I started to say, before dinner I just gave up what I intended for a bad job, (that is to try to collect money due me in town.) I was just so weak and sick I did not feel able to walk home, and came out on the train. I hope that I don't want to be envious towards any one, but as I said I wish so often I could take life easy and make the best of every thing, and never worry over that which I can't help. I am sure, dear sister, my own deceptive heart and the results of its evil deeds gives me nearly all the heartfelt trouble I have.

and to know there is no remedy for this but death brings the saddest thought to our minds that heaven or earth can produce. "Just when it is conceived brings forth sin, and sin when it is finished brings forth death." How sad indeed. My mind tonight has been so impressed with the 452nd hymn in Durand's and Lester's Hymn Book, (please read it). But while this sad thought will come and no power on earth except God's power and mercy can give such burdened souls relief, there is a joyful thought right in connection with this, contained so sweetly in the words of divine truth. "That like as sin has reigned unto death even so might grace reign through righteousness by Jesus Christ, our Lord unto eternal life."

I think sometimes if any poor soul ever had tokens of love and forgiveness I have, and ought to love most because I have been forgiven most, and that I have so great cause to praise God from whom all blessings flow. Yet I am so helpless that I can't lisp his praise. My tongue is silent, and my poor heart beats with fear while I tarry in Jerusalem for power, which is always sure to come, and when it does come we learn that only God's own work in our souls praises him and this is what the sweet Psalmist meant when he gave vent to this soul cheering language. "All thy work shall praise the O Lord, and thy Saints shall bless thee; they shall speak of thy kingdom and talk of thy power." And just here, dear sister, this glorious perfect love casteth out all the sinful fear that the lust of our flesh will ever be able to conceive. But sin is not finished with us, and oh, dear sister, the finishing of this sin is what I want to get to. What does us so much good is that glorious death of the spotless Lamb of God. Yea when he died for man the creature's sin as the poet said, He made an end of sin by the sacrifice of Himself, and brought in

everlasting righteousness." What a thought is this to poor, hungry, thirsty naked souls. O, let us think of the time when he said, my soul is exceeding sorrowful even unto death. He sweat as it were great drops of blood, and prayed three times that the cup of sorrow, suffering and death might pass, nevertheless not my will, but thine be done O, Lord.

Der sister, is it not wonderful to think of this love and mercy that could cause one so pure and holy to willingly die for one so unholy and defiled as we feel to be. But when all else failed, and he saw his poor helpless bride sinking in despair, he says here am I Father, send me, and he declares in the volume of the book it is written of me, and lo I come to do thy will O, God. He taketh away the first, and establisheth the second. He taketh away the first covenant of works, and brings grace.

He takes away sorrow and death, and gives us life and peace. He takes away the awful fear of hell, and gives us a sweet hope of heaven. He takes away all self dependence; and makes to trust in the Lord Jehovah in whom is everlasting strength. What more can he say than to you he hath said? You who unto Jesus for refuge have fled. O what a sweet hymn is this.

"In every condition, in sickness in health. In poverty's vale or abounding in wealth, at home and abroad, on the land on the sea. As thy days may demand shall thy strength ever be."

But with all these thoughts of love and mercy we are made so often to say, I know they are true, but are they for me? and as you so comfortingly wrote me years ago in a letter which I can never forget. "Here we have no continuing city." How true these words are to every wayworn pilgrim. I have thought so many times of the sweet correspondence that was between

us and have felt to say if I was worthy it might again be so, but I know my own just deserts would not admit of such great blessings, but how thankful I am that I know God changes not, and therefore I hope I shall not be consumed. Yours in love,

W. A. SIMPKINS.

Elders Gold and Lester,

Dear Brethren:—I have a mind to write a few lines. I read from many different writers in the Landmark, and some things that are precious to my soul. It is my desire to write comfortably to Jerusalem; but I can do nothing without the Light that became the life of men. That Light was before man was created. He was created in the eternal mind of the Father before he was made. So the evening and the morning were the first day representing both darkness and light to our understanding; and they are both represented in every child of God; and the light shows them how great the darkness is.

It was said, Let us make man in our image, and after our likeness. Here is the dust of the earth to represent darkness only making a place for the light to shine, and when it shines in a sinner's heart how great is the light above the brightness of the sun. It so shines he can see the evil of his nature, and know that he is of the earth earthy; while the second man that shines in him is the Lord from heaven.

When the first man was created the woman was also created in the man, and the law was given to the man, then the bone was taken out of the man, and God made a woman. It was not good for the man to be alone, and Adam said this is bone of my bone and flesh of my flesh. She being created in darkness was deceived. Death being the penalty of transgression the woman ate and died. But Adam loved his wife, and took the fruit of her hand and ate,

and they both died. But God loved them even when they were dead in trespasses and sins, and even before the foundation of the world when Christ stood a lamb as it had been slain. Here is the remedy.

The woman is the figure of the bride, the Lamb's wife, that was chosen in Christ from the foundation of the world, and called according to his own purpose in time from her polluted state to his salvation. She was given to him by the Father. It requires the life of Jesus to redeem her from under the curse of the law and from death. Jesus freely gave himself for that purpose, and will in no wise cast out any that come to him, and all that the Father gave him shall come to him. God gave Jesus power over all flesh that he should give eternal life to as many as the Father gave him. Jesus prayed that those the Father gave him should behold the glory which had with the Father before the world was.

So we see this is all the Lord's work, and predestination is so sweet. I am glad the Lord gave me the heart to love this doctrine. I meet with much opposition and have many doubts and fears, yet my sweetest moments are when I feel and proclaim this unsearchable mystery. They that preach the gospel shall live of the gospel.

R. T. MONDAY.

Snake Creek, Va.

R. F. D. No. 3, Benson, N. C.,
Jan. 21, 1904.

Very Dear Sister:—Could I comfort you as you did me in your letter, I think discouraging feelings would not hinder me from trying to write you.

I am a poor excuse to write any time, especially in such barrenness and poverty as has been upon me of late.

This morning I opened my school with 15th chapter of 1st Chronicles, and don't remember to have ever enjoyed reading any chapter more than

that. Sweet peace and joy filled my heart and a calm reviving feeling seemed to pervade my whole being for about one hour. Then a cloud seemed to intervene, and I felt cast down and low-spirited as before, and the same sad feeling came upon me I have had for several months. I want you to read the chapter I mentioned. Could we heed the teaching and exhortations given in that; how beautiful would be our "Garments," and how bracing our "Strength," and sweet our peace. O, that Jerusalem would awake to these things as Isaiah commands so forcibly and heed the prophets' and apostles' teachings and exhortations. Those who are faithful are but few, yet we rejoice when we see one that is, and long to be like him and journey in the same "Highway."

We do well to seek to comfort each other, as we are commanded and bear with the infirmities of the weak (such as I am). Seems to me there is great beauty in what we are to comfort one another with "the comfort wherewith we are comforted." But I fear to enter into what appears to me in it for fear of making my letter too lengthy. But right here (if you will excuse me), I want to put just a little thought concerning that. I cannot fully decide whether it is included in it or not. If it comforts us to see others walk in love and seek peace and pursue it, and bear the fruits of the Spirit continually and put away the filth of the flesh—malice, evil-speaking, clamor, anger and be kind to one another forgiving one another—should we not endeavor to do likewise, as much as in us lies, and comfort them as it has comforted us? And if it comforts us to see others faithful to go to meeting, and "forsake not the assembling of the saints," should we not seek to comfort them in like manner? And whatsoever we see in them to comfort us, whether patience, humbleness, love, forbearance, meek-

ness, or a carefulness, to seek to comfort others, or to visit the sick, or care for the needy or administer to the needs of their pastors, or any other good work—comfort them with it—tell them how it comforts us to see them faithful in these things, whatever they be. Some have one, and some another, and sometimes we see them all almost blended in one. And then we can comfort them by seeking to do these things, too—that we love and admire in others.

Is this sound as to your good judgment? I have never put these sentiments before any one before.

Write me soon. May Jesus comfort you.

Yours in love,
EULA WHITLEY.

Dear Brother Gold:—The above letter from sister Eula expresses my own sentiments so well that with her permission I send it to you for publication, hoping that others may also be benefited by it as I have been.

I have not heard but one sermon since November. It was so rainy in December there wasn't any meeting. But I am not complaining, nor do I wish to, for I was blessed to hear so much good preaching during the associations I attended last fall, some of which I feel that I will not forget. Many times since then have I gone back there, and gathered food, of the fragments that still remain. I hope you will stop over in Raleigh soon, and preach before I go home.

Your editorial, "Be Courageous" was timely and to the purpose. Many of us would do well to heed its admonition.

Affectionately,
LOUISA A. EDWARDS,
205 Hargett street, Raleigh, N. C.

ZION'S LANDMARK

'Remove not the ancient landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL

TREATISE ON BOOK OF JEREMIAH.

Chapter IV.

He is called the weeping prophet. When one utters mournful tidings, or bewails the evil tendencies of the times, and has prognostications of evil it is called a Jeremiadic message.

Nor do people love to hear such tidings. The guilty do not like to be reformed. In this day the man who would warn the nation of its pride, or the church of its covetousness or idolatry, is called pessemistic, and soon becomes unpopular. If you wish to be popular with a wicked people flatter them or tell laughable things.

Jeremiah is a wonderful man. Seldom do we see a grander character. When one has foretold your danger, and attempted to warn you, but heedless and regardless of his warnings you have gone headlong to your hurt, he is apt to console himself and add to your chagrin by saying, I told you so. If you had listened to me it would not have been thus. It is no matter for you. But there is nothing of this in Jeremiah. His fear of God guided him to feel that the Lord was righteous in pouring out his indignation upon idolatrous Is-

rael: yet he was the chief mourner at the grave, the greatest weeper over the desolation of this once lovely and famous country. There never has been written or uttered stronger language, or more life-like metaphors to set forth the woe of that ruined land, or to express greater sorrow for a doomed people. He loved them. They were his people. He was a priest. He loved the honor of God. The prosperity of Israel was his joy. Their sorrow was his sorrow. His was a love for that land which their evil treatment of him could not quench. Many waters could not drown it.

Read his lamentations—an epitaph of sorrow over their doom. Nothing that man has ever written can equal it: yet it is truth without an exaggeration. See how it opens, "How doth the city sit solitary that was full of people." A busy, active, joyous city one day, the next day is emptied of every inhabitant, and all slain, or gone into captivity worse than death. How heavy and awful the solitude—solitary. "How is she become a widow." What more grievous than for a woman that has been blest with a kind and loving husband to be bereaved—her head taken away. "She that was great among the nations, and princess among the provinces, how has she become tributary." How degrading and galling. "She weepeth sore in the night; and her tears are on her cheeks: among her lovers she has none to comfort her: all her friends have dealt treachously with her. They are become her enemies." Can you think of greater horrors, anything more soul-harrowing? "Judah is gone into captivity because of affliction, and because of great servitude. She dwelleth among the heathen: she findeth no rest: all her persecutors overtook her between the straits." The straits are places where one cannot dodge, cannot hide, cannot turn back, cannot escape. There all her enemies overtook

her,—not one enemy or two, but all of them overtook her. How dreadful a calamity. When all evils come at once then there is no prevailing. All Job's evils did not come at the same instant. First his loss of property and children; but his person satan did not touch. A second overthrow far worse follows. But here all the persecutors of Judah all armed, all furious with none to restrain them—fall on poor Judah in the straits.

Jeremiah said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." A set of adulterers, treacherous, deceitful, so that no one could trust in another, yet Jeremiah could not flee from that people. He was linked to them. He was bound in his yoke, of sorrow for them, and must see and feel the woe coming on them and come upon them. He was the man that must say, "I am the man that hath seen affliction by the rod of his wrath. He hath led me and brought me into darkness, but not into light. Surely against me he is turned: he turned his hand against me all the day." My flesh and skin hath he made old: he hath broken my bones." See how Jeremiah is crushed, sore-broken under this calamity that God had appointed for him. Is Israel a scattered sheep; Have the lions driven him away? First the king of Assyria hath devoured him, and now this Nebuchadnezzar hath broken his bones. And must Jeremiah so feel the hurt of their punishment while all the time his soul loathed their iniquity, and he so faithfully warned them.

Why is all this? What is typified by it?

Chapter 5.

There is one theme paramount to all others in the scripture, one that everywhere is recurring, again and again in

many ways and by many figures is it brought forward, either in the necessity of its interposition, or the merit of its application. That one subject is Jesus Christ and him crucified. He is the subject and scope of the law in its holy demands, is shadowed forth in the sufferings of the prophets, in the bleeding victims of the priestly service, in the praises of the Psalms. The inability of any and all these sacrifices shows the vileness of man and furnishes praise for him whose blood cleanses from all sin.

The fact that the transgressions and exceeding sinfulness of man cannot quench the everlasting love of God for his chosen people shows that there is a new and living way brought to view in the gospel. It is according to God's eternal purpose that salvation comes to sinners. Having loved thee with an everlasting love therefore with loving kindness have I drawn thee. But how is this accomplished? One is set up from everlasting or ever the earth was, yet he is of the seed of David, according to the flesh; and he is represented by Jeremiah when he says, "I am the man that hath seen affliction by the rod of his wrath."

Jesus was holy. He came from heaven. He is the Son of God. That holy thing born of the virgin shall be called the Son of the Highest. A glorious high throne from the beginning is the place of our sanctuary. He is high above all in holiness—the Rock cut out of the mountain without hands. He comes in the end of the legal and prophetic world, or dispensation. He fulfils the law and the prophets. Every precept of the holy law is kept by him. Is not that enough? Must he die? Must he bear the guilt of all his people? When in agony so great that his soul is exceedingly sorrowful even unto death he prays to his Father, if possible that the cup of death might pass, could not his only nature, his loving

suffering, obedient life answer for the sins of others? No. What a lesson is here unfolded. What a scene is here enacted. But Jesus came into the world to die. He was set up from everlasting for that purpose. He stood as a lamb as it had been slain from the foundation of the world.

It pleased the Father to bruise him. Why? For the transgression of my people was he stricken. His people were chosen in him before the foundation of the world, and grace given them in him. They are preserved in him. Therefore they must be made righteous in and by him. The chastisement of our peace is on him, and with his stripes are we healed. He is the surety for them that must pay all their debts make an end of the sin, and bring in everlasting righteousness. Therefore he is the man that must see and feel affliction by the rod of God's wrath against sin. Hence he is the man of sorrows and the one acquainted with grief. He is the one that truly says, Behold and see if there be any sorrow like unto my sorrow. He was despised and rejected of men. He came unto his own, and they received him not. He had not a place to lay his head. He was hunted as one unfit to live, hated without a cause. The most merciful and pitiful one that ever lived, the greatest of all servants, the greatest burden bearer. He went about doing good. If he had taught what was corrupt the world would have loved him. He was hated because he was and is the truth, and told the truth. There is no more dreadful witness against men than their treatment of Jesus.

He was the greatest stranger on earth. Not one drop of Joy could it yield him. The guilt of all his people is upon him. He bore our sins in his own body. His soul must be made an offering for sin. Was there anything in the fallen, rebellious, degraded state and condition of wicked man that

could for one moment cheer his sorrowful soul? He made himself of no reputation. Forsaken of his disciples, disowned by the Jewish race, forsaken of his God, he cried out, My God, My God, why hast thou forsaken me. Still did he love his people. Having loved his own he loved them to the end. He prayed for his murders, Father, forgive them.

CHAPTER 6.

"A glorious high throne from the beginning is the place of our sanctuary," Jer. 17:12.

The salvation of Israel is from everlasting. The title dates from a beginning beyond which the memory of man runneth not to the contrary. No adverse claim can be raised that can prevail. There is no weak place in the chain of title. In the transgression and fall of Adam, and in his disobedience by which death reached and passed upon all his offspring, there is no peril to the children of promise. A throne, a high throne, a glorious high throne from the beginning is the place of our sanctuary. Jesus Christ, who in the beginning was God, and who in due time was made flesh is the blessed hiding place of his people. They are sanctified by God the Father, and preserved in Jesus Christ, and called. He is their life, and he is eternal. They are elect or chosen by God the Father according to his foreknowledge, and chosen in Christ Jesus. Grace and truth are given them in Christ Jesus. Hence all their worship is in Jesus—all their rejoicing is in him. He is their throne or power. He is their hiding place, their refuge and strength, a very present help in time of trouble. He is the covert in the tempest. When the storms beat in their fury all their force falls on the house. While the house stands and resists the storm those within the house are safe. Jesus must go down the waves and billows of divine wrath

in the depths for his guilty people. All must roll over him. The wrath is upon Jesus as the surety. For the transgression of my people was he stricken. The world was created and built upon the foundation which God laid in Zion. Adam was the figure of him who then (in the day of Adam's creation,) was to come. When the flood must come it grieves the Lord at his heart, for he shall be put to grief for the sin of his people.

But his bow abode in strength. He was able to bear all this. He upheld the pillars of heaven. Every purpose, every word of God is true and is fulfilled in him. He came to do the will of God in saving sinners. We are accepted and complete in him. He is full of grace and truth, for in him are hid all the treasures of wisdom and knowledge. What a glorious high throne from the beginning is the place of our sanctuary.

Of his fulness have all we received. This is the fountain opened for sin and uncleanness. Living waters proceed from him. He that spared not his own son, but freely gave him for us all, how shall he not with him also freely give us all things.

Power belongs to the throne and wealth and honor, and every needed blessing. Jesus has power over all flesh to eternal life to all that the Father give to him. He loves his people and prays that they may all behold his glory he had with the Father before the world was. The salvation of this people is committed unto him. Hence all that trust in him are blest.

There is nothing before the beginning, nothing older, nothing created. God is in the beginning. He is the same yesterday, today and forever. Hence the people of God go back in their faith and worship and rejoice in a God of purpose, and a God of performance. Hence the Lord's people remember how he has led them these

forty years in the wilderness. Hence they are confident that he that hath begun a good work in his people will continue to perform it until the day of Jesus Christ. They also have hope that it will be consummated in the presentation of the church without spot or wrinkle, or any such thing, before the Father's throne with exceeding joy, where they shall be to the praise of the glory of his grace. His work, wisdom and glory will shine in them, and he will be glorified in them.

Chap. 7.

Jeremiah prophesied the return of Israel from their Babylonish captivity. He was commanded to purchase a parcel of land from a brew and take title deeds subscribed or witnessed properly, both with outward and inward, external and internal testimony, and put the same in an earthen vessel, and seal it and bury or hide the same for many days, as proof that the children of Israel should again occupy their own country, at the end of the days of their captivity.

There is evidence within and without, external and internal, in God's people that are earthen vessels, and vessels of mercy, on whom the Lord has bestowed mercy. The writing or ministry of the Holy Ghost put in the heart of flesh, internal evidence, is specially for the comfort of the child of God himself. The external evidence witnessed and testified by the deportment or walk and conversation of the Israelite is proof or testimony to others. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. When men prove or show by their conduct that they are taught of God then those beholding this feel and know that such have been with Jesus and have learned of him.

He that believeth hath the witness in himself, and knows the doctrine is

of God, and is persuaded that the Lord will keep that which is committed unto him against that day. We believe that if Jesus both died and rose again then that sleep in him will God bring with him. Those that believe in Jesus believe also that he will change our vile bodies, and will fashion them like unto his own glorious body. For one cannot truly believe in Jesus without also believing in the resurrection of the dead. For that is the faith, the harvest, the glory and crown, the triumph of his redemption. Death shall be swallowed up in victory. Thy dead men shall live. Together with my dead body shall they arise.

As we go down into death it is a great truth that this corruptible body shall be raised in incorruption. That is the hope of the resurrection. Joseph said, God will surely visit you, and ye shall carry up my bones. God will bring up his people from the captivity of death, or the grave, typified by the Lord's people going into Babylon.

Sin reigns unto death, but grace reigns through righteousness unto eternal life by Jesus Christ our Lord.

They shall come home. They shall come up from death, as God pleases. Each shall stand in his own lot, in his own place, at the end of the days.

Jeremiah prophesied this to the people. He that told them of heavy tidings also told them of glad tidings. The message was to proud, sinful Israel to go into captivity. The message to afflicted, humble Israel is deliverance and a blessed return to the land of promise.

Chap. 8.

"The Lord our righteousness."—See Jeremiah 23:6-9 and 33:15-19.

When all the old corrupt stock is cut off and Israel is gone into captivity, and is perished from the earth, so far as man could deliver, and all signs are cut off, then the Lord appears

with his glorious deliverance. When men fail and nations perish, or all earthly help is gone, the Lord works and none can help or hinder. For then man will give glory to the Lord.

David's kingdom had fallen down, and Judah had gone into captivity. But prophesy had said that God would rebuild that tabernacle that had fallen down. Now Jeremiah prophesies of the coming of that blessed day, the gospel day, when the Lord should raise up a righteous branch unto David. Isaiah said he should occupy David's throne, for David's wonderful administration was a type of the gracious and righteous dominion of the Lord Jesus. Isaiah said, a rod shall come forth out of the stem of Jesse, and a branch shall grow out of his roots. Jesus should be of the tribe of Judah, and of the house and lineage of David. He was made of the seed of David according to the flesh. Jesus was the parent stem of David, and a rod,—a righteous and glorious power to rule should come forth of him. A branch should grow out of his roots. The root of a tree sends forth branches of its own kind. Jesus should be a Jew, of the seed of Abraham, of the offspring of David. Jesus is the root and the offspring or branch of David. How does David in spirit or truth call him Lord if he is David's son? Would it not be idolatry for a man to call his own son Lord? This little child born unto us is the mighty God, the everlasting Father, and the prince of peace.

Now this righteous branch should raise up a nation and a kingdom in righteousness. For the spirit of the Lord God should rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. He shall execute judgment and truth in the earth, and in his days Judah shall dwell safely, and Israel shall be saved. They shall not hurt nor de-

stroy in all his holy mountain. His dominion shall be a righteous dominion, and of his kingdom there shall be no end. A seed shall be counted to him for a generation. This is a righteous nation that keeps the truth. They are born of incorruptible seed by the word of God, that liveth and abideth forever. They shall not offend, and shall do no iniquity in the holy mount. The lion and bear in nature shall be brought down. The wolf also shall dwell with the lamb, and a little child shall lead them. The people dwelling in this gracious dominion shall learn war no more.

This is the name whereby he shall be called, the Lord our righteousness. Faith receives and embraces Jesus as my righteousness, as made of God unto me wisdom, and righteousness, and sanctification, and redemption. This is so wonderful a nation and so glorious a King. The effect of this is righteousness and assurance forever.

What more do we need than the righteousness of God? When a poor, vile sinner receives Jesus and is risen with him then he glories in the Lord, and his fruit is unto holiness, and the end is everlasting life.

This blessed, wonderful name is named on the church. This is the name wherewith she shall be called, the Lord our righteousness. She is married unto him, and his name is named upon her. When a woman is married she takes the name of her husband, His strength, glory and honor is given to her, and her fruit is unto him. She is saved in him, and grows up into him in all things. The fruit is pleasant in this land. The plants of the Lord are called trees of righteousness. The increase of the government has no end.

How wonderful was this prophesy of Jeremiah in those troublous days. Israel should come unto their own land. This should be. If the evidences of

heaven can be annulled by man—if the covenant God hath made with the sun, moon and stars can be broken, then may the word that is gone out of God's mouth be broken.

We do not see Israel dwelling in Jerusalem, and the literal Palestine as of old. David has no kingdom in Jerusalem. That country is trodden down by the Gentiles now, and has been for ages. How and where is this scripture fulfilled? The kingdom is a spiritual one, and is in righteousness and true holiness. The kingdom of God is within you. The subjects of this kingdom are lovers of truth, are meek and humble, and instead of learning war any more they love their enemies, and forgive those that offend them. They are for peace and love holiness.

They come from the north, south, east and west and dwell together in the Lord Jesus. They sit together in heavenly places in Christ Jesus in the mount of the Lord which is on the top of the mountains, or higher in the principle of holiness than anything of this world.

Ye are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to the general assembly and church of the first born whose names are written in heaven, and to the spirits of just men made perfect, and to God the judge of all, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

Dear Brother Gold:—I want to tell you how good the Lord is to me. I know all good things come from him. Last night a spirit came to me and said I have something sweet to tell you. I was immediately prepared with a most humble contrite spirit to receive the message, which was the fifth chapter of Matthew. After this was read as a preacher would read it I was asked if I knew it. I said yes, I know it, as sweet it is. My heart was filled beyon-

expression. The first thing that came in my mind this morning was the eighth chapter of Hebrews, which is filled full of the doctrine of our Lord Jesus. The words that first came on my mind were "And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest." After hunting up these words, I found the whole chapter was filled with what I needed to think about. Oh! how good the Lord is to us. He knows what we need, and how He cares for us when we don't know it. I am not worthy of this tender care, my sins are too great. I do not know my God as I ought, chastisement would have been what I expected more than sweet words that seemed to come from the Saviour's lips. My heart is full to overflowing, but never satisfied. Now I want to hear you talk about this High Priest and the new covenant. The whole chapter is wonderfully filled. My faint way in speaking of it would not do it justice, so I will wait. It may be you will feel inclined to write about it in the Landmark. You don't know how precious that paper is to me; I only read one page at the time for fear I will get through too soon. I went down to Mill Branch church last Saturday and Sunday. Brothers Harrellson and Gore were there and preached both days. We had a good meeting. This is the first time I have been to church since I was with you all last November. The weather has been very cold and rough, then we have had right much sickness in our family, so I have not been out anywhere much. Mr. Aycock's health is better, but very feeble yet. Remember me to sister Gold; hope she is feeling better than when I saw her last, though we all know we must fade and droop to our mother dust. Some times we can rejoice that it is so, know that the time is drawing close when our vile bodies will decay, and our spirits be satisfied with Jesus.

SALLIE AYCOCK.

Whiteville, N. C., March 18, 1904.

Remarks:—I have often felt that sister Aycock loves this glorious High Priest over

the house of God, whose house his church is.

The sum, the substance, the fulness of what is spoken and written by inspiration is, "We have such an high priest who is set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man. The first tabernacle was pitched by man as the Lord directed, wherein earthy sacrifices were made that could not make the corners thereunto perfect: for the blood of bulls and goats could not wash away guilt, nor atone for sins. Moreover the priests of this order were sinful men, and the covenant had no ability to help sinners, and must needs condemn them. God regarded not the worshippers under this first covenant, therefore this covenant could not remain.

All that first covenant was on earth. Though Moses was faithful in making all things according to the pattern shown him, yet it was all only a shadow of heavenly things.

But the new covenant is all from heaven, the high priest Jesus is from heaven, and in now in heaven, the worship is in heaven, the worshippers are in the heavenly. For we look for a new heaven and new earth wherein dwelleth righteousness. The people of God are without fault in the new covenant. For our high priest has made an end of sin. Their sins and iniquities God remembers no more. They shall not teach every man his neighbor, as they did under the first testament, saying, know the Lord. For all shall know him from the least to the greatest. He puts his laws in their minds, and writes them in their hearts. The kingdom of heaven is in them, and they dwell in Jesus. God beholds no iniquity in them.

No wonder when the Spirit speaks to sister Aycock, or to any of the children, that they are full of love, joy and peace, and worship in the beauty of holiness, and love to see Jesus our glorious High Priest exalted, and sing that he is worthy.

P. D. G.

OBITUARIES

MATTIE RUTH LUPPER.

My precious child, Mattie Ruth was taken from me and relieved of all her sufferings on the night of the second of February, 1904, near eleven o'clock. She was born 10 years and 5 months and 8 days. She was 10 years and 5 months and 8 days. She was a great sufferer at times for the last 5 or 6 months of her stay here. But bore her afflictions with the most patience of any one I ever saw. I never heard her murmur or complain any at all. She was so meek and humble and so Christ-like all the time.

Brother Gold, there were very few children like her. She possessed such a sweet disposition, and was so still and quiet. She did not speak often, but when she did every word was in its place, and there seemed to be great power in what she would say; and oh, how sweet her voice would sound to me. She was such a sweet child, and I loved her so much. I often would remark to others while she was living, and before she was taken sick what a sweet expression Mattie Ruth has, and it seemed that my love would go out to her greater than for any one living. I have looked at her many times and wished that I was as good, and could speak as she did. But, oh, how little I have felt compared to her. She lived so much more like a Christian should live than I do. I have turned my back to her a good many times, and the tears would flow from my eyes, feeling too unworthy to even live with her; and the Lord knew that she was too good to stay with me, so he took her in his arms I believe, and carried her home with him, where she has joined her dear father and they both are singing praises around the Throne of God, where there is no pain, nor sorrow there, but they are sleeping so sweetly in the Lord. I am left here to travel this rugged way awhile longer, but if I be one of his I will soon close my eyes and sleep with them. Asleep in the arms of Jesus, what a sweet rest it will be to this poor and weary traveler. Mattie Ruth loved the brethren and sisters, and of-

ten expressed her love for Elders Williford and Fly, and would tell me some very good dreams that she would have. I believe with all my heart that she was taught of the Lord. I feel to be a blest woman to be the mother of such a child. She would have serious spells at times before she was taken sick. She could not eat and had no life to play with the other children. I would ask her what was the matter, and she would say, I feel bad and begin to cry. My dear brethren and sisters, I felt then that I knew what ailed my child. I believed it was the work of the Lord. I would talk to her as cheerfully as I could thinking maybe it would take her mind off her troubles. But the Lord I believe spake peace to her troubled soul, for she seemed more bright and cheerful a month or so before she died than she had in a long time. One night she asked me to help her sing the 38th Hymn, Dark was the night, and cold the ground, on which the Lord was laid. We sang that and two others, and when we stopt singing she says, Mama, two weeks ago I could not sing any at all, but I can sing to-night, that was just 2 weeks before she was taken from me. I was astonished to hear her sing as she did, and she so weak. Her disease was consumption, and she kept growing weaker and weaker every day, but kept her right mind and knew me until the very last. She would often rebuke her little brothers and tell them they ought to be good boys and obey mama. She was an obedient child, and much devoted to me and wanted me near her all the time and especially when she would feel worse, or would have those sad spells. I heard her tell one of her little brothers one day that the Lord made her sick, and I believe she felt that he laid all her afflictions on her and she bore them with the greatest of patience. Brother Gold, you never saw a more humble and patient sufferer in your life. Most every one that saw her was interested in her, and would remark to me, what a good child she is, and how humble she looks. She was loved by all that knew her. But the Lord loved her better than any of us and

could do more for her, and has taken her to dwell with him forever more. My dear friends, what a sweet thought it is to me to believe that my dear child is now with the Lord in Heaven singing with her little tongue praises unto one who has done all for her. I felt that I ought not to grieve nor shed one tear for her, but ought to say, sleep on dear one, and take your rest, sweet rest in the Lord. But oh, I could not help it, for it was almost like breaking my heart to give her up. It was one of the greatest trials that I ever passed through, and especially when I went to her bed and found that she could not speak to me any more. Oh how heartrending. I went down on my knees and begged the Lord aloud to be with me, enable me if it could be his will to bear all that he saw fit to put on me. I felt like crying aloud, My God, my God! why hast thou forsaken me. I felt to be forgotten of him and was a castaway. But bless his holy name, I can look back now and see and believe that his everlasting arm was around and beneath me, and he was with me and blest me all along, and I knew it not. He has taken my dear ones from me, but he is a just and holy God, and will do right. All that loving hands and a good and kind physician (Dr. Wimberley) could do could not stay the cold, icy hand of death. She heard that welcome voice, child, your Father calls, come home, and she had to obey. Dr. Winberley told me that all the doctors in the world could not cure her, but he was coming to see her as long as she lived and he did so.

Elder Fly came the day she lay a corpse in the house and spoke very comforting to us, dwelling mostly on these words: She is not dead but sleepeth. All that day those words were passing through my mind, Alleep in Jesus, blessed sleep. She was carried to St. Lewis, on the 4th and laid in her last resting place beside her dear father, leaving a space between for myself. The children and I miss her so much, but our loss is her eternal gain. She leaves four brothers, one little sister younger than herself, and a very sad and lonely mother,

and a dear good old grandfather that loved her too, and many relatives and friends to mourn her loss. May we all be able to say as poor old Job, the Lord gives, and he takes away; blessed be the name of the Lord. I thank my brethren, sisters and many good friends for being so good and kind to me and my dear sweet child who is now sleeping so sweetly in the arms of Jesus. May God bless them all. I trust you will all remember me in your prayers.

When we see a precious blossom,

That we tended with such care,

Rudely taken from our bosom,

How our aching hearts despair;

Round its little grave we linger,

'Till the setting sun is low;

Feeling all our hopes are perished,

With the flower we cherished so.

Written by her almost broken-hearted mother,

MATTIE LUPER.

Sharpsburg, N. C.

By request of sister Luper I write a few lines in addition to what she has written. I am sure that our dear sister has expressed more fully than I can the many evidences manifested by her dear deceased daughter, that she is now at rest; though I am known to some of those comforting evidences, for I went to see her during her illness, and am glad to say that by her humility and patience in her suffering and Christian like appearance, that her mother has good reason to hope that her dear child is indeed at rest.

I went to see her the evening she died, and she was so weak that she was unable to raise or turn her head. She told her mother that she wanted to see me and sister Luper put her hand under her head and turned her face, so she saw me, and it seemed to satisfy her. Sister Luper said that she expressed great love for Brother Fly and myself. For those precious promises may her dear mother receive great comfort in her deep distress, and praise God for his abundant mercy.

M. B. WILLIFORD.

J. WHITTEN BEAM.

This dear brother was among the school teachers of my early days. He was born in Rutherford county, N. C., March 8, 1822, and died October 7, 1903. He was born and reared in my father's neighborhood, and our fathers were life long friends. The father of Brother Beam was David Beam, long a pillar in the church at Sandy run, in the palmy of Elder Dobbins, the famous and gifted pastor of that church, who kept the new methods of Fullerism out of that church while he lived. After the death of Elder Dobbins Fullerism swept over that country as a flood. Old Brother David Beam with some others withdrew from Sandy Run, and constituted the church at Philadelphia on gospel principles. Brother David Beam was noted for sound judgment, much bible knowledge, gifted in conversation, and an excellent character. It was a favor granted me to baptize my old teacher, Brother J. Whitten Beam into the fellowship of Philadelphia church. He was set apart as deacon, and was noted as a man of integrity and faithfulness. He was gifted on biblical subjects, and a conscientious man, beloved by his brethren, and highly esteemed in his neighborhood. He was one of the most efficient and faithful school teachers of my youth. He was anxious to depart out of this world at God's appointed time, and was gathered to his fathers in peace. His remains of earth rest on one of the hills of Sandy Run near my old home, and in a section dear to me. He leaves a widow, the wife of his youth—sister Beam—and several children that love the doctrine dear to their father.

P. D. GOLD.

VERTA HURST.

Dear Brother Gold:—The death angel has visited the home of Joseph R. and Sallie C. Hurst and robbed them of their only daughter, Verta, who was born Sept. 10, 1871, died Sept. 18, 1903, making her stay on earth 5 years and eight days.

She was an unusually sweet, loving and affectionate child, thereby winning the love

of all who knew her.

Little Verta suffered much during the few days of her sickness, but bore it all without a murmur. All that loving hands and doctors' skill could do, did not stay the hand of death.

It was the writer's privilege to be with her during her last moments, and I have never seen a brighter expression on any human's face, than was on her's for about five minutes before she died. She seemed to be reviewing something which perfectly delighted her. Her "Old grannie," as she called her, was sitting by her and asked her what she saw, and although she seemed to hear her she could not speak. Aunt Jennie was perfectly devoted to the child, and sat by her until the last, and bore it with the greatest christian fortitude that has ever been my lot to witness. Would that I could be possessed with just such a spirit of resignation to meet all of my trials.

May the Lord comfort all of her bereaved relatives, and enable the heart-stricken parents to say in their hearts: "The Lord giveth and the Lord taketh". Blessed be the name of the Lord; for he doeth all things well.

Dearest Verta, thou hast left us,

Here thy loss we deeply feel
But 'tis God that has bereft us;
He can all our sorrows heal.

Yet, again we hope to meet thee,

When the day of life is fled;
Then in Heaven with joy to greet thee,
There no farewell tear is shed.

Written by her mother's cousin,

TALLULA C. ALLEN.

Prospect Hill N. C Jan. 10, 1904.

Visitors by rail to Black Creek Union will be met on Friday before the 5th Sunday in May at Lucama.

The Mill Branch Union meets with the church at Mill Branch.

On the fourth Lord's Day in August, 1903, in the town of Bath Beaufort County, N. C., a church was constituted, known by the name of Bath Creek church, which extended a cordial welcome to brethren, especially those of the ministry to visit them.

To-day I read a letter from Elder N. H. Harrison in which he stated that he had sent me a notice of the constitution of the church at Bath for publication. If I have received the notice it has been mislaid.

My rule is to publish such matter as that as quickly as possible. I regret that this has not been published.

I esteem Brother Harrison as a precious brother to me.

P. D. Gold.

APPOINTMENTS.

J. E. ADAMS.

South Quay, Saturday and 1st Sunday in April.

Elizabeth City, Monday night.

Flatty Creek, Tuesday.

Elim (Powel's Point) Thursday.

Providence, Saturday and second Sunday.

East Lake, Tuesday and Wednesday

North Lake Saturday and third Sunday.

Mason's Point, Monday.

Tiny Oak, Tuesday.

Rose Bay, Wednesday.

New Lake, Thursday.

Beulah, Saturday and fourth Sunday.

Gocse Creek Island, Monday and Tuesday.

Thence to Cedar Island.

L. H. HARDY.

Wheelers, Friday, Saturday and second Sunday in April.

Roxboro, Sunday night.

School house near Bro. Frank Wilkins Monday night.

Mt. Zion, Tuesday.

Bro. Geo. B. Hite arrange for Tuesday night and Wednesday.

Shiloh, Thursday.

Elder J. E. Adams, Mt. Tabor, Thursday after the 2nd Sunday in March.

W. T. BROADWAY.

Tom's Creek, April 23 and 24.

Sugg's Creek, 26.

White Oak Springs, 27.

Big Creek 28.

Mountain Creek, 29.

Albemarle at night.

Thence to the Bear Creek Association.

Jerusalem, May 3.

Tice's School House, 4.

Lawyer's Spring, 5.

Liberty, 6.

High Hill, 7.

Union Grove, 8.

Watson, 9.

Bear Creek, 10.

Concord.

Salisbury, 13.

No Creek, 14 and 15.

Lexington, 18 at night.

Sandy Grove, 19.

Workman's School House, 20.

Tom's Creek, 21 and 22.

J. D. VASS.

Horns School House, 1st Sunday in April

Stump Sound, Tuesday.

Yopps, Wednesday.

Bay, Thursday.

Ward's Will, Friday.

North East, Saturday.

South West, 2nd Sunday.

Maple Hill, Monday.

Cypress Creek, Tuesday.

Muddy Creek, Wednesday.

Will some one convey him to Fremont so he can go to Wilmington on Thursday morning before the 1st Sunday in April.

ELDER E. E. LUNDY

Will accompany Elder Vass from Wilmington to Muddy Creek and then will fill appointments as follows:

Mill Branch, 3rd Sunday in April.

Pireway, Monday.

Simpson's Creek, Tuesday.

Black Creek, Thursday.

Mt. Pleasant, Saturday and 4th Sunday.

Bishopville, Sunday night

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PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

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By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love. It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed. May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Robersonville, Martin county, N. C.,

March 25, 1904.

Dear Brother Gold and the Household of Faith:—I desire to write of the efficacious truths pertaining to love, unity and peace.

Love is of heavenly origin and sweetly reigns in the soul of all that are born from above, whence it cometh and groweth up unto that holy temple in the Lord, the united members of the body of Christ Jesus, the planting of the Lord, rooted in love; and the fruit of this plant is peace, for it yields the peaceable fruits of righteousness.

How good and how pleasant for brethren to dwell together in unity. What is the fruit of this unity? Is it not dwelling together in peace which passeth human understanding? Then evidently it is a heavenly plant, rooted in the pure waters of that river of life that proceeds from the throne of God.

How strange and hurtful that any professing this holy principle should so speak or act as to sever this unity and cause confusion instead of peace, when this fruit so strikingly evinces the kind of plant so clearly that one must see it even amid the gloom.

Though sin lingers in the body the divine injunction is: Let not sin reign in your mortal bodies. And it is through the spirit of God we are enabled to mortify the deeds of the body that we obey it not in the lust thereof. Then how needful to watch and pray. And even those that are asleep are call-

ed to awake and arise to the light of the Son of Righteousness.

There is in carnal nature, that which aspires to rule and dictate to others, the glorying in the flesh, the harvest field of corruption. How dangerous this enchanted ground for a Christian. Yet how many sport on this treacherous ground. And painfully true some with impunity sever the ties of unity among the brotherhood to gratify some selfish ambition, it may be to force the church to ordain him or some other person of his choice; likewise to carry into effect some petted scheme under the delusion of spiritual light and therefore assumes to be the rallying standard of right, and all opposers to it as wrong and finally brings it to the test of fellowship. Now what is the fruit of this plant? Strife and confusion, proving that it is not a planting of the Lord. And the Son says every plant my heavenly Father hath not planted shall be rooted up.

We are admonished to mark those that cause divisions, and reproach the cause of Jesus and lift the heel against him. Let them examine themselves and ask of Jesus the question, Master is it I? lest ye go out and betray him.

Paul in his admonition to those that were some for Christ and some for apostles, and some for others, asks them, is Christ divided? and rebuked them for their carnality.

Paul feared while he preached to others, he himself might become a cast-away. Have we any less grounds to

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fear than he? How needful this holy fear which induces to watchfulness and to inquire of the Lord the right way and to steadfastly walk therein with an eye single to the glory of God and the honor of his cause.

Behold, how the precious Saviour agonized, bled, and died for the church of God! What a glorious condescension of the Son of God to save her! Then is it too much to lay down our life for the brethren, yea make any sacrifice for the unity and peace of the church, the pillar and ground of the truth.

But a plurality of gods sometimes gets unto the camp of Israel. Brother A. may have him a god of his peculiar notion of feet washing, and other brethren theirs as to some other such conception. And we have of late heard of the suggestion of a new one, a music god. Where lies all this division? It is not in Christ for he is not divided. And all that are not for him are against him. Let us look well to where we stand and "Take heed lest when ye think ye stand ye fall."

These departures from the doctrine and practice of the primitive saints, do not and have not maintained the unity of the spirit in the bonds of peace.

Let us try the spirits and leave every false way and turn to our first love, realizing that faith which works by love and purifies the heart. For the promise is, "Whosoever confesseth his sins and forsaketh them shall have mercy."

Now nearing my four score years, I offer this tribute to the Zion of our God things which make her peace and the to stir up the pure mind to those things which make for peace and prosperity of the church of Jesus Christ.

May love, unity, and peace abound in Zion everywhere, evermore, amen.

S. W. OUTERBRIDGE.

Dear Brother Gold, and readers of

the Landmark:—At present there in my heart a controlling desire, and it seems almost irresistibly impressive to let you hear from me once more. This is the first and only impression I have felt in that way for some time and I know not from whence it comes but I had resolved that unless I was most compelled to that I would not write any more for the public to see, as my name was appearing too often and I feared that I was burdening others, as well as crowding out better matter. Besides I have not the gift to express myself, either in writing or speaking.

But if I could I would tell you a little of my thoughts during the past winter—some of the inward trials and conflicts of heart I have undergone and how, through tribulation and suffering, I have become reconciled, and learned to be patient, and to trust wholly and implicitly in the grace of God in his absence, patiently waiting for his coming. But it is utterly impossible for me to relate this experience. I can hardly hint at it as I have realized it, for this patience stole over me so gradually, so silently and so quietly and in such an unconceivable manner that I cannot describe it better than to use these words: "Tribulation worketh patience and patience, experience and experience hope, and hope maketh not ashamed," etc. This scripture was so verified, right in my own feelings that I was able to draw much comfort from it, and in such a new and peculiar way. And the beauty I saw in it so soothed my troubled and aching heart that it lulled my soul to rest, enabling me to feel with much assurance that "This God is my God forever and will be my guide even until death."

O, how inexpressible the joy and sweetness of it, even now! And to think too, that such joys as these are only learned through suffering. If there are

ny of you who have been brought through the fiery furnace, and have through that purifying process, been brought to realize something of the patience which has come to me, then you know of its soothing effect better than I can tell you. I can but gaze in wonder and astonishment at the strange and peculiar way in which I came in possession of this patience; and it seems so very strange to me that I could not realize it long ago as I do now. But I see now that I was only being prepared for a special application of that portion of His Word who never spoke in vain, but, by the spirit of inspiration, caused through ancient writers to pen down just such things as would be for our comfort, that we through patience and comfort of them might have hope. I feel that I have never known until recently what it was to really possess patience. I have had many seasons of joy and rejoicing, I hope in the Lord, but as soon as the joy was gone, and trouble and trial came I had no patience in tribulation; hence these were with me. I glorified in tribulation. But being justified by faith, I have been brought into this patience and peace with God I hope through our Lord Jesus Christ; by whom also I have access by faith into this grace wherein I now stand, and rejoice in hope of the glory of God.

My mind is now called back to more than two years ago, as I was returning home from the White Oak association where I had had a feast of spiritual things and my heart was full of joy, praise and thanksgiving; and when all of a sudden, as plain as if some one had spoke them, these words sounded in my ear—not natural, for no one was speaking to me—"Brethren, count it a joy when ye fall into divers temptations." I didn't know that it was even scripture, but afterwards found it, and the connection with it, "Knowing this, that the trying of your faith worketh

patience"; but I could not grasp the meaning of it then, and why? because I had not been sufficiently tried, so that I could say with Paul, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

But since I have been made I trust a "partaker" of the sufferings and also of the patience of Christ, I can understand more fully than ever how that one must first be a partaker of his sufferings before he can be of his joys, his rest, his peace, and patience and before he can realize its soothing, swaying influence upon the soul. How sweet to be made able to run with patience the race that is set before us, and to look to Jesus who is the author and finisher of our faith, though the storm, has by no means ceased to rage, neither is the warfare ended; but be of good cheer, and press on with courage, for in due time we shall reap if we faint not, and be brought off more than conqueror through him that loved us and gave himself for us.

Those who are engaged in this warfare are the ones that need this patience and heavenly guidance, that they may be able to stand. It is a daily necessity with them in suffering, without which they would have no need of it, for if we had nothing to endure we would have no need of patience, and if we had no tribulation there would be no promise to us of that rest which is to come.

Sorrow is as much necessary for us to have as joy; and without which we could have no joy. The life of our dear Savior was one of sorrow and suffering, and we must also suffer with him if we would reign with him,

Another burden is on me—a feeling that there is nothing in what I have

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said to comfort any one; but through much fear and trembling I will submit it to your judgment, Brother Gold, feeling you will do as you think best.

I hoped you would stop over in Raleigh and preach before I went home, but was disappointed. Can't you attend our association this spring? It is to be held with the church at Howard's chapel in Stanly county three miles from Porter station on Yadkin railroad. I hope to attend if the L will.

Much love to the household of faith, many of whom I met during the associations I attended last fall. May the God of all grace comfort you and enable you to comfort each other, is the desire of your little sister in tribulation, and yet in patience.

LOUISA A. EDWARDS.

P. S.—Brother Gold, please state that my address is Polkton, N. C.

Raleigh, N. C., Dec. 6, 1903.
Elder G. W. Stewart,

Dear Brother:—I hope in Christ, I feel that I must acknowledge the receipt of your welcome letter which was received in due time, and was both comforting and instructive. I know I will not be able to write a worthy reply, for surely there has never been a time since I have had a hope that I have felt to be more destitute of spiritual things than at the present time. There is nothing good in me. I fully realize that unless I am blessed with at least a small measure of the Spirit, what I write will be as trash, and fit for nothing but the waste basket. I freely own with Paul, that "in me, that is in my flesh there dwells no good thing." It is comforting to me sometimes to think of Paul's experience, for it accords, in so many places, with my own. But I fear sometime^s, too, that I am claiming too much when I say, or feel that I have experienced, even in the smallest degree, such things as he and others

of those old-time writers; and yet again I am encouraged to hope I have been taught, and have learned in a measure the same things, though I have not learned them sailing on "flower beds of ease," as I once thought, would, nor resting all the while in the "garden of pleasure"; but in traveling up and down hill, over mountains and deep ravines, much of the time in the low, dark valley, with now and then an occasional glimpse of a ray of light, indeed I have not been mistaken. This is the way I have been brought a way that I knew not; and were it not that this poor worm of the dust is sometimes favored with the "dew of heaven," as I hope, to revive my drooping spirit, I could not survive, but would faint by the way.

Since the associations, and all the good preaching I heard, I have been very much cast down, and have been compelled, as is so often the case with me, to grope my way in the darkness of the lonely valley, and yet I would not murmur, for I have been blessed with a greater degree of patience than usual which I could not have of myself, and which, it is said, worketh experience etc., tribulation working the patience. I am so curious that I want all joy, and do not want what it takes to bring it; yet afterwards I realize that such things as are to try me work for my good; and I have learned that without tribulation there is no real joy—take the cross away and there would be no crown. Where would be the need of patience and endurance if we had no sorrows, trials, or tribulations? Then do not all these things work for our good? I have thought much of the scripture, "We know that all things work together for good to them that love God to them who are the called according to his purpose." Some Baptists say that it does not mean all things, it means just certain things. But it seems to me that everything that comes to try

our faith—that consumes the dross and purifies the gold, and brings us nearer to the feet of Jesus, teaching us that child-like humility that so beautifully characterizes the children of God, works for our good. All the sorrows, trials, and afflictions of the child of God, I am persuaded, work for his good; and in the last final end death itself will work good for him. But I did not intend to express so much of my own opinion, when I know I am but a sinner vile and unclean, and know nothing aright except it be given me from above.

Bother Coats was with us at the last meeting here and preached an excellent sermon, they said, Saturday I could not go, but Sunday he and Brother Simpkins were both shut up and could not come forth; yet it was great preaching to me—teaching me a lesson that I had learned before, but had forgotten, as I so often do, not to look to man, or expect too much of him.

Please pardon all imperfections, and pray for me, a poor undeserving sinner.

I have not written the things I thought I would and what I have said, I had no thought of saying, a stranger to myself.

Your unworthy sister in hope,

LOUISA A. EDWARDS.

Reidsville, N. C., March 26, 1904.

Dear Brother Gold.—I enclose a letter which I received more than a year ago. I wanted to send it to you at the time but could not: Now that this young lady has come into the fold and it has been my privilege to baptize her I feel at liberty to send her letter to you. I am satisfied that there are many of the Lord's children abiding beside the shepherds' tents, form the same and similar causes that were hindrances to her and some of them will rejoice to read her testimony, and even many who are in the fold will be ready to endorse

her experience as the same as theirs.

When I look back over my own experience I am made to remember that there never was a time that I didn't love the Primitive Baptists and their doctrine, and I fully believed them to be the church of the living God. Then I thought those things came from my natural surroundings, but now I see that it was the work of God with me.

Men love or cleave to worldly religion from natural standpoints, but the religion of our Lord Jesus Christ is believed and loved only by reason of the work of grace in the heart. Flesh and blood do not reveal it to any one, but our Father in heaven. For one to hunger for the bread of life and to thirst for the living fountain is a sure evidence of the work of grace in the heart. To look upon the children of God with the feeling of love and desire to be one of that number is a glorious evidence that the Lord has begun a good work in that person and as surely as he has begun it he will perform it unto its perfection.

It is a glorious consolation for us to know that our God never lost a single case; that his grace is more than a match for any sin which was ever committed by any of the vessels of mercy.

I feel satisfied that our sister Lulu Allen will not object to the publication of her letter when it will be of so much comfort to so many of those who are just like her.

Very affectionately,

L. H. HARDY.

Reidsville, N. C., March 26, 1904.

Mr. L. H. Hardy.

My Respected Friend:—Your dear letter was quite a surprise to me, but afforded me so much comfort and consolation, that I can't refrain from answering. But it is with a trembling hand and fearful heart that I attempt to write. Still, it seems that I cannot rest contented until I make the effort

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and that you could only know how rich good it did me to have you express yourself so warmly toward me.

If I could only feel worthy fellowship it seems to me that all things would be well with me; but oh, when I examine myself, I find so much sin and corruption in this old body, and I am so prone to do evil, that I think surely, if I am a child of God it would not be thus with me.

Surely, those who have been brought from death unto life are not as vile as I feel to be at times.

I often look at those whom I believe be Christians and wonder if they are as sinful as I am.

I hope I love them all, and I have many times, thought I should love to be one among the precious band, but oh, I am so very doubtful, and fear so much that I may be deceived, and if I am deceived, I do not want to deceive other people, and, Mr. Hardy, let me say, since I have received your letter, the tempter has come and said; why have you tried to deceive that man?

'Tis true that I was deeply moved by your preaching last Sunday, and I have thought since, that it was the best sermon that I ever heard. Really, it satisfied me more than any that I had ever heard. You happened to strike upon a line on which my mind had been exercised all the week previous, more or less. And, I could witness to so much that you said, I could not help from thinking that if that was the way God's little ones were brought about, that even, I must be one, too. Such were the impressions made upon my mind last Sunday, while under the sound of your voice.

But, Mr. Hardy, if one so unworthy as I am, can claim a hope in Christ, it is small and I have so few evidences, I am almost afraid to acknowledge

From my earliest recollections, I have always had serious thoughts about

death and eternity, but I would think that I would be a good girl, and I would be blessed, but as I grew older, I found that if my salvation depended upon my own good doings that I should be lost, for when I would do good evil was present, and in my flesh dwelt no good thing; and I felt sorely dependent upon the mercy of the Lord.

I first realized my helpless condition on the night of the Charleston earthquake, and I commenced to call upon the Lord for his mercies, and would pray for him to convict and convert me, but if I wasn't already convicted I have never been. And right here is where I'm not satisfied; for in all of the experiences that I have ever heard told or read, they would always know just when they were delivered, but if I have ever been, I can't tell at what time or place. I do know that there has been a change with me, but I have never been able to tell at which particular time. This causes me to doubt my case so much. I have wished so many times that I could meet up with some one that would preach on that line some time, but as yet, I seem to be one alone.

I know very well that the things I once enjoyed have lost all their charms for me, and I can see more beauty in divine things that I once did.

There are many more things that I could say to you this morning, but time and space forbid, and for fear that what I have already written will not meet with your approval, I will stop right here. Hoping that you will please pardon all errors, and pray for me, for I feel the need of your prayers.

I am with all confidence, your true friend.

LULA C. ALLEN.

Prospect Hill, N. C.

Raleigh Primitive Baptist Church drafts resolution of love and respect and brotherly feeling:

Whereas, the Lord has seen fit and proper in his unquestionable right and

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wisdom to reach forth the cold afflicting hand of death and take from our midst our beloved citizen and faithful and beloved brother in Christ, to: Bro. Wm. A. Seymour; then, therefore, in conference assembled, be it,

Resolved. First, That in the recent death of Brother Seymour we deeply feel the loss of a very dear, faithful, deserving and lovely brother, one who was always prompt and faithful to attend our meeting and also prompt, alive and willing in performing other matters and duties as becometh a Christian.

Resolved. Second, That we extend our regrets and deeply heartfelt sympathy to the bereaved wife, sister Seymour and family.

Resolved. Third, That a copy of this be spread upon the records of our church book and a copy be sent to his bereaved wife, and one also to Zion's Landmark for publication.

By order of conference, Jan. 16, 1904.

ELDER W. A. SIMPKINS,

Moderator.

GASTON T. POWELL, C. C.

Raleigh, N. C.

Blount's Creek, N. C., Feb. 22, '04
Dear Brother Gold:

Enclosed please find \$1.50 for which please send me your paper, Zion's Landmark. I had intended giving you the money at our Association, and I went on the stand for that purpose,, but I got to talking and forgot it. I suppose I thought at that time I had enough, but I find that I was mistaken. The Children of Israel could not gather the manna only for the day's use, and so it was with me.

I hunger for the divine food, for I have not been under the dripping of the sanctuary since our Association. We have preaching every three months, but the last time our pastor was not there and it does seem so long. I can sit and think of all the good preaching I heard

those two days (I did not go Saturday) till it makes me cry and think there are so many good preachers and they all so far off. Our pastor is a smart and deep preacher, but we see him so seldom. He has the care of six churches I think, and he is true to his appointments but his last one here was at Christmas and he wished to be with his family at that time, which of course was right, but we missed him so much.

But all this is not interesting to you. I did not mean to write only just to give my address. Please send the Landmark to Mrs. W. A. Asbury,
Blount's Creek, N. C.

EXPERIENCE.

Dear Brethren Gold and Lester, and to all to whom it may concern: Dear brethren, my trials and troubles have been many in the last six months, but I hope it was all of the dear Saviour. I have been a member only fourteen months. The church is the sweetest place for such as I in the world. I have been impressed to write to you for 12 months, but feeling my weakness and unworthiness have put it off until it seems that I cannot wait any longer, have commenced writing three or four times, but would lay it by.

I have been requested to write my experience, which I will try to do, if I have an experience of grace, hoping the Lord will direct my pen.

As far back as I can remember I have had strange thoughts about death, and would sometimes dread to die, and then again would say I was ready whenever the Lord would call me, if it was then. Sometimes I would go to bed thinking about God and how strange this world was. I soon found myself in tears, but at the same time did not know what I was crying for, felt sorry some way. One time I went upstairs crying and lay down across my bed, and I don't believe I ever wanted to die so bad before. I shut my mouth

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holding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

I went on in this condition some time. One night I had a dream as follows: I dreamed I saw down in a pit and as far down as I could see it was dark and smoky. There were some people in there. I was scared so bad I awoke, for I feared I would fall in there and while I was in my deepest distress it came up before me, which I thought I had forgot. I went on in the same condition until the winter of 1902, my troubles began to grow worse every day but I did not know what was the matter I would read the Landmark, but I would not read any thing but the experiences, because that seemed to be all that would reach my case. The brethren and sisters describing their feelings and troubles about going to the church made me wonder if everybody got into so much trouble before they joined the church. So one night I asked mamma if everybody got in so much trouble before they joined the church and she said yes. I said to myself I was in trouble. So I went on seeming to get no better, but worse every day. On the fourth Saturday in April three sisters joined, and my trouble began to rise. I burst into tears and could not help it. When preaching broke we returned home. I felt like I wanted to tell mamma something about my condition. I asked mamma if everybody was God's people and she said No. Oh, I thought I was not free. I told her I had wished many a time I was dead, or had never been born. She asked me why? Did I think I would be better off? I burst into tears and left the room, but went back and told her I did not know. She said nobody knew. After this I felt to

be a great sinner; my troubles seemed to grow worse every day. Oh, the thought of dying it would make me tremble for I thought I would go to torment. I felt impressed to pray to the Lord to save me, for it seemed to me I would die, and hell would be my portion. I sought a secret place to pray. One night I was asleep alone. After I went to bed mother and Loula commenced singing. Oh, how happy are they. I thought it suited my feelings, for it sounded sad. I went on in this condition until the fifth Saturday in June. While my parents are gone to the union meeting at Surl Saturday evening I felt somewhat lifted up and began to sing,

When my heart first believed,
Oh what joy I received.

Sunday evening when my parents came Elder Oakley came with them home. I felt like I wanted to talk with him and kneel down at his feet and wash them, but did not talk, nor wash his feet. It was not many days before doubts and fears came, and I thought I was deceived. I thought there was no hope for me. I tried to pray to the Lord to make it plain to me and if I was deceived to undeceive me. I hope the Lord heard my prayer. I don't remember the exact time, but I was helping my brothers worm some tobacco. They were like they had always been carrying on foolishness. I told them to hush, for I did not want to hear it like I used to. For something seemed to be telling me to turn my back upon the world. That was the first time I could not enjoy their foolishness. So I went on in doubts of ever being saved until Wednesday before the third Sunday in August, 1902. That morning when I awoke I felt happy, my troubles had left me. These words came to my mind: "Bless the Lord, Oh, my soul, and let all that is within me

praise his Lord. we should have no care or scripture was how we act? One scripture urday evening considered in its relation to It seemed to us. Due regard should oh, what joy it has in the general meaning of the my home. I have our interpretation of a partition between them can be no contradiction bers at Flat river, of the word of God. and I felt like I was in with all other seemed to view God's unity with all other Now I thought I was one of one's body are see no trouble. But rather that each mem- before my heart became members. again, but different from the murmuring been. My trouble was to be in our na- the church what great thing I had done for me. But I felt no care for worthy to do such a great thing not feel like I would be receiving thanks. went; fourth Sunday in November? went to preaching. Elder Oakley Jesus there. He came and spoke to me, as for asked if I still had the strength of hope. I could not answer. Some one else asked if I was the one, he said yes. I did not know he knew anything about it. But mama had told him.

Elders Oakley and Hall came with us home that night. After supper we all gathered around the fireside. After Brother Hall and Brother Oakley had a conversation Elder Oakley asked my oldest brother to talk. He said he could not. Then I left the room and tried to pray to the Lord if I had anything to tell to give me a desire to talk to them. I went back, but they did not ask me then, but did before we retired, but I could not talk. I still had a desire to go to the church. About two weeks before the fourth Sunday in December my troubles were so great I could not study about anything else. It made me forgetful, I could hardly remember anything that was done five minutes after I had been told. But when meeting day came I did not go, for I felt too unworthy. But two weeks before the next meeting came I

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By order of the Association.

J. W. Jones, Clerk,
Marshville, N. C., RFD No. 1.

Elder P. D. Gold, Dear Brother:—You will please give notice through the Landmark that the next session of the Cedar Island Union is appointed to be held with the church at Goose Creek Island, Friday, Saturday and 5th Sunday in May.

John P. Tingle, Clerk,
Grantsboro, N. C.

Brother Gold:—Brother R. L. Newton, at Tar River church, and the only Remembrance at said church, is gone from our sister to come. He fell asleep Friday through the fourth Sunday in March. I did live to the Lord's departure, and I felt sad, and the 4th Saturday, viewing the church without a dear

Archer, N. C. and call some one to My Precious Sister may have heard of your dear letter the day I hope the above quoted "you heart into the sea" and into the patient waiting for him. I know no greater joy in life than that you are being made "perfect in love," having put on the breast plate of faith and love and your helmet, the hope of salvation. That whether you wake or sleep you live together with Jesus; that he may give peace always by all means and the Lord be with you. As Paul wrote to the Thessalonians." I know no greater joy than

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holding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

I went on in this condition some time. One night I had a dream as follows: I dreamed I saw down in a pit and as far down as I could see it was dark and smoky. There were some people in there. I was scared so bad I awoke, for I feared I would fall in there and while I was in my deepest distress it came up before me, which I thought I had forgot. I went on in the same condition until the winter of 1902, my troubles began to grow worse every day but I did not know what was the matter I would read the Landmark, but I would not read any thing but the experiences, because that seemed to be all that would reach my case. The brethren and sisters describing their feelings and troubles about going to the church made me wonder if everybody got to die so much trouble before they joined the church. So one night I asked, if everybody got in so much spiritual joy before they joined the church to remain in it. I said to myself I am not, or claim. So I went on seeming promises of God as but worse every day. This fear became so bad Saturday in April came with an increase and my trouble. My meditation takes it's into tears revealing to me many reviving, precious truths I never knew before. Although I don't feel full relief, the burden has only grown some lighter. I feel to wait upon the Lord, having now some little hope it is the works of his spirit, and that his grace will lead me safely through, supplying my needs and fulfilling his purpose.

Dear Sister:—I am impressed that this experience will cause us to set up a stone that will remain in after days

we will draw it gives us. I will lay thy torment. I felt impressed, and lay thy the Lord to save me, for I would die, and hell. I sought a cheering when I pray. One night I was in the preceding verse After I went to bed in our hopes, increase commenced singing. renew our strength, are they. I thought of us to hope we are in, for it sounded in his love and precious this condition us.

in June. When Jacob set up stones as to the union as a witness, when the Lord appeared I set him and talked with him at began to sit times and places, and I have doubt but many times he went back. When his experience to these as evidences. The Lord was leading him, though at the time the place was dreadful to him, for "He was afraid," but he could exclaim, "This is none other but the house of God, and this is the gate of heaven." For the Lord was in that place and he knew it not until he appeared unto him. Just so in our experience. The place often seems dreadful and we are afraid, but the Lord appears and we set up a stone, even the one we had for a pillar, and we go on our journey, and often they are brought to our remembrance, and we can rejoice in them, feeling they are present as well as past evidence. Jesus is leading us, and he is our Savior, and will be our God and our guide even until death. Then it is as it appears to mind, these stones are laid with "fair colors" and we can see the beauty and draw comfort from them. We can behold them with an eye single to the glory of God, feeling his kindness shall not depart from us, neither shall the covenant of his peace be removed. For he hath mercy upon us, and we shall live by faith.

If I am wrong in this view of the "stones" I trust you will correct me,

and give me words; and then we should have no care or words; and then we act? One scripture trust you can be considered in its relation to in what I have. Due regard should weakness and general meaning of the help but be similar interpretation of For that is the can be no contradiction me, that gives me of the word of God. agement. As this in with all other por- am capable of receiving many with all other knows our needs, the, of one's body are suitable food—just, er that each mem- strengthen us and refresh members. with pure nourishment in the murmuring hunger. Oh, how greatly in our na- and loving kindness and tender and talk

Glad you arrived home not care for found your family in usual and that your mind was relieved, thanks. part of the burden that was upon thing? Hope you may enjoy full deliverance. Jesus soon.

I was specially glad you wrote me for so soon. For I was anxious to hear from you. I was very uneasy, fearing some of your family might be sick or that you were going to be sick some. I didn't think you were feeling at all well when you left us. I was sorry to see you so distressed in mind while you were here.

The family desires to be remembered in love to you. Will you accept mine, too?

If you can have a mind, write me soon. Love to all.

Yours devotedly,
EULA M. WHITLEY.

South Lowell, March 24, 1904.

Brother Gold:—I thought I would have written you ere this, but have felt so unequal to the task.

I have so long been overshadowed with gloomy clouds, and feel that I am an imposter in the household of faith. Were it not for the mercy that endureth forever, what would become of us? There is an

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Brother Gold:—Brother R. L. Newton, who was at Tar River church, and the only member at said church, is gone from lively to come. He fell asleep Friday morning, 4th Sunday in March. I did Christ him, and I felt sad, and never stone. On the 4th Saturday, viewing his holy frame, the church without a doubt unto an holy temple and call some one to and the apostle said, "I may have heard of ed together, and I hope the above that which every join to see us, according to the effectual CORNER in the measure of every part.

there is no chance work here, no misfits. Everything is done by an exact measure in every part. So it is a solid building. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. For we are his workmanship created in Christ Jesus unto good works. A stone is chosen for this temple,

ZION'S LANDMARK.

holding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

I went on in this condition some time. One night I had a dream as follows: I dreamed I saw down in a pit and as far down as I could see it was dark and smoky. There were some people in there. I was scared so bad I awoke, for I feared I would fall in there and while I was in my deepest distress it came up before me, which I thought I had forgot. I went on in the same condition until the winter of 1902, my troubles began to grow worse every day but I did not know what was the matter I would read the Landmark, but I would not read any thing but the experiences, because that seemed to be all that would reach my case. The brethren and sisters describing their feelings and troubles about going to the church, made me wonder if everybody got in so much trouble before they joined the church. So one night I asked to make if everybody got in so much and for the fore they joined the church were already yes. I said to myself I am made ready. So I went on seeming as needed. Bring but worse every day, and my daughter Saturday in April ends of the earth. and my trouble and temple was built into tears as Abraham went to offer up Isaac as a sacrifice, also over where the avenging angel of the Lord stood with sword in hand suspended over Jerusalem to smite the city with pestilence for the sin of David. Where this church is built is where the only son of God was offered up a sacrifice to satisfy divine justice. There was no ram caught in the thicket by his horns, no not even when in agony

be a great sinner; my trouble and prayed, to grow worse every day. For, if it be thought of dying it would pass from me: tremble for I thought I will, but as torment. I felt impresse as was no other the Lord to save me, for to be saved. me I would die, and he satisfied. And portion. I sought a of blood there is pray. One night I was sin. He freely After I went to bed for his sheep. Discommenced singing as satisfied, God's are they. I thought appeased, and the ings, for it sounds God's vengeance was this condition over Calvary, when in June. Why died for the sins to the union people. He, the great high evening I find dwells in his temple, and began to see continual intercessions for people. He is the ark, and the Where but that filled the temple, the Oh visible presence of God, and every one that is of this temple shall speak of his glory.

Remark: The above precious thoughts were penned by a lady that loves the truth it seem to me.
—Ed.

Dear Brother Fly:—I will now make the attempt to write the dealings of the Lord with me, if any. It has been on my mind for a long time. I can't get it off of my mind. If it is of the Lord it will comfort some one. In the year 1874 the Lord made me feel to be a sinner condemned before God. My sins were put before me to behold. I was surprised to know that I was such a sinner—**I went on shedding tears on** account of sin. I could not sleep of nights—some time on account of troubles. I thought at times, is this of the Lord, or not? My sins were put before me and appeared as a black cloud. It was in a dream or something of the

kind, as we should have no care or heart, how we act? One scripture felt to be considered in its relation to out the heres. Due regard should awhile it is general meaning of the most lost our interpretation of that I would an be no contradiction things as I have of the word of God. it all aside to in with all other port-hought I could mony with all other Thus I went on rs of one's body are then trouble wouier that each mem-again. I would thither members. most lost my mind? the murmuring matter with me? Is oly in our na-mur and talk like me? Sometimes not care for of sin was gone for a w.

return as it did before. I a; thanks. things to put my troubles as thing? could not. After awhile I had a c Jesus I was traveling on a dark, gloe for night, and came to a large house: we door was open: my mind was to go in the house. I tried but failed to go up the steps. I tried again after a light shone around me, as if some one was was there with a light. Then I turned and went in the house, but saw no one in the house, except old brother Bennett Pitt. He was lying near the door asleep, or appeared thus. This was in his lifetime: not long after that I went to Pleasant Hill. Brother Pitt came in looking very pleasing. When he got up to preaching he took his text on me. He told all I had done and felt. I thought some one had told him what I had felt. But I had not told any one any of my troubles at all. I tried to hide them all I could. I had heard preaching before, but it had not felt it as I did then. Then I tried to lay this trouble aside, but I hope the Lord was in the matter.

Then I would some times have a time of pleasure: how soon I would cling to such; then trouble would come again; I would be at my work, having a good time, then all would change in

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Brother Gold:—Brother R. L. Newton, nig on at Tar River church, and the only good member at said church, is gone from was shs to come. He fell asleep Friday Baptist o fourth Sunday in March. I did But I thou departure, and I felt sad, and church. Bu on the 4th Saturday, vlewng to be with th the church without a dea. I tried to hide nd and call some one to that got to be a You may have heard of troubles got so I whave I hope the above woods and try to prae to see us.

ten say: is any one like HORNER help me. I got in so much could not hide it any longer. ociation before the church and told a part what I have written, and those goe people received me in the church. For what, I know not. Then my wife came up and was received. We were baptized by brother W. H. Fly the 4th Sunday in July, 1900.

J. W. PROCTOR,
Rocky Mount, N. C.

ZION'S LANDMARK.

holding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

I went on in this condition some time. One night I had a dream as follows: I dreamed I saw down in a pit and as far down as I could see it was dark and smoky. There were some people in there. I was scared so bad I awoke, for I feared I would fall in there and while I was in my deepest distress it came up before me, which I thought I had forgot. I went on in the same condition until the winter of 1902, my troubles began to grow worse every day but I did not know what was the matter I would read the Landmark, but I would not read any thing but the experiences, because that seemed to be all that would reach my case. The brethren and sisters describing their feelings and troubles about going to the church, made me wonder if everybody got in for so much trouble before they joined the church. So one night I asked wisdom in if everybody got in so much of this wonder they joined the church.

Yes. I said to myself I need not one stone So I went on seeming^{re} is gone. But but worse every day. ^{ance} of this type? Saturday in April the substance comes and my trouble is.

into tears and the time would come when preachers should be left upon an altar where all that building. But he will destroy this temple (meaning his body), and in three days I will raise it up again. The removal of the shadows gives room for the substance, or rather the shining of the sun dims the stars. When one becomes a man he puts away childish things. The greater controls the less. When a prophet foretells the coming

and glory be a great sinner; my trouble this is he. to grow worse every day. Amb of God thought of dying it would be the world. tremble for I thought I y He must torment. I felt impressure, and this the Lord to save me, for The stars sing me I would die, and help, and when he portion. I sought an honor to him. pray. One night I was their place until After I went to bed

commenced singing of Jesus is the ris- are they. I thought righteousness with ings, for it soundings, and death is abol- this condition right is past and the day in June. Whithings are passed away, to the union all things are become evening I find things are of God.

began to search is the body of Christ, the temple which the Lord pitched Where man, and God dwells in this Oh, and this makes this temple

In this temple the praise of God is proclaimed. Here is incense offered to God. Here in the new heart the covenant of peace is written. Here the mercy seat is revealed to the ransomed of the Lord. Here the royal priesthood of Jesus is shown. All the treasures of wisdom and knowledge hid in Jesus are here shown. When one's eyes are opened to behold the beauty of the church, and look upon Zion, the city of our solemnities, the beauty and joy of the whole earth, then that soul beholds a great wonder in heaven.

Ezekiel had wonderful views of the city or temple of the Lord, a city lying four square—perfection—every tribe of Israel equally interested therein, every principle of the doctrine of grace displayed, every beauty of the divine glorious utterance heard by enraptured ears, every thrill of divine love felt in hearts made new by divine touch. Here praise is uttered to God in Zion. This is the place of God's rest. He hath desired it. Here he dwells and walks in his people. They are the temple of

the living we should have no care or there. Thw we act? One scripture Lord is heresidered in its relation to are needed res. Due regard should is the light e general meaning of the can enter therour interpretation of ing' unclean can be no contradiction could enter theof the word of God. The wicked can in with all other por-righteous dwell, rmony with all other holy. rrs of one's body are

The Jews look forer that each mem-people to the natur,ther members. and Jerusalem, but the, the murmuring never retrogrades. It isoly in our na-the former things are donmur and talk kingdom is not of this worlot care for not yet appear what we sha. greatest of all changes—not e thanks.—awaits the people of God in thing? surrection. Eye has not seen, n Jesus mortal eye behold the things that for hath prepared for them that love himve

Literally or naturally no man can enter into another man, or put his life in him. But Jesus dwells in his people, he is their life, Christ in you the hope of glory. If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness. If the spirit of him that raised up Jesus from the dead dwell in you, the spirit of him that raised up Christ from the dead shall quicken your mortal bodies by his spirit that dwells in you. This Almighty, glorious power shall change our vile body, death shall be swallowed up in victory, this corruptible must put on incorruption, and the corruptible shall be no more.

No wonder it doth not yet appear what we shall be. No wonder the saints in whom this trembling hope is dwelling, or this hope that causes them to tremble, causes them to feel that they are not worthy of such glory. The Lord is in his holy temple; let all the earth keep silence. P. D. G.

Dear Mr. Gold:—I sometimes feel

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By order of the Association.

J. W. Jones, Clerk,
Marshville, N. C., RFD No. 1

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What is on the 4th Saturday, viewing your hearts?d the church without a dea—that they have end and call some one to no need of the L. You may have heard of in themselves all th have I hope the above they feel the need ome to see us.

know that they are safe. B. HORNER. place in them, nor have ti. of hope. There is no self-abas association them, no sense of vileness. They* and er pray as the publican did, "God, merciful to me a sinner." The language of their prayer would be, God thank thee I am not as other men, fast twice a week, I give tithes of all I possess, I do every thing that is commanded, I know I am right. How they do exalt self. oD they sancti

ZION'S LANDMARK.

folding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

I went on in this condition some time. One night I had a dream as follows: I dreamed I saw down in a pit and as far down as I could see it was dark and smoky. There were some people in there. I was scared so bad I awoke, for I feared I would fall in there and while I was in my deepest distress it came up before me, which I thought I had forgot. I went on in the same condition until the winter of 1902, my troubles began to grow worse every day but I did not know what was the matter I would read the Landmark, but I would not read any thing but the experiences, because that seemed to be all that would reach my case. The brethren and sisters describing their feelings and troubles about going to the church made me wonder if everybody got in so much trouble before they joined the church. So one night I asked if everybody got in so much trouble before they joined the church and. God yes. I said to myself I lost. He is the So I went on seeming to be better but worse every day. One day I was at a holiness conference in April 1903. I felt that sanctifies the and my troubled heart; and when one into tears and he tried to comfort me he feels preaching on one, you for a reason of your feelings when you should give him answer. I, daement of the truth that you feel you are a sinner, and the Lord God is so holy and pure that you are not worthy for him to come under your roof, nor are you worthy to live with his people and you are so vile you are afraid of yourself, afraid you are an enemy of Jesus, would be giving an answer that is a reason of your hope in the judg-

ment yet you do be a great sinner; my troubles is a reason. to grow worse every day. of the Lord's thought of dying it would be his feelings, tremble for I thought I was, telling your torment. I felt impressions, and you the Lord to save me, for your own soul, me I would die, and help at one does feel portion. I sought and they are all alike. pray. One night I wrote to himself. This After I went to bed I have formed for my-commenced singing now forth my praise. are they. I thought of in the spirit, re-ings, for it sounds like Jesus, and have no con-this condition in flesh.

in June. What of your hope is the evi-to the union with Christ, who is our hope, is evening I felt Christ be in you the body began to because of sin. You feel pol-and that you are dead, can do When it is good. But he that raised Christ from the dead shall quicken your mortal body by his spirit that dwells in you.

Why should you give the reason of your hope with meekness and fear? How could you give it with meekness and fear, if you felt pure and know you are a saint, and what you ought to be, and what you want to be, or if you are satisfied with yourself? No, you are afraid you are not right, and you are not what you want to be, or what it seems to you that you ought to be. You work out your own salvation with fear and trembling.

Why is the word of God sweet to you at times? What sort of people do you love? What kind of preaching suits your case? If you knew it was right for you to claim the Lord as your Savior do you not feel that it would be a wonderful privilege?

Why do you desire that the Lord's people should pray for you? You do not wish those to pray for you that you do not love.

The evidences of salvation are things dear to the people of God. To you that believe Jesus is precious. But those

that believe we should have no care or vile, and that we act? One scripture that possesses considered in its relation to felt and said res. Due regard should Christ to come general meaning of the he had such colour interpretation of Jesus that if he can be no contradiction word his service of the word of God. These that feel thin with all other portion Lord God in their unity with all other should confess his parts of one's body are and call on that name that each member every name.

the murmuring
HE DID NOT COME to be in our name
DEM. murmur and talk

"And Jesus said unto he not care for do I condemn thee; go, and be no more," John 8:11.

The enemies of Jesus were things? about him watching for his fall. Jesus God commanded the enemies of Jacob for to be round about him. Enemies usually find some defect in those they hate. But they hated Jesus without a cause.

The trap the scribes and Pharisees had here set to catch him was an artful one. They appeared to honor Moses and demanded that he should be obeyed. Was it for their love of Moses, or in their hatred to Jesus? They bring a woman before Christ caught in a scandalous deed. Now, said they, Moses commanded that such should be stoned; but what sayest thou? This they said tempting him. If he had said, let her be killed, then they could have accused him to the Roman government as a rebel against that power, for the Romans had deprived the Jews of any power to put any one to death. If he had said she should not die, then they would have said that Jesus was an enemy to Moses, and that would have inflamed the Jews against him.

Jesus stooped down and with his finger wrote on the ground. The law was written on tables of stone, and engraved as with the pen of a diamond,

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the Brother Gold:—Brother R. L. Newton, member at Tar River church, and the only law member at said church, is gone from that is his to come. He fell asleep Friday night the fourth Sunday in March. I did cast the first departure, and I felt sad, and the very spirit on the 4th Saturday, viewing witnesses and the church without a deacon must stone them and call some one to witness. What a day! You may have heard of would be for one. You have I hope the above stoning another one. Come to see us. we accuse one and condemn another.

W. B. HORNER
we also are guilty, are we? crites? Judge not that ye be? Association ed. For with what measure ye day and to another it shall come to you. The one that feels he is a vile sinner can and does forgive sinners, or does not condemn them. A very important thing for a man to know is that he himself is a sinner. He that has been forgiven much loves much. If a man does not love others he has not been forgiven

holding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

I went on in this condition some time. One night I had a dream as follows: I dreamed I saw down in a pit and as far down as I could see it was dark and smoky. There were some people in there. I was scared so bad I awoke, for I feared I would fall in there and while I was in my deepest distress it came up before me, which I thought I had forgot. I went on in the same condition until the winter of 1902, my troubles began to grow worse every day but I did not know what was the matter I would read the Landmark, but I would not read any thing but the experiences, because that seemed to be all that would reach my case. The brethren and sisters describing their feelings and troubles about going to the church made me wonder if everybody got so much trouble before they joined that church. So one night I asked my mother if everybody got in so much trouble before they joined the church. She said yes. I said to myself I am the worst of all. So I went on seeming to go on to her. He but worse every day. On Saturday in April I went to church and my trouble led me to destroy men's into tears and sorrow. What a great, precious gift is Jesus to men. I said when I came into God for his unspeakable love.

Jesus is the Great Builder. He gives life, and gives it more abundantly, he forgives sin, he turns man from sin to holiness, he puts truth in the inward parts, he saves. He honors justice and loves mercy. He establishes a blessed character in the sinner.

How these sinners that are destroy-

be a great sinner; my troubles when he to grow worse every day. Their former thought of dying it would be in. I tremble for I thought I was in. P. D. G. torment. I felt impressed the Lord to save me, for my requests my me I would die, and help me. 13, "Now the portion. I sought a part from the faith. After I went to bed I saw spirits and commenced singing, are they. I thought in hypocrisy; having ings, for it sounded as if it was seared with a hot iron this condition was very scary; and commanding in June. When I saw meats which God hath to the union I received with thanksgiving evening I felt which believe and know the began to see.

Holy Ghost plainly declared to What that in the latter days, in the Old Testament days, and the final days, or the New Testament—that is even in the reign of Jesus—some should depart from the faith once delivered to the saints, some professing Godliness (whether prophesying it is another matter) should depart from the faith. How? By giving heed to seducing spirits, or spirits of devils, lying, deceiving, beguiling spirits, that ensnare men into disobedience to God, and doctrines of devils, or teachings of devils which are always opposed to God or Godliness, and propose something else seemingly to blinden man to be better than the old fashioned way, which appears grievous to carnal, lustful nature.

These characters have their consciences seared with a hot iron. They are very bold, and have no feeling that they are wrong, for their conscience is hardened. How smoothly they talk. Their conscience is smoothed over with a smoothing, hot iron, and they are artfully polished. While they are hypocrites, yet it is without fear on their faces, and with consummate and most deceptive skill. How different from God's poor, fearful,

trembling we should have no care or

The two w we act? One scripture deceivers arnsidered in its relation to has taught, res. Due regard should something els general meaning of the not satisfied your interpretation of troduce somethan be no contradiction

One thing th of the word of God. ding to marry. in with all other por- ordinance than m rmony with all other to this world. Ars of one's body are God did for man aher that each mem- the garden of Eden vther members.

for him out of materiae the murmuring love, if he loved him. ply in our na- joined them together an rmur and talk them to multiply. This is not care for peopling and subduing the

all right minded people marrie thanks. orable. Whoever, therefore, w thing? bid marriage is an enemy of Gt Jesus good morals. Whenever a prie for preacher considers himself or his cve too pure to marry he is a deceiv'e trampling on God's ordinances. Al that lightly regard marriage, and that favor divorces, save for fornication, are enemies to God and mankind.

Another way in which this lying, devilish spirit is manifested is teaching mankind to abstain from meats which God hath created to be received with thankfulness of them which believe and know the truth. God gave to Noah and to men all kinds of meats to eat, and the fruit of the vine. Jesus came eating and drinking, and they said, be- hold a gluttonous man and a wine bib- ber. But the man that believes and knows the truth will eat with thanks- giving, and not make a god of his belly, or be a glutton. He will rightly use but not abuse those meats that God has made to be used with thanksgiving.

Men professing to be wise above what is written are foolish and far be- neath what God has written. Good and evil are in the world. The wise will ab- hor that which is evil, and cleave to

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v. You may have heard of

Brother A. f you have I hope the above view of the last Come to see us.

What a life-like, W. B. HORNER.

his times, and of the— should come. These p Mayo Association gues nor speculate. They Sunday and by the Holy One to write the ti at Ca

The time that Malichi lived the, iv made the worship of God contempta- ble by offering polluted bread upd God's altar, and thus ye say the tabi of the Lord is contemptible. When men offer that which is lame, or pol-

ZION'S LANDMARK.

holding my nose and closing my eyes. I felt to be so mean my mother even hated me, and it seemed every way I turned I was in the way, or to trouble some one, but tried to do the best I knew. While lying there I said, O, Lord, if it is thy will, call me from this world.

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be a great sinner; my troubles, the Lord, or to grow worse every day. What thought of dying it would. How divided tremble for I thought I was in great reasonings torment. I felt impressed his is Jesus the Lord to save me, for he hath a devil me I would die, and help ye him? Thus portion. I sought a wicked nation, and After I went to bed in an oven or a furnace, commenced singing their nation, root and are they. I thought wonderfully his fol- ings, for it sounded preserved and escaped. this condition until his name were deliver- in June. When he rose with healings in his to the union those that heard him. The evening I felt like they were to remember began to take good heed to. Those that Jesus love his law, and delight in the law of the Lord. In the love of Jesus, and in his faith that works his law is fulfilled in them. In spirit, those in the olden time, and those now that are God's people are one. They set down with Abraham, Isaac and Jacob in the kingdom of God. Many are the mansions of love and rest in which God's people dwell. The law and the prophets were until John. The law telling the people what they should be. The prophets showing how they should be made—that Jesus came the end of the law for righteousness, the fulfillment of all prophecy, the glory of God manifest in the flesh, and the perfect will of God done in earth. His people pass out of a fleshly kingdom into a spiritual one. Old things pass away—the former things are ended. All things become new, for all things are of God in the regeneration, and God is glorified in the these trees of righteousness of his planting.

P. D. G.

BE CAREFUL FOR NOTHING.

What does this mean? Does it

mean that we should have no care or concern how we act? One scripture should be considered in its relation to other scriptures. Due regard should be had to the general meaning of the scriptures in our interpretation of these. There can be no contradiction of any portion of the word of God. One portion fits in with all other portions, and is in harmony with all other parts, as the members of one's body are so fitly framed together that each member strengthens the other members.

We should not nurse the murmuring feeling that lurks so deeply in our nature that we begin to murmur and talk as though the Lord did not care for us.

In everything we are to give thanks. Shall we thank God for every thing? If we are walking by the faith of Jesus then everything affecting us is for good, and we should give thanks. If we are not living right the correcting we receive is what we need, and we should therefore give thanks. We know that all things work together for good to them that love God, to them who are the called according to his purpose. Therefore we should rejoice and give thanks. The Lord cannot do wrong, and every good gift, and every perfect gift comes from him. He is the Giver and we should give thanks to him, for this is the will of God in Christ Jesus concerning us.

Why should a living man complain? A living dog is better than a dead lion. A man feeling as Mephibosheth did—as a dead dog—joined unto King David eats bread at the king's table. A living dog joined unto all living or to all life, joined unto the Lord Jesus, surely has much cause for giving thanks in every thing.

P. D. G.

The next Country Line Union will be held, the Lord willing, with the church at Rockboro, the last Sunday and Saturday in May.

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Brother Gold:—Brother R. L. Newton, deacon at Tar River church, and the only male member at said church, is gone from the evils to come. He fell asleep Friday before the fourth Sunday in March. I did mourn his departure, and I felt sad, and heart-touched on the 4th Saturday, viewing his vacancy and the church without a deacon. May God send and call some one to fill the vacancy. You may have heard of his departure. If you have I hope the above will not be a miss. Come to see us.

W. B. HORNER.

The next session of the Mayo Association is to be held Saturday, third Sunday and Monday in May, with the church at Cascade, Pittsylvania county, Va., about twelve miles east of Birdsville, on the Danville and Western railroad. Visitors by train from either way will reach Birdsville Saturday morning in time for meeting. We desire our brethren and friends to visit us then.

W. J. FARLES.

OBITUARIES

SARAH A. POLLARD.

The subject of this notice was the daughter of David J. and his wife S. A. Humphrey, was born in Onslow county, N. C., Jan. 20, 1863 and died in the State Hospital at Raleigh for the insane, Sept. 21, 1903. She was married to the writer Oct. 1, 1884, and unto us were born four children, two sons and two daughters. The oldest son preceded his mother to the tomb. As a loving wife and kind mother, few could have been her equal, and none her superior. As a neighbor her heart was always open to the poor. Yea she stroked forth her hand to the needy.

In May 1890 she became mentally deranged, and, after all medical aid failed to relieve her at home, she was admitted in the State Hospital July 7, 1902, where she remained with her mind unchanged until her death, more than 11 years.

She never united with any church but was a firm believer and an earnest contender for salvation by grace alone. I have no doubt or fear about her now. I believe she has a blood bought, free reward. Oh, how dear the Christ-like countenance was on her face in death.

Her body was interred at North East church beside her mother, amid a concourse of sorrowing friends and relatives.

What I have endured and suffered for a period of over thirteen years during the affliction and separation of my wife, God alone knows.

I solicit the prayers of all praying people for me and mine, that I may hold out faithful unto the end.

Swetly sleep my precious wife,
Angels guard thy bed,
Gently rest in Jesus, darling,
'Till he calls thee from the dead.

Her Husband,

B. J. POLLARD.

LEMUEL S. ROSS

After an eight day illness of congestion, Elder Lemuel S. Ross departed this life the 5th day of October, 1903. He was born the

15th of April 1833, in Beaufort county, N. C. He united with the Primitive Baptist church at Beulah, Hyde county, in July 1882. About three years after he united with the church he was ordained to the ministry and continued to preach to the comfort and edification of the brethren as long as he lived. Brother Ross was a good man in all that term implies, a kind and obliging neighbor, an affectionate husband, and an indulgent father. He was married four times. His third wife who preceeded him to the grave three years ago, was my only sister in the flesh. His last wife was sister Lina Swindell, who yet survives him. He left three sons by his second wife. In his death the family and church will feel most sensibly their loss: while others may soon forget him the family and church will have cause to lament his absence. While we feel deeply our loss we are sure it is great gain to our dear departed brother for precious in the sight of the Lord is the death of his saints. Then let us humbly bow to the will of him who doeth all things well, believing and hoping in the morning of the resurrection we will meet him together with all the redeemed adorned in that robe of righteousness of Christ that fadeth not away.

His toils are past, his work is done and he is fully blest

He has fought the fight, the victory won, and entered into rest.

(MRS.) MARGARET WILLIAMS.

MARTHA JANE HUTCHERSON.

Sister Hutcherson's maiden name was Martha Jane Rington. She was born Nov. 25th, 1830, and departed hence Aug. 23, 1903. She was born and reared on Sandy Ridge, Stokes county, N. C., and lived there all her life. On the 29th of March 1886 she was married to Brother Peter Hutcherson, and they lived happily together until his death.

Sister Hutcherson received a hope in Jesus and joined the church at Buffalo about 50 years ago, and was baptized by Brother Robert Hill. Her membership remained in this church until her departure.

The writer was called to attend her funeral.

eral, and met a large concourse of her relatives and friends to view her lovely and peaceful face. After preaching her remains were laid away to await the resurrection of the dead, when this corruptible shall put on incorruption.

May God bless the relatives and friends of our dear sister.

J. J. JOYCE.

ELDER W. D. ALMOND.

Elder W. D. Almand was born in April 21, 1821, and died November 15, 1903, in Rockdale county, Georgie. His parents were John D. and Mary V. Almand. His father was a Primitive Baptist preacher and served from four to six churches. Brother Almand married Martha Curtis May 11, 1843, who made him a faithful and loving companion. They lived happily together 60 years, 5 months and 4 days. He claimed a hope in the year '38, joined the missionaries in '45, staid with them until '51, soon afterwards joined the Primitive Baptists, and my understanding is it was not more than a year or two before he began exorcising in public, and soon was called to take the care of four churches. He served them faithfully as one that cared for the sheep until a few years back when he served two. They were generally in peace. One of the churches he served over forty years, and baptised a great many. I have no idea there ever was a more faithful minister than he was. He was very industrious, and made all his supplies on his farm, working with his own hands, not to be an incumbrance on his brethren. He was an excellent provider for his family. He raised eight children, six girls and two boys. One daughter died August 11, 1863. He gave each one of them a home. I have been intimately acquainted with him since the year 1870. He was strictly honest, and very prompt in his promises. His word was as good as the money everywhere he was known. He earnestly for the faith once delivered to the saints. In his preaching he made me think of Paul more than any minister I ever heard preach.

He knew no man after the flesh. I believe he had more enemies than any preacher I kenw, because he contended so earnestly for the doctrine of election and predestination. He seemed to strive more to convince the natural man, trying to show him his lost condition than any one I ever heard. I believe he understood the condition of man in his fallen state as well as any one ever called of God to preach, still he had but very little natural education. As far as I knew all of his ministerial labor was alone in Newton, Rockdale, Walton and Gwinett counties. He said to me several years ago while on a visit to Oglethorpe county, he met a beautiful girl, and was at once attracted by her modest, refined manners, and was impressed at once she would be his wife someday, and has said to me several times since he believed God gave her to him. He lived to a good ripe old age, being 82 years 8 months and 5 days old. Alas, my brother, he has passed away. This world is no place for such a one to stay. He was honest and kind as any you will find, at home or abroad, always of the same mind. Always ready and willing to lend a helping hand to those in distress abroad in our land a friend to the orphans; yea, I might say more, he never turned a deaf ear to the cries of the poor. Alas my brother, we miss you, too true, it is so lonely, so dreary here without you. But shortly we shall go to meet with you there, believing as we do we have nothing to fear.

Brother Gold, I was requested some time back by sister Almand to write brother Almand's obituary and send it to you. She is in her 77th year and very feeble, and may not live long. She wants to see it before she dies. I promise to send the Landmark to her soon as it is published.

Lovingly your brother, I hope,

J. K. P. LESTER.

APPOINTMENTS.

L. H. HARDY.

Raleigh, Monday and Monday night, after the 4th Sunday in May.

ZION'S LANDMARK.

W. M. MONSEES.

Greensboro, at night, May 5.
Pine, 7 and 8.
J. W. Grubb, 8 at night.
Salisbury, 9.
Concord, 10.
Charlotte, 12, at night.
Some one meet him at Charlotte depot
3:30 p. m.
Mooreville 13, at night.
Pleasant Hill, 14 and 15.

J. E. ADAMS.

Cedar Island, Saturday and first Sunday in May.

Hunting Quarter Monday and Tuesday.
Nelson's Bay Tuesday evening 3 o'clock.
Davis' Shore, Wednesday and at night.
Straits, Thursday and Friday.
North River, Saturday and second Sunday.

Beaufort, Sunday night.
Morehead Monday and at night.
Wildwood, Tuesday.
Newport, Wednesday and at night.
Elder G. Bryan will please arrange an appointment Thursday and at night at Newbern.

La Grange, Friday, and at night.
Nahunta, Saturday and third Sunday.
Goldsboro, Sunday night.

MORGAN BROWN, OF GA.

Wilson, Wednesday after second Sunday in May.

Thursday, Scott's.
Friday, Upper Black Creek.
Beulah, Saturday and third Sunday.
Cross Roads, Monday.
Union, Tuesday.
Smithfield, Wednesday.
Little Creek Thursday.
Fellowship, Friday.
Willow Spring, Saturday and fourth Sunday.

Elder J. T. Stewart's post office is changed from Macon, Ala., to Howell, Tenn.

W. T. BROADWAY.

Tom's Creek, April 23 and 24.

Sugg's Creek, 26.
White Oak Springs, 27.
Big Creek 28.
Mountain Creek, 29.
Albemarle at night.
Thence to the Bear Creek Association.
Jerusalem, May 3.
Tice's School House, 4.
Lawyer's Spring, 5.
Liberty, 6.
High Hill, 7.
Union Grove, 8.
Watson, 9.
Bear Creek, 10.
Concord.
Salisbury, 13.
No Creek, 14 and 15.
Lexington, 18 at night.
Sandy Grove 19.
Workman's School House, 20.
Tom's Creek, 21 and 22.

PIG RIVER ASSOCIATION.

The next session of this association is expected, the Lord willing, to meet with the church at River View, near Bassett on the Winston and Roanoke Branch of the N. & W. R. R. on Friday, Saturday and first Sunday in May. A cordial invitation is extended.

A. P. PHILPOT.

It is my desire to attend this association
P. D. 4

The next session of the Smithfield Union (if the Lord will) will be held with the church at Union meeting house, Johnston county, N. C., on Saturday and fifth Sunday in May, 1904.

Brethren and sisters are cordially invited especially ministers. J. A. BATTEN.

NOTICE.

The Eastern Union meeting is appointed to be held with the church at Head of Padgo, Beaufort county, N. C., commencing on Friday before the fifth Sunday in May, 1904. Ministers are respectfully invited to attend.

C. F. BENSON,
Union Clerk.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

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(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va

PRICE \$1.50 PER YEAR.

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RECORDED 4 10 2011

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

EXPERIENCE

Dear Brother Gold:—By the request of my children, and a desire of my own also, I hereby submit the following for your consideration, this being, as I believe, the dealings of the Lord with me, and partially a divine revelation from him to me, a vile sinner.

I was born in the year of 1836, of poor but respectable parents, both being strictly moral and believers with a good hope through grace, though neither of them joined the visible church, but I hope they did pass from the sorrowing scenes of earth to a triumphant reign in glory with their prophet, priest and king. My father's parents were both Baptists whose membership was at Pine, where my name holds an humble place among those to me the dearest people on this earth.

From my earliest recollection I had serious thoughts about my future condition, though of no lasting duration until about the age of 24 years a sad circumstance occurred in our neighborhood. A young man committed suicide. This had a lasting impression upon my mind. Thinking of his condition then the thought came forcibly to my own condition, supposing my life had been taken, where would my wretched soul be? With these sad thoughts upon my mind I retired at night to take rest in sleep. In a vision, in a dream, when a deep sleep had fallen upon me, I saw that horrible place

called torment, and worst of all, I was there myself. The entrance into the place was through a large iron gate, through which I, with three more persons, passed, and it closed after us, seemingly to all eternity for me. In this horrible place there seemed to be a walkway, and on either side were furnaces in appearances like large steam boilers perpendicular. Some had large iron caps apparently about ten inches thick placed over them. Caps were by the sides of other furnaces ready to be placed over them as soon as the condemned were cast into it. We four were walking downward between these rows of furnaces apparently to get to one that was prepared for us, then we would be cast into that bottomless pit. In this dreadful condition I looked ahead and saw a young man in raiment like the light approaching toward us with a smile. He said, Do you wish to get out of this place? I answered in the affirmative. He said, follow me. Two of the other three and myself followed, and an unexpected door opened, and we passed out, and I awoke, and behold it was a dream. I said to my companion, who is now in glory I fully believe, I saw in a dream that awful place called Hell, and surely that will be my home. I was mourning over my lost condition. She embraced me and said some words of comfort to me, and it passed off as a dream for the time being, though it made a lasting impression upon my

mind in after life, as I could see the fulfilment of some of it. Two of the three that were led by that divine personage out of the condition we were in were a brother of mine and a brother-in-law, who have passed over the river to the other shore, where all is well with them I believe. This closes the first part of the way I have been led by that unerring hand, for it is not in man that walketh to direct his steps. So I believe my way has been directed by the Lord.

Now to be brief as the circumstances will permit, I must give only a passing notice to a considerable length of time. I had been married three years when the war between the States came on. My wife and two helpless children were to be left behind without much visible signs of support through the trying time to come when we must clasp hands in tears probably never to see each other in time again. We were forced or compelled by the law to separate, not by a voluntary act. So on the 15th day of September, 1862, I left my weeping friends to face the cannon and rifles of the enemy as they were called. Now began my troubles anew, my fear that I would some day in the near future fail by some hissing missile and as soon as done I would be lifting up my fruitless cries in an awful eternity. Nearly 3 years of my natural life were spent in this way. Not daring to attempt to give a detailed account of what occurred during that severe period that is past and gone. Suffice it to say the God of heaven directed my steps homeward, found my family well and in better circumstances than I could have expected.

Now to make a new beginning in life and a support for myself and family that was near and dear to me by the common ties of nature occupied my mind so much that it seemed I had lost sight of all future dread as regards the condition I was in by reason of sin.

My every day life at this period was taken up and occupied in worldly pursuits, making provisions for the flesh, fulfilling the desires of the mind and of the flesh. So after three years more of my life had been spent, I made up my mind to travel to the far west in pursuit of a better country. So on the 4th day of August, 1868, I started with my family in a wagon, accompanied by a brother and his family for the state of Missouri. After a tedious and weary journey of eight weeks we arrived at our expected future home near the city of Sedalia. It was to me the most beautiful and lovely place my eyes ever looked upon. It seemed to be the garden spot of this earth, yet after all I was doomed to disappointment. One vision after another of my fancied greatness vanished until it left me no standing place except upon the sand. After being there a few years it became a burden to me too intolerable to be borne. Here my thoughts of long buried fears of never-ending eternity entered vividly into my mind. I became so miserable in this condition I would dream of the great judgment, and the condition I was in by sin and its dreadful consequences. Brother Gold, I would call to remembrance the able preachers I had heard while yet at home in North Carolina. Such as Elder Snider, Elder Peacock, Bodenheimer and others, believing if I could see some of them and ask them to pray for me the Lord would hear their petitions in my behalf. I remained in this condition at times almost overwhelmed in grief until my mind was fixed to return to my native home as soon as I could become able financially, and before I had made all the necessary preparations my oldest son was killed by an unruly mule, living only twenty-five hours after received his mortal wound.

Oh, kind reader, you that have passed through such scenes only know the depths of the sorrows I have passed

through. After we had laid his body in the grave and placed a simple marble to mark its last resting place I made all possible haste to return home. So after a stay in Missouri of seven years my family and mother and two sisters boarded the train in Sedalia for old North Carolina, where we arrived without difficulty and found all our relatives well whom we had left over seven years. This was a day of feasting and gladness, and for the time there present my former troubles were over. However it was of short duration. Only a few short months had passed when a circumstance occurred that brought grief, trouble and anguish to my soul. I had some business at Lexington and did not go to meeting. My wife who had professed a hope in Christ during the war, went before the church and related the dealings of the Lord with her, and was received. In the evening I returned from Lexington, and one of my children met me and said Pa, Ma joined the church to-day. If some one had told me one of my family was dead the shock could not have been greater. My thoughts were: She is on the way to Heaven, and I on the direct road to hell with all its horrors separated forever from those I love so dearly. I sought solitude where I might vent my sighs without being discovered. Yes, for the next six weeks the most lonesome place I could find seemed to suit me the best, though the best was bad enough. I wondered in a solitary way. I found no city to dwell in. Hungry and thirsty my soul fainted in me, then it was I cried unto the Lord. Oh Lord, save me, I perish, Lord be merciful to me a sinner. Brother Gold, and all who may read this scribble, it was the full extent of my prayer for the period above spoken of. I would retire at night and when overcome by fatigue, fall asleep. I would awake with my pillows bathed with my tears,

This thought presented itself, Oh that my eyes were fountains, that they would send forth streams that I might weep my life away. Oh Lord, if it must needs be that I go to hell, let me go praying, mourning and begging for thy mercy. I wished in myself that I had never been born, or that I had been carried from the womb to the grave. Then I might have had hope. But in and through my tears and all my groans I was not, nor could be justified. I had not yet learned that justification came only through the righteousness of the atoning blood of Christ as of a lamb slain for the redemption of the transgressor. I was in great earnestness in all I did to work myself in the favour of God by leaving off every known sin and all evil habits and evil speakings, desiring to be blameless in the sight of God by keeping the law. I became very tender of sin, and did leave off every known sin, but when I read in the holy book the soul that sins shall die my righteousness which is by the law completely failed, and I sank helpless in my feelings under the condemning sentence of that just and holy law, by the deeds of which I had hoped to be justified. My sins from my earliest being rose a mighty wall on either side and before me, so I saw with all my morality, religion and virtue I was a lost, ruined and condemned sinner without the mercy of him whose mercy I had all my lifetime been treading under sinful feet. Thus I was compelled in my own feelings to leave off every vestige of a hope of being justified by the deeds of the law, for I read by the deeds of the law no flesh shall be justified. In this condemned and lost condition that I felt to be in and that justly so, I fell prostrate in my feelings down at the feet of sovereign mercy, and there poured out my bitter complaint to the sovereign of all worlds, if it will not be a blot or a stain

upon thy sinless character to let a rebel sinner live. In this distress of mind I rose from my bed, went a small distance from my house to feed some stock. In passing through a growth of trees it appeared as if all nature was draped in mourning, all nature seemed to hide its blushing face before the offended majesty of heaven, even the dew drops upon the green foliage of the trees represented the tears that were then flowing from my eyes. I was in my feelings viewing the Savior weeping over the city of Jerusalem. I had not yet been led to view the cross on Mount Calvary. On the morning of the 12th day of June if memory serves, I had an excuse to leave home. I sought with all my heart the most lonesome and lonely places to pour out my complaint to my master. Accordingly I left home, and having gone about fifty paces from the house I turned about, and in my feelings I bade my home, my mother, wife and children, and everything near and dear to me in nature a long and lasting farewell. Going a little further I met my wife's sister. I wiped the tears from my eyes, bade her good morning and passed on, and turning about as before said this within myself, farewell, Nun for thus we called her. I shall never see you again, feeling that before the sun descends behind the western hills my soul will be lifting its fruitless cries where the worm dieth not, and the fire is not quenched. I passed on in this condition until about the hour of 10 o'clock, and climbed upon the top of a high fence, and stopped for a few moments, thinking over my horrible condition. I saw by the side of the path I was traveling a certain pine tree. This thought occurred to me, I will go to that tree and pray for the last time. So I went, and as I stood by the tree I threw my left arm around the tree, and felt as if the earth would open up and swallow me down, soul and body.

While in this state of feelings it seemed I could not pray, all hope was utterly gone. I know not how long I was in this condition, but when consciousness returned I believe I had a view of the blessed Jesus hanging on the cross there, dying the just for the unjust, that he might bring them to God. I left the place and began to feel easy in mind, and the precious promises contained in the holy scriptures began to flow into my mind, and I felt as if I could embrace them as mine. These words seemed to be spoken, your sins are placed upon the head of the scape goat, and are gone into the wilderness never to return again. Now for the time being I felt calm and easy, then I was returning home. I began to wonder, is this a change of heart, indeed have I met with a change, and have no hope of eternal life? These with many other thoughts passed through my mind. Then the church in all its beauty was presented, yet I had no hope of a bright future. At this time I passed a neighbour's house. Some of the family were singing a song that had been familiar to me in my young days. The name of the song is, When I Am Gone. For the first time in many weeks I felt like joining in singing that to me a lovely piece of music. I passed on my way home without further trouble except a desire to have a return of my burden that I might see next time how it left. When all of sudden under a thick clump of trees in the lonely woods I was seized with an irresistible shaking. My eyes turned toward Heaven, and as quick as thought I shouted, Glory to God. I said glory to God in the highest, peace on earth and good will toward men. My soul was filled with heavenly delight, and as the poet expresses it, it was a heaven below, the redeemer to know, and the angels could do nothing more, than to fall at his feet and the story repeat, and the Savior of

sinners adore. My soul was filled with solemn praises to God. Then it was I sang my first song with the spirit and with the understanding. It was praise God from whom all blessings flow, etc. As I have now imperfectly described only in part the way wherein I have been led by that unerring hand to the time of my deliverance, I must of necessity make a short account of the remainder of my way wherein I have traveled for a period of about 28 years. I will make a brief statement that after two years of untold trials and difficulties I was blessed to obtain fellowship with the church at Pine, and on the 1st Sunday in June, 1879, was baptized by Elder Phillip Snider. My name is still on the church book, and I have been so blessed as to live with that little band of brothers and sisters that no complaint nor charge has been preferred against me. Most of the members that composed that church when I joined it have gone to their long sought rest. I am yet spared for a purpose unknown to me, but this I am well assured of that my time is drawing near when I must lay my armour by, and if I have fought a good fight, and have kept the faith, there is a crown of righteousness laid up for me, which the Lord, the righteous judge, shall give to me at that day.

Brother Gold, after looking over this imperfectly written piece, if you can find in your heart to witness even in part, publish in your much loved Landmark for the sake of my five living children, all of whom have a good hope through grace of eternal life. But upon the contrary, if anything amies for the sake of Jesus don't publish.

I remain your brother, I hope

A. M. WILLIAMS.

Benson, N. C., April 8, 1904.

Dear Brother Gold:—I have sister Fannie Ray's permission to send you a copy of her experience for publica-

tion in Zion's Landmark. She is a dear, good old school Baptist, and her experience is very sweet and rich to me. I heard her relate it at my father's before I was grown, and it impressed me greatly. I boarded with her while teaching my last school before I was married, and she and I being the only members of the P. B. faith in her section, you may imagine how closely related we felt. I should have sent it sooner, but felt somewhat like I wanted to write some too, and my baby being sick all winter nearly, has caused me to put off sending it. Baby is improving some, I hope, though he isn't well. We all have been sick. Hope you and family are well.

I can't write a letter this time. I haven't time nor any special subject. My mind was exercised one while upon two subjects, and I saw pretty things in them, but guess I was not to write them, or perhaps I should have done so, for I do not feel able to thwart the purposes of God. I believe they are fixed, immovable. Hope you will get to see us again this year.

In much love,

EMMA GILBERT

My Dear Cousin Emma:—As I have told you a part of my experience, I feel like I want to write something about it. When I was a little girl one night I lay down on my bed and dreamed that I saw heaven, and a book open, and my name written in it. I awoke and thought I must pray if I ever got there. I began to seek a place to pray. I went to the horse stable and fell with my face down as low as I could and tried with all the power I had to pray. I then felt sorry for my self for I had come where mother said Jesus was born, and as I stood crying and trying to hush to go back to the house I thought that Jesus was the one to forgive me of my sins and I loved him then, but I felt that I must pray, and tried for some time, and the

more I tried the heavier my burden was. So I went every where I could hide myself to pray till it seemed to me that some one could see me everywhere. I did not want any body to know I was in trouble, for I thought I was the worst sinner that ever lived and there was no chance for me. Oh, my soul, how miserable I was. One day mother was weaving and got out of the house and walked the yard shouting. I thought it would kill me for I wanted to hear her talk about Jesus. None of the family belonged to any church then. Mother would get her little children around her and tell them to be good children. I would promise her I would if I could, but Oh, how hard it was for me then. I promised my God if he would spare me to get grown I would be a good girl, but when I did get grown I would dance and go to parties, for sometime, but kept trying to be good as I had promised so often. But, Oh my soul, I found myself trying to be good and bad, too. I saw I was in the dark and a great sinner, on the very brink of hell. I was then in my fifteenth year. I cried, Lord save me in every way I knew how, but seemed to get worse all the time. It seemed to me that everybody despised me. I was sorry that I was given to my good mother. I would look up at the stars with my hands folded, pleading for mercy. I would go to the hills and bottoms, seeking rest and finding none. One night I went up to my room and lay down, but could not sleep. I would get up and on my knees and beg the God of Heaven if it be possible, save me, a poor lost sinner. I gave up all hope and started to my mother's room to tell her I was going to die and not to shed a tear for me, for I was going to hell. I then thought I was too unworthy to wake her, so I went back to the bed and fell across it and plead for mercy until morning. I then went to the woods

and fell with my face to the root of an oak tree, it seemed to me I was dead for awhile, I could not pray or say a word. I don't know how long I lay there; when I found myself I was standing up crying, "Lord, I thank thee; bless the Lord, of my soul; the holy child, Jesus, that I loved so good in the stable the first time I ever tried to pray, has come and forgiven me." Oh, how I loved him! I thought I would go tell mother; before I could get to the house all at once I stopped, for it seemed to me that something said: "You are deceived and will deceive your mother." I tried to pray again to my God to forgive me, but I would thank him in spite of all I could do. Great mysteries began to rise up. I cried Lord what shall I do? I went to Cedar Grove with mother. Oh, how I loved the members and wanted to join them, but I thought it would never do without a better evidence. One night I dreamed I was a sun flower, standing in an open field with my head bowed and the wind was blowing me to the tree of life in the east. Oh, how beautiful and plain it was to me! I never can tell how happy I was. The next day was one day that I never had a doubt. I thought I would go to Cedar Grove the next meeting and tell them I wanted to live with them; before the time came to go I began to doubt myself, so I thought, me go before the church to offer? No; it would not do, I was not fit, they were God's children and I had better stay away. I then thought I would keep it all to myself, but I could not. I wanted to be baptized, and how could I be baptized if I didn't tell it? I thought I could go to my uncle Adison's and get him to go fishing and ask him if he would baptize a little soul that craved to go down into the river and be baptized, but when I saw him I thought he belonged to the same church that I wanted to join and I had better go and tell them

how I felt and if they would not take me, ask them to tell me what to do, for I could not live as I was. So I went again with mother to Cedar Grove, thinking "Lord, what shall I do? for these good people won't let me join them, for they could see that I was a sinner yet. When I got there and saw the church come in I felt like I must offer or 'this is my last time, Lord what shall I do? Brother Wood preached that day, and to my surprise they received me. The next morning he baptized me. I went home and began to think I had done wrong, for I had joined the church and never told enough for them to take me. I was in so much trouble I could not rest day or night. I prayed to God if it was his will not to punish brother Wood for baptizing me. Cousin Emma, I will stop for this is a small sketch of what I have tried to write. You know I can't spell my words well, if I could write like I feel I would be glad to write you some more about the present, but Oh, how little and unworthy I am to undertake to write to a sweet sister to me.

My Lord, of late, has me forsaken; he is gone I know not where.

Cousin Emma read this if you can and don't put it with your other sweet letters. This one is not fit to go with them. I feel like you almost know how I feel about this, trying to write something I want you to know and can't. Sometimes I think I will never go to preaching again. I feel like they don't want one like me among them. Pray for me; you know you left me out here by myself.

Your devoted cousin,

FANNIE RAY.

Kernersville, N. C., April 10, 1904.
Elder P. D. Gold,

Dear Brother:—Since the health of my family is not very good and the weather seeming unfavorable this

morning I staid at home, yet my mind seems to be at Saints-Delight. It has opened up and seems it is going to be a nice day, but it is now too late for me to start. How often is this the case with us poor creatures. Oh, ye of little faith. These words seem to be directly spoken to me this morning. Often my faith grows weak and cold and how easy it is for me to hatch up an excuse to not go to meeting when I am in this condition. How easy it is to feel a little bad, the clouds look dark and gloomy, the baby is a little sick, I have been working the horse too hard to drive so far. Yes, there are excuses and plenty of them. When we have not faith we then begin as did Peter to fear, we begin to wonder how it was that we was so wonderfully blessed, comforted and strengthened over at Pine Ridge, Bunker's Hill or some other place, and wonder if we can ever be so blessed any more. We look back as doubtless did Peter and begin to wonder how we were ever enabled to walk this far and as it was with him so it is with us when our faith fails us the waves look higher, the sea gets rough and boisterous with us and we feel we are sinking down and can't walk any farther. This is why we begin to make excuses, we are fearful if we start we will sink, but when we can have faith as a grain of mustard seed these doubts and fears all vanish from before us, the clouds don't look so rainy, we feel our bad feelings are gone and we find ourselves mounting these billows with faith in God that he will bear us up. It is now plain to us how we get over this rough place, it is through faith. The question now is, why can we not always have faith? Faith is a gift of God.

Now we have it in the writing of St. John that God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Now

Christ tells us no one can come unto him except his Father who sent him, draw him. Now we find Christ was a gift, and also that this drawing us to him is a gift of God. Now, when a poor little convicted sinner finds that he is condemned in the sight of God, that he has made vows to God and that each and every one has been broken, that his life has been weighed in the balances and that he was found wanting, and that all hope is now gone, God now gives to this humble creature that blessed gift his only begotten son Jesus, who fulfils the law for him. He now finds that the way that seemeth right unto man the end thereof is death and that there is but one way and that Christ is the way. He now finds himself in possession of a spirit of faith looking to God for all good and perfect gifts. Now there is no faith until we are given the spiritual eye of faith which is the spirit of God, given through Christ Jesus our Lord. Now God is a spirit and the spirit of God in us is faith in God and God says my spirit shall not always strive with man, and we know when we are not in the spirit we have not faith. Not faith only, but every good and perfect gift comes from God. Should we not be thankful to him?

I have not written as I intended, but as my mind led me.

Remember your humble brother in your prayers.

JAMES M. CREWS.

EXPERIENCE OF MR. SOLOMON HATCHER.

Which commenced in the year of 1857 and ended in 1864. He was at that time in the Confederate army, where he only survived a few months, and while there he wrote this to his wife which begins as follows:

About seven years ago last November I was at my father's house, and there was no one there but the family.

I went to bed, and as soon as I lay down I was thinking of religion, was very much troubled about it. There was a very large man came apparently into the room, and stopped before my bed. I looked at him. He appeared to be dressed in the finest linen. While standing there about one minute he said, you come unto me and you shall be saved, and then it seemed like I could see him smile, he then walked about three steps from me and then disappeared. This I well know was no dream. That gave me great satisfaction for a long time, and then I became dissatisfied again, thinking there was no chance for me, and what to do I did not know. For I did not know how to pray, and went that way for about three years. I tried to wear it off, and I gave it up. But I will assure you I paid well for it. I was for about twelve months that I could not rest day or night, could see more devils than anything else. Every one that came, came after me. I then thought I would try to pray anyhow. I went off one day in the woods and tried to pray. I prayed the best I could for one-half hour. I still got no relief. I again gave it up. I thought I was surely gone and had no way to help it. Then I became so troubled that I did not think I could live at all. After this as I was lying on my bed one night, and was not thinking of the war in the least I saw the army just as plain as I now see it. I thought I surely was asleep. I got up and sat upon the bed and I heard a voice as plain as I ever heard any person speak, saying, you shall go there. I jumped out of my bed to be sure I was not asleep. I went to the door where I saw the largest light I had ever seen in the yard, then went back to bed and wept a long time, and there was something appeared to be as large as two men, saying, Do not weep; that made me worse; it said there is a home for

you. I was still worse and caught hold of my wife and crief aloud, and she awoke from her sleep, saying, "What is the matter?" I said nothing. I lay there with my arms around her until she got still again, and I began to weep again. This same object appeared again and said unto me, thou art not lost. I thought I must be asleep. I called her and she awoke again, and asked me what I wanted, and we lay there talking, and I was so full I could hardly contain myself; and while we were talking the same object appeared again, and I said to my wife, look there; she said, "What?" But before I could make her an answer it said, come unto me. I broke out in a loud cry and gathered my wife again. She said to me, "What is the matter?" I made no reply. I again thought I would wake up, and got up and walked to the door, and there the object stood again. It did not frighten me at all. Then I stopped and looked at it and it disappeared. I went back to bed and I saw the soldiers form a line of battle as plain as I see this paper now, and I broke out weeping again. I heard the same voice saying, do not weep. I thought I would die, and it said to me thou art mine, come unto me. You are mine. I never slept any more that night. I was some better satisfied. I thought my chance some better, though not fully satisfied. I could not put my mind on anything I went to do, and in about two days after that I thought I would try to pray again, I was at home alone, and as I commenced the words came to me as fast as I could speak them for half an hour, and then as I was going from the mill home at night I was on the fence where I usually got over, and was sitting there, and it turned so dark in one second that I could not see anything at all, and when I came to myself I was on the ground, and something talking with me as I

thought, saying why do you stay away? I do know you well, and he that follows me shall never land in hell. This was the last that ever came before me. It gave me more satisfaction than everything else. For I thought it was for some good purpose. I have been better satisfied since that time than I ever was before.

By A FRIEND.

Washington, Beaufort Co.,
N. C., Apr. 7, '04.

Dear Brother Gold:—I feel inclined this morning to write a few lines for the Landmark. My heart is so sad I can hardly hold my head up, and were it not that I am supported by a higher power I would be in bed from heart-faintedness, and 'tis on account of the abominations in the house of God. My father's house is called a house of prayer, but ye have made it a den of thieves. There are those we counted leaders, full of zeal and truth and love—old professors, tall as Saul—bright examples to our youth.

It seems to me that our people, the Primitive Baptists, are fast asleep, at least those who ought to be awake. We expect fathers and mothers to rise first, then wake the children. Where are you fathers, delving in the dust pond of these trifling toys, and the children going astray, when our Lord and Master hath said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added." Do we believe God's word is true and his promise sure? Then why are all these abominations in Israel? An enemy hath sown this seed, but tares came when the children were asleep. "The love of money is the root of all evil." Oh, Israel, thou hast destroyed thyself, but in me is thy help." "Oh, that my head were waters and mine eyes a fountain of tears that I might weep day and night for slain of the daughters of my people. Oh, that I had in the wilderness a lodging

place of wayfaring men that I might leave my people and go from them, for they be all adulterers, an assembly of treacherous men, and they bend their tongues like their bow for lies, but they are not valiant for the truth upon earth; for they proceed from evil to evil and they know not me, saith the Lord. Jer. 9th chap.

Arise, daughter of Zion and thrash, behold God is my salvation, I will trust and not be afraid, for the Lord Jehovah is my strength and my song. He also is become my salvation. How can we rest, seeing the "church" in the condition it is in? "Woe to them that be at ease in Zion."

Brother Gold, you can do with this as you see fit. I felt impressed to write as I have.

Love to the faithful in Christ Jesus,
BETTIE Z. WHITLEY.

Riverview, Ala., April 6, '04.

Dear Bro. Gold:—The Landmark for April 1st, current volume, was indeed a feast to me. I had been awfully in the dark for some time, and had just written a very pessimistic letter to a dear brother in which I told him my tale of woe, and truly I have despaired of life or light. But the reading of the Landmark filled me full and I was (I hope) made to rejoice in the salvation of God. Everything in the Landmark seemed to be good, even the obituaries (which I seldom read) were teeming with comfort and consolation to my poor sinful afflicted soul. Since that time I felt a quiet peace and trust in God which the world cannot give, and I have often found myself singing this song:

"O tell me no more of this vain world's
store,
The time for such trifles with me now is
o'er,
A country I've found where true joys
abound,

To dwell I'm determined on that happy
ground,"

And I am still rejoicing, though greatly afflicted. I had prayed that morning before reading the Landmark for sustaining grace and I now believe the Lord heard my prayer. Brother Gold, my faith embraces a salvation which is of the Lord from first to finish, and no "condition" in it "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "For we are his workmanship."

I am glad the Landmark and a few other Primitive Baptist papers do not deal in abuse and slanderous reports about other brethren and churches. It makes me sick at heart to read some editorials and communications in some of our papers. Instead of edifying and comforting the people of God, they only confuse and discourage the poor halting and tired pilgrims, and in this corrupt age of the world men who have grown old and grayheaded in the service of God are hounded as "fatalists" and "can't help its," because they dare to believe in and preach the eternal and fixed purpose of God in all things, and the unconditional salvation of the elect of God, both for time and eternity, and because they are not willing to follow after all the new things that are being fastened upon the dear old Baptists. These abuses sometimes come from those who are scarcely out of their "teens."

Brother Gold, I trust the Lord may continue (as in the past) to give you wisdom and understanding to guide you in the conduct of your precious paper, that it may be a blessing to the church of God "which is the pillar and ground of the truth." May the Lord have mercy upon Zion is my prayer for Christ's sake. Amen.

You can publish this in the Landmark if you feel to do so.

Yours I hope in the fellowship of the sufferings of Christ,

H. J. REED.

Dear Brother Gold:—How sweet to have the presence of the Lord, and to feel that he is near you, comforting you with sweet messages of love from on high. It is then that we feel like doubts are forever banished, and that sorrow and sighing will come no more, that we can bear anything for his dear cause, and face the worldly scoffs and frowns, with patience and sweet forgiveness, feeling they know not what they do. We feel the Lord is our shepherd, we shall not want, and that we will ever look to him who has so graciously and tenderly made us to rejoice in Christ Jesus. We can then sing:

"What a friend we have in Jesus,
All our sins and griefs to bear,
What a privilege to carry,
Everything to God in prayer."

But when he hides his loving face from us, Oh, what miserable wretches we are, feeling to be forever cast down, friendless, and to be the chief of sinners.

This would be a paradise could we feel his presence always. It is when we feel his beaming countenance smiling on us, that we can say with David,

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the alley of the shadow of death I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me, and the sweetest if possible is, surely goodness and mercy shall follow me all the days of my life, and

I will dwell in the house of the Lord forever.

Oh, how sweet to have this presented to you in the silence of the night, when

husband and little children are peacefully sleeping near you. None but those who have experienced it can know the comfort and sweetness in it. It is far more precious than gold or silver. It is so sweet to have Jesus visit you in the stillness of the night, making you to feel that he has not forsaken you. For we know he is a present help in every time of need.

He is the only true comforter, in all our trials and sore afflictions. And I feel that I've been sorely afflicted and that deeply for my age, though Jesus is so good to me, visiting me with messages of love and consolation that he will be with me in time of need.

It seems at times my pathway is so thorny that I can not tread the rugged way. But just at the brink of despair. He (Jesus) with his healing balm and everlasting power lifts me up out of the miry clay, and sets my feet on dry land, and enables me to pull through the darkest hour. Precious thought.

It grieves me so much, because I'm fearful I so often lose sight for a time of the source, "From whom all blessings flow."

Oh, that I could be more gentle, and patient at all times and in all circumstances. Being reconciled to my lot, whatsoever that may be, I often look at others, I feel to be far my superior, and desire so much to possess that gentle, Christ-like spirit.

For to me it's one of the sweetest traits of character a mother, wife or sister could possess. It carries with it so much influence and makes our homes so much happier. I believe to a great extent our homes are what we make them. We have but a short while to live at the longest, for as the flowers bloom and fade, so do we.

"Our lives are like the snow flakes,

As they melt and lose their sway;

We leave this world behind us,

And silently fade away."

Oh, that I could leave behind me a lasting influence, that my children might look back on the days of their mother as being a mother indeed and truth.

The word mother has a deep meaning, though a very sweet name, but oh, the responsibility that rests on her.

A mother's love is so tender for her child. I often fear that my love for my little children is so great, that I will not be as faithful in chastising them as I ought. I want to love them, but not to their hurt.

The true mother's love is pure and unselfish towards the child she bore.

If fortune drives poverty in their homes, and they are made an outcast, cared not for by the world, yet the mother's heart is bleeding for her child, and clings until death separates them to meet no more here in time. She is faithful and true, even in death, and yet after all that it is not to be compared with God's love for his little ones. Oh, how wonderful is this love.

"Love is the golden chain that binds,
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love."

It seems to me when I get to thinking on this subject it has no end, and I can't express the half, as I desire. It seems I can see far more than I can express. And the beauty and sweetness in it is so enthusing and inspiring, that even the thought enriches our whole being. We are as a people too negligent (I fear) of the sweetness and goodness there is in simple little deeds of love and kindness towards each other, I know I am. Sometimes a good handshake or a few cheering words from a brother or sister, or friend, may cheer us on through a gloomy and dismal day and make us feel better, I know how I want to live and be towards to my fellow-man. But, oh, it seems that I miss

it the farthest of any one else. For I am anything but what I desire it seems, and it seems the more I desire to do better and live nearer my profession the further I get from it.

My sins are presented to me so plainly at times, that I doubt and wonder if I have really ever loved the Lord. But will say right here what I do know, and that is if I am not a believer in the Primitive Baptists and what they preach I'm not any thing else, though I have been accused of joining the Primitive Baptists for a cause and purpose in view.

And thank my Heavenly Father I did. I certainly did join them for a special purpose and I hope the special purpose in view was Jesus. Oh, if I only was a Primitive, even more strict and devoted than I am, that my walk and talk might be sufficient to the world and my brethren and sisters, that their confidence might be strengthened, and their love stronger for me. Yet as for myself I would not give up my little hope for ten thousand worlds like this. For by the "Grace of God I am What I am".

I fear that I do not even appreciate the blessings bestowed upon me as I ought, too ready to murmur, right here this comes into my mind: "Bless the Lord, O, My Soul; and all that is within me, bless his holy name.

"Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases," etc.

I must close right here, for I had no idea of being so lengthy. Much love to the household of faith.

Affectionately your sister in Christ,
I hope,

ZILPHIA C. HERNDON,
Durham, N. C.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER.....Floyd, Va.

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EDITORIAL.

VAIL UPON THEIR HEARTS.

Brother J. M. Janney requests my view of 2nd. Cor. 3:15, "But even unto this day, when Moses is read, the vail is upon their hearts," Is it wrong to read the Old Testament? One cannot see under a vail, and this vail or blindness is upon all that read the Old Testament. But may not one read in the old testament without this blinding, killing effect? Was not Moses a man of God? What, then is meant by the declaration, the letter killeth? What is the letter? It is the law covenant, or covenant of works.

One may read the ten commandments, if he has the spirit of the Lord, or the spirit of their fulfillment in him, and see clearly the glory of the Lord. If the law of the spirit of life in Christ Jesus has made one free from the law of sin and death, then he is reading in the new testament or in Jesus, and not in Moses or the letter, even if he is literally reading the ten commandments that came by Moses. One may, literally read in the new testament, and yet not be in the spirit or life of it. Then by reading Moses is meant more than the natural act of reading. If one is

under the covenant of works this is letter reading. It is the ministration of death. For no man can perform the conditions of that covenant, and every one that thinks he can is blinded—the vail is on his heart. His foolish heart is darkened. He is under the curse of the law. To read then is to interpret,—to think, judge, understand and act according to the spirit of the matter one reads. If one reads Moses which is the covenant of works then he is Moses' disciple, and Moses can only curse him. For Moses has a vail over his face while speaking, and his followers are under that vail or darkness as they read or hear him. There is no liberty, life, love, nor salvation, no righteousness, nor peace for any such readers of the law or covenant of works.

But when one's heart is turned to the Lord then he reads in the new testament, or in the covenant of grace, and drinks of the spirit of life of Jesus. Beholding as in a glass the glory of the Lord we all that thus read are changed into the blessed image of Jesus, from the glory of the law, which is the glory of death, to the glory of the gospel, which is the ministration of life and peace. We then drink of the fountain of life and peace.

Looking into the perfect law of liberty in Christ Jesus, we dwell in the Lord in liberty. Then all the scripture is precious to us. Every word of God is then as apples of gold in pictures of silver, for we are not followers of Moses, but disciples of Jesus; and when he makes us free we are free indeed. We grow up into him in all things who is the head of all principality and power, and above every name that is named.

In Jesus we behold Moses in glory, and Elijah in glory, and all honoring Jesus, and it is good to be there. Then we can read the law lawfully, and

joyfully, rightly dividing the word of truth.

Some people do not read the old testament because they say it genders to bondage, and some say it is obsolete or done away.

If we have the spirit of Jesus all the scriptures are profitable. If we have not his spirit the scripture is the letter, let us read where we will.

P. D. G.

GOOD LIVING.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil, and do good; let him seek peace and ensue it." 1st Peter 3:10-11.

Surely one is wise who loves life, that is such a life as is here described. This life here described has good days—days of the love of God in the heart, the sunshine of the peace of God in the soul, and the joy of the Lord dwelling in him. There must be wisdom in a heart that chooses such good things as love of truth and meekness. To refrain one's tongue from evil, and his heart that chooses such good things as the heart must be a pure heart, for out of a good heart proceed good things. He that ruleth his own tongue and that keeps his lips from evil has the fountain of life in him, or the kingdom of heaven in him, for Jesus dwells in him. He that loves that which is righteous is born of God, is a spiritual man, and therefore he seeks those things which are above. He must do two things—one is to eschew evil, and the other is to do good. To hate evil and therefore to shun the appearance of evil, as that which is contrary to godliness, is surely necessary to safe living. To seek good and ensue it is the highest, holiest living that one is blest with on earth. Love is the great, animating, guiding principle in a righteous life. Love worketh no ill or evil to any

one; it does no wrong; but it is kind, true, faithful. It seeks not earthly things. It gives, blesses others, seeks the happiness of others. It rejoices at the true prosperity of others. It brings joy into the heart of its professor because the seeds of evil are not nourished in such an one.

The kingdom of heaven in one controlling him to righteous living, has every element of true happiness in him. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusts in thee. Happiness flows from God.

The principle of good is to seek first the kingdom of God and his righteousness, to be reconciled to God, to see good in the Lord's people, to seek the good of others, to be unselfish, to live soberly, righteously and godly in this present world.

To seek peace and ensue it is the highest, noblest employment of life. The peace of God that passes knowledge and understanding is the wisest business that one can be occupied in and is sure to bring good. P. D. G.

Brother H. M. Williams requests my view of Rom. 1:28 and 29, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers."

The wrath of God is revealed from heaven against all unrighteousness of men who hold the truth in unrighteousness. For men have no excuse for their sins. God made man upright, and the invisible things of God are clearly seen, being understood by the things that are made. The works of creation speak in plain language concerning the glory and wisdom, the goodness and power of God, but they

glorified him not, neither were thankful, but became vain in their imagination, and their foolish heart was darkened. The tendency and way of man is to corrupt himself, and pervert the right way of the Lord.

Look at the account of Adam in the day of his creation, upright, in honor, his Maker blessing him. How soon he hearkens to the creature, and is naked, and driven from the garden of Eden. The first one born of woman slays his brother. Soon the earth is full of violence. The imagination of man's heart is evil, and only evil. There is none righteous. No, not one. So they did not even like to retain God in their knowledge. God gave them over to a reprobate mind to do those things which are not convenient.

Whatever may be man's theory it matters not. Let God be true, but every man a liar. Man is without excuse for his sin. He is naked and has no cloak. He does not love holiness. He is self-willed, corrupt, brutish, vile. His mind is reprobate, loving evil, seeking those things which are contrary to God. Being filled with all unrighteousness, fornication, wickedness, covetousness, etc. The history of the race of men proves this. If we know ourselves we know that in us dwells no good thing. While no one can convince himself, nor can any other man show that he is vile, yet God can show it to him, and then man hates himself, and repents in dust and ashes.

In the gospel kingdom the second Adam reigns. The government is upon his shoulder. He is born unto us. He gives his holy life a ransom for many. He is the Lamb of God without spot that is sacrificed for us. He redeems us from all iniquity. He stood a lamb as it had been slain from the foundation of the world, therefore he beloved of God chosen in him stood a holy ground, in him from the beginning. He is crucified, the just one for

the unjust, and puts away sin by the sacrifice of himself. His resurrection proclaims we are no longer in our sins. The revelation of Jesus to us by the spirit witnesses the love and peace of God in us. Jesus dwells in us by faith, and reigns over the head of Jacob forever. For by Jesus all that believe are justified from all things from which they could not be justified by the law of Moses. Being freely justified by the grace of God in Christ we are created in Jesus Christ unto good works which God hath before ordained that we should walk in them. Hence in Christ Jesus we have our fruit unto holiness and the end everlasting life. Here is a new creation, a new standing, old things are passed away, and behold (what a wonder) all things are become new, and all things are of God.

Those born of God love pureness, hate iniquity, love and work righteousness. For God plants truth in the earth. This blessed generation knows the Lord God and Jesus Christ, whom he hath sent, and this is life eternal. This people he renews in the spirit of their mind and the knowledge of God is to them the sweetest of all knowledge. P. D. G.

TREATIES ON THE BOOK OF JEREMIAH. CHAPTER 9.

Jeremiah was ordained to pluck up, throw down, destroy, &c., and to build and to plant. In this he prefigured the Lord Jesus. It was said at his birth, "This child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed."

Jesus is set for the fall first of many in Israel. He is the standard by which all are measured, by whom the character and standing of all are determined. Here is the valley of decision down

into which many shall fall and be broken. The thoughts of many hearts shall be manifested. Even the heart of Mary the mother of Jesus shall be pierced through by the sword of the Spirit. She must be born again as others. No flesh shall glory in his presence, for all flesh is grass.

Jesus is to root out, and to pull down, and to destroy, and to throw down. Who shall abide the day of his coming. None are able to stand. His people are slain by the word of the Lord. When his word searches them out they die. The commandment came, sin revived and I died. Sin slew me by the law in the hand of Jesus the captain of the Lord's host. A sharp two edged sword goeth forth out of his mouth. His breath slays the wicked. His fiery law discovers the secrets of all hearts. When the light above the brightness of the sun shone on Saul he fell to the ground as one that had no strength.

How wonderfully the Lord casts down high looks, and abases proud man in the dust. He turns man to destruction. But he says return ye children of men. He saves the poor and needy. He kills to make alive. He builds and he plants. His foundation is laid in Zion. He digs deep and lays a sure foundation. He is the Rock and he builds the church of God on this elect, chief corner stone. He plants the trees of righteousness. These trees are the Lord's planting and he waters them, and nourishes them. They grow up into him in all things. There is no power that can root up these plants of the Lord.

He builds this glorious temple, and gathers the outcasts, the ends of the earth into it. What a blessed home it is. A day in these courts is better than a thousand. One had better be a door-keeper in the house of the Lord than to dwell in the tents of wickedness.

The word of Jesus, the sword of the Spirit, never returns to him void. It

accomplishes whatsoever the Lord pleases, and prospers in the thing whereunto he sends it. He rules the nations with a rod of iron. There can be no resisting the power of this glorious king.

Those that trust in him are blest. For the hungry and thirsty shall hear of him and come to him, and put their trust under the shadow of his wing.

He shall raise a seed that shall serve him, and dwell in the house of the Lord forever, and shall be glorified in them. The second Adam shall be glorified in this fruit of his planting, for in him is their fruit found—all manner of pleasant fruit, sweet to the taste, good to look at, and in wisdom shall this house be builded, and the faltings slain, the wine mingled, and the joyous fruit eaten. Jesus is the tree of life yielding the pleasant fruit every month in and by the church.

IS IT TRUE?

There is a notion prevalent among mankind at this day that the dead revisit the shores of earth and the scenes of time, and commune with those living that are dear to them. It is a pleasing fancy. But does the Bible support that notion? Can you find any place recorded in the Bible of such an occurrence? Can you find when David's spirit after his decease appeared or spoke to Solomon, or where there is any such communication from any departed spirit with the living? If any do thus come why should not the spirit of Paul speak to the brethren he so much loved.

But one says, did not Samuel speak through the witch to Saul? This is a display with no honor or comfort to Saul, is utterly contrary to the example of God's people, and of his word. A witch is a corrupt character. These familiar spirits, astrologers, soothsayers, whisperers, talkers with the dead, etc., are all condemned in scripture.

and I am satisfied that the whole proceeding of Saul was produced and controlled by the devil, for the Lord had departed from him, and spoke no more to him. So all these mind readers, and seancers, and spiritualists, and mental healers are all from the devil.

But did not many of the dead saints arise at the resurrection of Christ, and go into Jerusalem, and appear unto many? Yes. They were raised from the dead, and appeared in their bodies literally (not in spirits in dreams), and were seen of many. This was such clear proof of the resurrection of Christ, and hence of the resurrection

We have pleasant dreams of those departed that are dear to us. This shows the state of our minds and feelings. What we are exercised about much in the day, whether sweetly or sorely, our minds are often employed with while asleep, and these things appear to us as realities, whether blissful or torturing. God hath in these last days spoken unto us by his Son, and afterward it is confirmed unto us by them that heard him—by teachers, preachers, instructors sent of God to confirm, instruct and establish us in that blessed word and work of truth.

God speaks to and warns his people in dreams and visions of the night when deep sleep falls on man. When thus spoken to by the Lord, it is all in harmony with God's character, and with the teachings of the Bible, and will so plainly impress itself on those to whom God is sealing instruction that they will gather assuredly that it is from the Lord.

P. D. G.

A SIGN.

When the angel Gabriel that stands in the presence of God appeared to Zacharias, and told him of the marvelous birth of John the Baptist, Zacharias said, "Whereby shall I know this? for I am an old man, and my wife well stricken in years."

Gabriel appears to be an angel wonderfully honored to stand in the presence of God. That is not a mere man. It looks to me that there is an angel's order of creation higher than man. When Jesus came in the flesh he was made a little lower than the angels. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. So that the angelic order is higher than man, and Gabriel was chief it would seem among the elect angels. Therefore it was the more important to believe the message thus sent from God. But how improbable according to nature was this of accomplishment. Zacharias was an old man, and his wife was barren.

How weak our nature is, and how slow of heart we are to believe God. Yet this is no covering or excuse, but proves that we are carnal—of the earth earthy. Zacharias considers the natural barriers in the way. But are they not always in opposition, and if possible would prevent the operations of God. They appear as stubborn obstacles and hindrances. Was not great Pharaoh's power to be overcome before Israel could come out of Egypt? Was not the Red Sea to be crossed? Was not the great and terrible wilderness to be traversed? Were not the seven nations of Canaan to be cast out? No man, nor powers of men, could overcome these obstacles.

But who placed these barriers in the way? Is there a power greater than God that did this? Faith that is born of God must be greater than any or all of these obstacles. But suppose we have it not. What does it prove in our favor? Nothing, but it is all against us showing that we are carnal.

The sign given to Zacharias was sufficient to humble and reprove him. Is not unbelief dumb? Can it enter into the joys of the Lord, or praise him? But what proof it gives of our polluted, blinded nature.

There is a time that we are brought to do business in deep waters, and weigh evidence carefully, and to look narrowly into these weighty matters. But the word of the Lord must be fulfilled. He must be dumb until the day these things are performed. What have been his exercises during those months? Surely these were wonderful times. Deep reverence must have clothed his soul, and veiled his feelings.

When this wonderful child is born the neighbors are casting about for a name for it. On the day for his circumcision they call him Zacharias. But the mother said not so, for his name shall be John. So they refer the matter to the father yet dumb. His father wrote, "His name is John." His mouth was opened immediately and his tongue loosed, and he began to praise God who makes the dumb to sing, and the blind to see.

Then Zacharias was filled with the Holy Ghost, and began to prophesy of Jesus, the blessed Redeemer, who should save his people from all their enemies, and that they should serve God in holiness and righteousness all the days of their lives; and also told what John should do—that he should be called the prophet of the highest, going before the face of the Lord to prepare his way, to give knowledge of salvation unto his people through the remission of their sins. P. D. G.

Brother W. L. Flinchum requests my view of Rev. 3:11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

The church at Philadelphia was walking more faithfully and humbly than some other of the seven churches of Asia. We should consider the condition of each church, and the messages sent to them. Surely there is great reward in keeping the Lord's command-

ments, and it is not a vain thing to serve the Lord.

The Lord will come. We are to watch as well as pray. Watch lest we enter into temptation—into that state that induces sin. We are not to watch for evil in others, but watch to keep our own bodies under. He that ruleth his own spirit is greater than he that taketh a city. If the sinful tendencies of our own nature are kept under and restrained then we are watching self well.

The Lord comes at an unexpected time to those not watching, and he finds such in a bad plight. But every one that holds fast what he has—what the Lord has given him is watching well, and is blest. He that is faithful unto death shall receive the crown of life which the Lord, the righteous judge shall give to all them that love his appearing.

How blessed it is to love his appearing, and to desire that he should come quickly. Our life is short. Speedily the time flies. Then behold how quickly Jesus shall come, and strive to be found ready when he shall come.

Every man shall receive according to his work. Whatsoever a man sows that shall he also reap. We certainly have no time to throw away or squander.

Also on Rev. 3:16, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

This message was addressed to the 7th church or the last one that is named, and it appears to be in the worst condition of any of them. It was careless, conceited, puffed up, indifferent, thought it was all right, satisfied with itself—had need of nothing it supposed. It thought it was rich and increased with goods, and had need of nothing, not knowing it was miserable, poor, vile and naked. How wretched is the sight of one boasting of his good name, or good deeds and good standing, not

knowing he is full of all evil, and has nothing good. Surely such is glorying in his shame.

For one to be lukewarm is worse than to be cold or hot. Lukewarm water will make one sick to vomiting. Very hot water or very cold water has no tendency to produce vomiting, but lukewarm water will cause vomiting. This sickening state of the church at Laodicea is such as to call for this terrible treatment. What a rejection of one is this. How painful and wretched must be the state of a church that must be cast out of the Lord's mouth as unclean and a polluted thing. P. D. G.

MELCHISEDEC.

Friend G. W. Chamlee, of Georgia, requests my view of Heb. 7, stating that he desires to know who Melchisedec is, and is there any history that separates him from Christ, and says there is a mystery in this chapter he never has been able to understand.

I desire to remark that there are mysteries in every chapter of the Bible to him that can see enough to behold a mystery.

We will write concerning the 4th verse, "Now consider how great this man, unto whom even the Patriarch Abraham gave the tenth of the spoils." Translators have placed the verb was in this verse, making it read how great this man was, past time. But here is a man without father, without mother, without descent, having neither beginning of days, nor end of time. The language describing this most wonderful character then assigns to him no existence in the past only. It excludes no existence from him. He is the same always and forever. He had no earthly father, nor earthly mother, and is without beginning of days, or end of time; therefore he is the same yesterday, to-day and forever. Now consider the greatness of this man. Is there any but one man that can answer

this description, the man Christ Jesus, our man without sin, yet bearing our sin in the day of Adam's transgression, our man in the days of old, our day's man now, the child born unto us, the son given?

But as a man he was born of woman, therefore had a mother, and this brings him into touch with man, the sinner, for he was found in fashion as a man, tempted in all points as we without sin.

But as a priest he is here considered, and as the priest of the Most High God eternal, or he is without father, or mother, or descent. By comparison of two or more objects we measure differences or likenesses. Abraham was a wonderful man, the father of the faithful, and the friend of God; but here is one so much above Abraham that he as priest met Abraham in the victorious day of Abraham as he returned from the slaughter of the kings, and he blest Abraham, and without doubt he that blesses is greater than the one that is blest. Abraham also paid tithes to him, not only for himself, but even for Levi, his descendent not yet born, but was in the loins of his father, and thus the priesthood of the law of Moses paid tithes to the priesthood of Melchisedec, acknowledging that there is a greater priesthood than that of Levi.

This man Melchisedec who thus met Abraham is by interpretation king of righteousness, not merely a righteous king, but far greater as king of righteousness. There can be no more lofty description of kingship than this. One might be king of nations, and yet have no righteousness. It would be wonderful to be a righteous king, but to be king of righteousness exceeds all things earthly. He is in the same blessed power also king of peace—not merely a peaceful king which is a great honor, but this man is king of peace. Consider then the greatness of this man.

Then he is the priest of a better covenant founded on better promises, even

the new and everlasting covenant of grace, which is without beginning of days or end of time. The inferiority of the priesthood of Levi and its subjection to him was acknowledged when Abraham paid tithes to him and when Levi yet in Abraham loins paid tithes to him. Furthermore the tribe of Levi were priests of men of infirmity—but Melchisedec, priest of the most High, is in this high order without infirmity, imperfection or death.

Jesus is priest of this everlasting order. God set this type to show the order, manner and perfection of the priesthood of Jesus. In a perfect priesthood there is no sin, and must not be any death. Priests of the Levitical or legal order died. But in the priesthood of the order of Melchisedec there is no death, but it abides forever. But under the law of Moses the priests did not offer themselves, but they offered lambs, bullocks, etc., which were slain, but the priests themselves were not slain, and offered on the altar, but they offered what was slain. So Christ as God or priest, was not put to death, but as a man he was slain. He was the lamb of God's own providing without spot, and was joined unto divinity in the great mystery of godliness. When the hour of his offering came the Godhead withdrew from him, and he exclaimed, My God, my God, why hast thou forsaken me? He offered himself without spot to God. In the resurrection and ascension to glory he appears in his priesthood, for he was not a priest on earth. The earthly priesthood was for the tribe of Levi. The heavenly priesthood was for Jesus. Some better thing is reserved for us. Jesus by the blood of the new covenant enters into the holy of holies which is heaven itself, where he ever lives to make intercession for us, and because he abides forever he is able to save unto the uttermost them that come unto God by him. He is

our life, therefore we live as long as the High Priest lives.

The removal of the earthly temple at Jerusalem, and the Jewish nation showed the end of that dispensation, and that a better, a heavenly one is brought in.

How do we know this? Do we smell the odor of the pomegranates as a field the Lord has blest? Do we see the beauty of the church of God? Do we hear the ringing of the golden bells, the gospel's joyful sound, as we hear the gospel preached? Then we know that our High Priest lives, and because he lives that we also live, for our life is bound up in him. We look for his appearing and we love his appearing. The Holy Ghost witnesses these things.

But still the question comes up who is Melchisedec? Well, there are types of the heavenly, and they appeared in the shadowy, legal dispensation. Here is the order. Melchisedec is the Christ of the old testament. He stood a lamb slain from the foundation of the world, Rev. 13.8. Verily or truly he was fore-ordained before the foundation of the world, but was manifest in these last times for you who by him do believe in God, 1st Peter 1:20:21. In all their affliction he (Jesus) was afflicted, and the angel of his presence saved them. He bore their sin all the days of old. He was the rock that was with them in the wilderness. Then Christ was with the church in all the days of old, of all the former ages. He appears in various types or resemblances. Abraham saw him as supplied by the Lord God in the place of Isaac, where Isaac is received from the dead in the figure, or the resurrection appears. He also saw him here as Melchisedec or the eternal priest of the Most High God. Moses saw him as the great and perfect prophet. Joshua, the warrior, saw him as the captain of the Lord's host. David saw him as his son and his Lord. Isaiah

saw him as the child born unto us who is the everlasting Father. Why should I refer to other prophets or seers in Israel? I mention these to show that Jesus was with the church in all ages.

But in these last days God hath sent him in the flesh, and he has fulfilled everytype and every prophecy as the promised seed, and thy Redeemer is the holy one of Israel, the Lord of the whole earth who has made an end of sin, and brought in everlasting righteousness. Blessed are all those that have the faith of God's elect to see these things, or to believe them. For his blood cleanses them from all sin.

P. D. G.

OLD THINGS ARE PASSED AWAY.

The scripture says, "Therefore if any man be in Christ, he is a new creature, old things are passed away; behold, allthings are become new." 2nd Cor. 5:17.

Then are the old things which are passed away of God? What are the old things that are passed away? Are they good things, or bad things? Every good gift, and every perfect gift cometh down from above, from the Father of lights. If these old things which are done away are of God why should they not remain?

Certainly there is a great mystery in Providence, but certainly there is a great difference between righteousness and wickedness. As high as the heavens are above the earth so high are God's ways above our ways. The fruits of the flesh are fornication, uncleanness, covetousness, idolatry, etc., while the fruit of the spirit is love, joy, peace, long suffering, etc.

Where one is under the operation of the law which worketh wrath—for by the law is the knowledge of sin—there can be no peace to that soul. Such wretchedness as is found in the heart of one under the power of the law that he

has broken, and which law gives strength or power to sin to agonize that trembling soul under the sentence of death which it deserves, and from which it can see no way of escape, is the greatest distress it ever feels. It is the pains of hell getting hold on one. Such a soul is brought to taste something of the agony of Christ, and is humbled. When it pleases God to reveal his son in such a soul then the greatest joy a mortal ever knows on earth is felt. Then he can sing glory to God in the highest, peace on earth, and good will to men. For these old things are passed away, and behold, all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ.

Now we are exhorted to seek the things which are above—above what? Above this world. These are the things of God that our affection is to be set upon. Whatsoever things are lovely, honest, pure, of good report, well reported of God, if there be any virtue, any praise, think on these things. Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity, and to charity Godliness. These are things of God.

Let no man say when he sins he is tempted of God to sin. When a man is tempted he is drawn away of his own lust, and when he sins, if he has any excuse for his wrong-doing the devil has put it in him, or given it to him. My experience is that I have no cloak for my sin, no excuse even. Let God be true, and every man a liar.

All good things are of God. Charity beareth all things, believeth all things, hopeth all things, endureth all things, Charity believeth all things, yet it does not believe a lie, nor does it rejoice in iniquity. Then the all things that charity rejoices in are the all things that are of God. Charity sees no fault in Israel,

no iniquity in Jacob. Then it is in the light of God shining in the soul, and in God's light we see light. The thoughts of God are in charity. In this light all things work together for good to them that love God, and that are the called according to his purpose P. D. G

Dear Brother Gold:—A three-day's meeting, Friday, Saturday and fourth Sunday in May, is appointed to be held with the church at North River, situated on the east side of North River, about six miles north of Marshallburg. Those coming will please write to A. J. Lawrence, or J. P. Gillkin, Otway Carteret Co., N. C.

The church desires a good attendance of ministers, brethren and friends.

Wm. W. BRINSON, Pastor.

OBITUARIES

PHEBIE LAURA YOUNG.

I wish to write a few lines in memory of my dear little niece, Phebie Laura Young, who departed this life just before the dawn of the morning of February 3, 1904, to enter as we fully believe, into life eternal in that glad morning where there is no night, but Oh, the darkness and grief of the little household who were bereft of the little darling whose precious life had been as a ray of sunshine to their hearts. Phebie was born to her parents, W. L. and Laura Young the twenty-sixth of July, 1897. She was a very bright, sweet little girl, and from her infancy showed so much intelligence that those who knew her thought she was a little sunbeam only loaned us for awhile. When she was only five years old she said one morning, "Mamma, I dreamed the prettiest dream last night, I just want to tell you about it. I dreamed I went to God's house and saw him and the angels, everything looked just as white and pretty, and, Oh! mamma, I can't tell you how I felt, but I felt so good, for I wasn't mad with anybody, and nobody was mad with me." Her mind seemed to dwell very much on heavenly things, often

asking astonishing things, and just one week before she died she said very seriously that she would not live to be grown. It seemed that she had a submissive presentiment about death, viewing it as blissful exchange, for though so young she had her cross to bear, she was so conscientious. Her disease was pneumonia and inflammation of the stomach. She was livelier than usual the morning of the 30th of January, was taken sick very suddenly in the afternoon, and though a good physician, family and friends of Wake Forest, worked with all their might to keep her little life, it was all in vain the summons had come. She was buried in the Powell family burying ground the 4th. Mr. Sledge, her parents' pastor, held very appropriate funeral services. Phebie was conscious to the last, amid all the severe sufferings and said some very sweet things. She kissed her mamma while dying, saying: "Mama I love you."

When the blindness came over her she called for a light, her mamma held the light near her face and she turned in an opposite direction, pointed her finger, saying: "I see a light, I see a pretty light," and continued waving her hand and smiling till the last. This thought is consoling to me that she is at God's house (as she called heaven), where she is forever safe in the arms of Jesus, for he said: "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." She is freed from earth's sorrows and disappointments which I still have to contend with. I thought when I received the telegram that she was dead, that it was unbearable. I could hardly believe it, my own little pet dead and I could never hear her voice again, but when I reached there and stood by her coffin, looking at her dear little form, thinking that those little feet would never more run to meet me; this thought came to my mind, I think to console me, "It must be sweet in childhood to give back the spirit to its maker before the feet have grown old and stained in the paths of sin and learned to garner of its bitter fruits." My greatest sorrow now

is for the mother, who it seems can't be reconciled, she has had so much affliction, this being the fourth child she has consigned to the tomb. She requests the prayers of God's people everywhere. Phemie left one little sister aged 4 years, loving parents, seven devoted aunts and one uncle who will ever treasure her precious memory. May we all meet her where sad partings are not known in the home where changes never come, is the sincere desire of her af-

HATTIE HINES,

Benson, N. C.

fectionate aunt,

"Out of the mouth of babes and sucklings thou hast ordained strength because of the enemy."—(Ed.)

MARY BERNICE JONES.

Death has entered the home of David and Mary Jones and has taken from them their beloved daughter, Bernice. They are lonely and desolate and the future looks dark and dreary. But they are old Pilgrims and their journey is almost ended; they, too, will soon lay down their earthly trials at the master's bidding and will join her above where parting is no more.

She was born October 19, 1883, in Iowa, and died at Leland, Idaho, October 18th, 1900, making her stay on earth 18 years. She died of consumption. Three of their children had already departed from this world, their death being caused by consumption. Bernice's mother and father are both Baptists and are honorable old people. May the Lord be with them in their lonely hours. Bernice was very patient through all her sickness and begged them not to cry for her when she was gone, and she wanted to be relieved from her sufferings. No funeral services were held, but at her request, "The Old Church Yard" was sung at the grave yard. A large congregation was at the funeral. She was buried in the Cameron grave yard, Nez Perce county, Idaho.

Oh, may the Lord be with the bereaved parents and relatives in their trials and affliction, and if it be his will may they be

prepared to meet her in that country where parting is no more, is the hope of one who extends their sympathy to them in their afflictions.

A FRIEND.

SYLVESTER AMBROSE.

Dear Brother Gold:—For some time I have been thinking that I would write an obituary of my husband, Sylvester Ambrose. He was born October 25, 1858. Died April 4th, 1901. He was sick three weeks with pneumonia, and suffered very much but was patient as one could be.

He asked us all to pray for him. He asked the Lord to have mercy on him, calling on the only help that could come to him. When he would ask us to pray for him, we told him to put his trust in the good Lord; then he would say, that I certainly do, but I want you all to pray for me. All during his sickness, I never saw any one more humble. He had never joined any church, but was a believer in the Primitive Baptist doctrine. He went often to hear our preachers. In all our married life he lived peaceable among all men and did harm to no one. He was a loving husband and tried to raise his children with fatherly care. We did all we could for him, but his race was run and he had to go. While I am bereaved and left alone in the world, seemingly, I feel that the good Lord has never made any mistakes. He doeth all things well. I hope he will guide and direct me, so that my last moments will be my best ones; that we all may be gathered in heaven where parting is no more. Brethren and sisters pray for me and two little girls, when you feel that it is well with you all. Written by his devoted wife.

ELLEN AMBROSE.

R. E. HILL.

Sparkman, N. C., April 7, 1904.

Dear Brother Gold:—By request of the bereaved parents I will try to write for publication the death of R. E. Hill, who departed this life February 22, 1904. Ella was the daughter of B. H. Scott, and Ellen,

his wife, and was born August 6th, 1879, making her stay on earth twenty-four years, six months and sixteen days. Ella was married to James R. Hill, October 18, 1899, and was unto him a kind and loving wife. She leaves to mourn for her fond parents five brothers, four sisters and a kind and loving husband with two little children, with a host of relatives and friends to mourn her loss. She united with the church in Wilmington in November, 1903, and was baptized by Elder Isaac Jones, and lived with them three months. Her health was bad and she went to the hospital for treatment. She got better and was about to return home, but was taken with typhoid fever and died in a few days. Her funeral was preached by Elder P. D. Gold, of Wilson, N. C., to an attentive congregation. We all loved Ella; she was so kind and loving to all with whom she met. Truly it was hard to part with her, but we feel satisfied that our loss is her eternal gain. May God bless us and resign us to his will. Her last words were evidence of her hope of that glorious realm above. She was trying to sing, "What Wondrous Love is This, Oh My Soul."

Dear Ella, thou hast left us,
In sorrow here we mourn;
While you at rest in perfect peace,
In heaven, your happy home.

Written by her affectionate uncle,
G. J. SCOTT.

APPOINTMENTS

L. H. HARDY.

Raleigh, Monday and Monday night, after the 4th Sunday in May.

MORGAN BROWN, OF GA.

Wilson, Wednesday after second Sunday in May.

Thursday, Scott's.

Friday, Upper Black Creek.

Beulah, Saturday and third Sunday.

Cross Roads, Monday.

Union, Tuesday.

Smithfield, Wednesday.

Little Creek Thursday.

Fellowship, Friday.

Willow Spring, Saturday and fourth Sunday.

Elder J. T. Stewart's post office is changed from Grassy, Ala., to Howell, Tenn.

P. W. WILLARD.

Pleasantville Monday after 4th Sunday in May.

Wolf Island, Tuesday.

Reidsville at night.

Pleasant Grove Wednesday.

Arbor Thursday.

Mt. Lebanon Friday.

Thence to Eno Union Meeting.

Burlington Monday.

McRay's Tuesday.

J. J. HALL.

Flat River Saturday and Fourth Sunday in May.

Surls Monday.

Stories Creek Tuesday.

Ebenezer Wednesday.

Prospect Hill Thursday.

Wheeler's Friday.

Roxboro Saturday and Fifth Sunday.

Brother J. J. Whitfield expects to convey Elder Hall.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts. also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

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P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESER, Associate Editor, Floyd, Va

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ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Clayton, N. C., Sept., 1903.

Elder P. D. Gold, Highly esteemed brother in the Lord:—No doubt you will be surprised to get a letter from me so soon after leaving our little home, but I just feel that I must tell you some of my feelings concerning your sweet, but short visit, to poor sinful me, the length thereof, also the comforting and peaceful effect forcibly reminding me of the visits of the "True Comforter," if indeed I am not deceived in my experience. Before the sitting of the Little River Association I was so anxious to see you, I tried to ask the dear Lord if it was in accordance with his holy will for you to come that he would give you the mind to do so; for I did not feel worthy nor fit to send for you whom I esteemed as a "preacher of righteousness" and with these feelings I tried to pray to the dear Lord if his will to send you sweet thought, the Lord works and none can hinder, he blesses and none can withhold. Dear brother, I want to tell you I haven't words to express my true feelings when you came to my bedside Monday morning in company with dear aged brother Booker. Please pardon and pray the dear Lord to forgive me if I be wrong, but I feel that the same merciful God that so wonderfully fed and nourished Elijah does not fail to remember this vile worm in great mercy. What am I that I should receive blessing from

the holy one of Israel? But, dear brother, the sweet and comforting response comes, "I, Jesus, the righteousness of all his children;" what most comforting answer. Brother Gold, that was a very sweet and enjoyable day to the unworthy writer if not deceived; my spiritual pleasures or feast was so unexpectedly rich and comforting to me that I would at times forget that I still had a suffering body and that my great but most wonderful leader was not forgetful of my physical weakness, but if not deceived, my dear heavenly master enabled me though vile to look upon that day as a sweet Sabbath to me. I go back in sweet memory of that day and gladly gather up the fragments and feast, I hope with a thankful heart, for the wonderful feast that Jesus bestows never grows old, neither unwholesome to the sinsick soul, and as you know there were several other dear brethren and sisters here. I could hardly keep quiet. I feel constrained to cry aloud for joy, feeling that my dear heavenly Father was pouring his loving kindness upon me. O, what a lovely looking group you all were to me as I lay on my bed and beheld your meek and humble looking faces, feeling they were made so by the shedding abroad in the heart of the individual, the everlasting love and grace of our dear Lord and Savior Jesus Christ. O, dear brother, how exceed-

ingly beautiful and lovely Jesus must be to see him as he is and be like him, to think when he blesses poor fallen man with his love, how it diffuses, yes permeating and subduing the whole, for the strong man rules till the stronger comes in then blessed thought (he, Jesus, according to the word) maketh his lovely traits of character to shine, softening and beautifying the conduct as also the faces of his dear children for Jesus is the health of their countenance, sweet and comforting language, "Hope thou in God, for thou shalt yet praise him who is the health of thy countenance." Therefore he (Jesus) maketh the aged one as also the young in years that are in Christ look lovable and pretty to the discerning eye and understanding heart, thus blessed they are not ashamed to call them brethren. Please pardon digression, dear brother, but your sweet and comforting visit especially; also others, sweetly reminded the unworthy recipient of Peter's visit to Cornelius and I hope I was as willing to fall at your feet and try to thank my dear Lord and master for such soul-cheering company as I esteem you to be and may the holy one of Israel sweetly bless you all who have so kindly remembered this poor, sinful, afflicted one, for I can but fail to return so great favors. O, how I regretted to see you all leave, whom I loved and esteemed as the Lord's dear children, but dear brother, he that keepeth Israel neither slumbers nor sleeps and O what a sure and sweet keeper he is, thus knowing we are but dust. He can sooth the aching heart and turn our sorrows into joys, for while grieving at the separation the following sweet and glorious language of our dear Saviour sweetly entered and took its abode I hope in my heart and mind, permeating my whole being it seemed with its sweet and soothing influence, viz.: "If I go not away the comforter will not come." I wept for

joy, and while thinking of how sweet and cheering your company was to me a poor, vile sinner, the following sweet and unexpected words were presented to my mind." This is a love feast." My dear brother, I freely wept for joy, if not deceived, for I feel that it was indeed a precious love feast from my dear Savior to poor vile me. I can but weep when I think of the goodness of the Lord to me. Ah, dear brother, none but the most high God and I hope my dear Redeemer can know how exceedingly great his loving kindness has been to me a poor afflicted, sinful being. I do feel that the power is not in earth to express, these sweet and wonderful feasts which proceed alone from the great king's table which is filled with good things or perfect gifts; even spiritual blessings, which are far superior to David's kindness to poor Mephibosheth, who was lame on both feet, and how effectual must have been the wonderful and unexpected provision made by the king to the poor cripple, the king assuring him, saying "and thou shall eat bread at my table continually." What unworthiness, humility and helplessness, is here set forth in the following language: "What is thou servant, that thou shouldest look upon such a dead dog as I am?" Brother Gold, this is a rich and touching scripture to me a helpless sinner, and I feel that it has a deep and wonderful meaning. I have had much company, dear brother, since I commenced this letter, which I esteemed as the dear Lord's people, so I thought to lay this scribble aside, feeling that it might fail to interest much less to comfort or strengthen you whom I highly esteem as a father in Israel, but the lines of the poet, "How happy are they who their Saviour obey," seemed to be forcibly and unexpectedly presented to my mind with a continued desire to write you some more; I believe you will bear with me, while I tell you, the night after you

left us, in my slumbers it seemed I saw one clothed in light raiment, seated near my bedside on the right and looking at me, made the following remarks: "If I could only wash your feet," then disappeared. Surely I awoke and felt I had been blessed with a sweet visitor, while meditating over what I had seen and heard, the sweet language of Jesus to his disciples came flowing sweetly into my pondering mind. "If I, your Lord and master wash your feet, ye ought also to wash one another's feet." Dear brother, may the dear Lord bless his dear children if in accordance with his will with this meek and humble spirit, for Jesus sake, is my desire. I am improving, I can work some. I feel that the God of Israel has been and is my sweet and most sure physician. He never loses a case, it matters not how complicated or difficult it seems to helpless man. Much love to you and your family. Tell dear sister Gold it seems so good to me that I can now enjoy eating and sleeping well. My sufferings have almost disappeared. Please pray for us and may the rich blessings of Jesus rest upon, and abide with you and yours and as many as is God's will now and forever, is the desire of one who highly esteems you for the work's sake if not deceived.

EUGENIA A. HINTON.

Churchland, N. C.

Dear Brethren Gold and Lester:—It is written all thy children shall be taught of the Lord, and great shall be the peace of thy children. Since they shall be all taught of the Lord is there any power that can prevent this teaching, or is there any other power that can teach them? We should search the scriptures to see how they are taught. Jesus said, if I go not away the comforter will not come, but if I go away I will send him, and he will bring all things to your remembrance whatsoever I have said unto you. Then

this is the way that they are taught. He takes the things of Jesus and reveals or shows them unto us. This comforter is everywhere present, and nowhere absent among the children that are under consideration. This comforter is God himself.

There are three that bear record in heaven, and these three are one. The Father sent his Son into the world to do his will on earth. When that work was finished he was crucified and returned to his Father who then sent the Holy Ghost to show these things unto his people and comfort them. So they are all taught of him and great is their peace. This peace is great to those that are enabled to realize that God is their teacher.

I am always with you always to the end into a dark state. We are then made to cry out, O Lord, hast thou clean gone forever. We feel to be forsaken of the Lord. But all of this is our weakness, for the Lord hath said I will never leave thee nor forsake thee. So I am with you alway to the end of the world. He was with his apostles in their preaching to the end of the world.

When shall we realize that peace is full? In the resurrection when Jesus comes the second time without sin unto salvation then he shall come in power and great glory, and shall gather his elect from the four quarters of the earth.

M. MONSEES.

Pilot Mountain, N. C., Jan. 5, 1904.

Elders Gold and Lester:—I enjoy reading the Landmark very much, and do not see how I can do without it. I feel so little and unworthy, and feel so vile and prone to sin, and so seldom have a heart to pray, that it makes me fear and doubt that I have ever been born again. My hope is so little sometimes that I am almost ready to throw it by, then again it seems sufficient if I were called to die. Some times I am

made to wonder why it is that I was received into the fellowship of the church. I sometimes think surely there is none like me, but this I do know I love the brethren, and I love the doctrine that is preached by these old Baptists. I will here tell you what a state of feeling I got into at my breakfast table on the morning of the 25th of April, 1903. Soon after I sat down to eat my breakfast I was overcome, and was filled with love for the church, and a desire for the peace and prosperity of the church, and a desire for all those that had hope to come to the church. Then my mind was carried back to the times that I was impressed to ask the Lord to be with me and my children which was soon after my companion had been taken away. Here I was enabled to see by an eye of faith that the Lord had been with me and my children, and that the Lord had been dealing with my children. Then I desired to see my children coming to the church. During this time I was so overcome and so filled that I had to stop eating for a while. Now since this time there has quite a number come to the church here in this section of country, and two of my children have come to the church. My daughter-in-law, Mollie R. Campbell, was baptised into the fellowship of the Primitive Baptist church here at Pilot Mountain last Sunday before services. She came out of the water rejoicing. She told me after service was over that she felt like she had got home. Remember me and mine at a throne of grace.

Your unworthy brother,

J. M. S. CAMPBELL.

Remarks: Such a letter as the above is very refreshing. There have been quite a number baptized in that section recently. Surely it is encouraging to see and hear of the Lord's people coming home and telling what great things the Lord has done for them.

Brother Campbell, I esteem you as highly favored of the Lord.

P. D. G.

Mesquite, Tex.

Mrs. R. Annie Philips,

My Dear and Precious Sister:—By the grace of God our Savior and our redeemer, I humbly hope, if you should deem one so unworthy as I to address you thus. I received your letter and have put off writing for some time, feeling and realizing my weakness and imperfections. Your letter was a source of comfort to me, for if I have a home in this unfriendly world it is with the Primitive Baptists, for I have not even a shelter to shield me from the wind, hail or snow, or the scorching sun of summer to call my own, but I feel to rejoice that I have a shelter that has power to save and keep alive. I will relate one experience I had while I was lying out of Christian's duty. I became very fearful of storms. I was afraid of being blown away and killed, and would have to leave my little children behind in an unfriendly world. The storm clouds had been gathering for several days, and I would stay up nearly all night watching the clouds. So one night two fearful looking clouds had gone around us, and I began to feel safe when I discovered the most fearful looking cloud in the southwest I had ever seen. I walked the floor watching the cloud until it was nearly over us. I gave up, and walked to the bed where my three babes were sleeping and fell across the bed, and clasped my infant to my breast as I thought for the last time. Whether I went to sleep or not I don't know, whether it was a dream or a vision I don't know, but this I do know it seemed I could see clouds coming from every direction, and when these clouds met something (it looked like a star) shot out and caught in a blaze and in a moment another blaze appeared, and I could see

the elements catching. I began to run, not a house or creeping thing, nor a tree could I see. I kept running, and the elements kept catching on a blaze. I could not even find a hole nor a cave in the earth for shelter. I kept running until I became prostrate from heat and exertion, and I fell flat on my face and it seemed I was almost dead when I heard a sweet voice from out the burning elements saying, put your trust in God. I shouted aloud, praise God in the highest, praise his holy name forevermore. I waked up shouting praises to God's holy name. I was filled with a love unspeakable and full of glory, and the clouds were all gone, and not a cloud was to be seen; and from that day to this I have never been afraid like I was then. I sometimes feel bad, even lonesome when a storm is approaching, but all I have for shelter I feel and realize is God has all power and as the poet says, both the winds and the waves our commander controls, and nothing can baffle his skill, and if it was not Jesus that spoke peace to my troubled soul I have been deceived, and if my heart deceives me not he is the rock in a weary land, a shelter in the time of storm. Sometimes I become so entangled with sorrows of my disobedience and cares of this life I sing; when sorrows encompass me round, and endless distresses I see. Astonished I cry, can a mortal be found. Surrounded with troubles like me. How tedious and tasteless the hours: when Jesus no longer I see. Sweet prospects, sweet birds and sweet flours have all lost their sweetness to me. But when I can look back and see how many rich blessings have been bestowed on me a poor, vile, sinful worm of the dust, all unmerited, I am astonished beyond measure, and am filled with a love to try to serve God in the best way I have learned or been taught, and to press on towards the mark of the high calling which is in Christ Jesus, who I hope

has suffered and died to redeem a poor rebel sinner, even me: and when I call to view what kind and tender mercies have been extended to me all the days of my life, even from my earliest existence down to the present time, I am filled with praise to God's holy name, and nothing good have I ever done to merit such great blessings, for if I had justice according to my works I would have been cut down with the unbelieving, but if I am ever saved it is free and saving grace of God our Savior and our redeemer, to whom be all honor and praise, and all the hope I have for claiming a home with the dear old Baptists is I love God's dear children. I love the church Christ our Savior purchased with his own blood. I love her ways, and I love to hear the old, old story of Jesus and his love. I will bring my imperfect letter to a close as it is getting lengthy. I have been burdened for some time to write to you, but fearing the desire was of the flesh and knowing the flesh profiteth nothing have put it off till to-day, and as it is Sunday and a blizzard on, I could not get out for exercise and being lonely, I have taken this method of conversing with you. Though we are entire strangers in the flesh, I hope not in spirit. I find my burden has left me since I commenced writing, and I felt sure it was of the spirit that prompted the desire to write to you. I haven't meant anything that will hurt or wound you, and if you find anything contained in this to hurt or wound throw the mantle of charity over my imperfections, and when you approach a throne of grace pray for poor unworthy me, and if you have a desire to write to me write on, for I do love to get letters and hear from God's children. Your little unworthy sister in hope of immortal life beyond this veil of tears.

LAURA GRAVES

Brethren Gold and Lester:—I have been requested to write some impressions on the scriptures, where it reads, study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

Paul said, I received it not of man, neither was I taught it. Then it came by the revelation of Jesus Christ. So I feel I must have faith to believe, and faith is the gift of God. One said, I believe, and therefore have I spoken. We believe and also speak. Paul said, give attendance to reading, and said to Timothy from a child thou hast known the holy scriptures. From what childhood, natural or spiritual, which?

All scripture is given by inspiration of God, and it is given to the one that is born of God. The scripture is of no private interpretation. Then it is not the carnal or natural mind that understands the scriptures. The Lord sent a word into Jacob and it lights upon Israel.

Why do we search or study the scriptures? In order to see if the scriptures support the exercises of our minds or comport with them and prove them to be true or not. Suppose the exercises we have are not in harmony with the scriptures then shall we reject the scriptures? No. If we are taught of God the scripture will testify and bear witness to what we have felt. If we are not taught of God the scriptures will not be to us as a lamp or light shining in a dark place, and we will see no beauty there.

I sometimes find myself wondering, studying to know if what I do is in my own name, or is it in the name of the Lord, and when faith is exercising me I am enabled to say it is the Lord, and I feel approved unto God.

This studying is not in natural schools, or in fleshly colleges or schools of men.

I do not condemn reading the scrip-

ture, but I am in favor of it. However, we do not read to understand except one guide us. If there be an interpreter then the word is sweet to our taste—not the taste of the natural man—but the taste of one born again.

Yours in hope,

R. T. MONDAY.

Mr O. J. Denny.

Dear Brother in the Lord:—As I have made the attempt several times I will try again to write a part of what I hope the Lord has done for my soul. When I was about thirteen years old I had a dream which caused me to think over my condition a lot. I dreamed I was in heaven, but I thought that was not my home, and I could not stay. At times it trouble me a lot. At other times it didn't seem to trouble me much. I promised if the Lord would forgive my past sins I would live better in the future. I went on in this way for some time and found my life was as bad as ever. I then thought I would join the Missionary church, if they would have me, as they pretended they could save sinners, although I didn't have much confidence in them. I was lying on the bed one night thinking over the matter when I found myself standing near a Missionary church dressed in white, and it was light as day around the church, and a small girl was standing near the door begging me to come in the house and just as I turned to go in everything turned so dark I could see nothing. The girl was gone and I was alone. Then I was one of the most miserable beings on earth. I then began to beg and pray for mercy, for it was nothing I could do that would help me. I went on this way for some time and on the first Sunday in May, 1901, I went to a baptising, and was so troubled at the water I didn't go to preaching that day. I came home and opened the Bible and read this, Let not your heart be trou-

bled, ye believe in God, believe also in me. My sorrow was turned into joy; it seemed to me I was as happy as any person ever was. I then had impressions to join the church and be baptised. I didn't follow the impressions for awhile, and one night I dreamed of being at a beautiful stream of water dressed in white and in my hand I had a light. I thought it was the prettiest light I ever saw, but I didn't want any one to see it. I was trying to keep it concealed from view when Sister Caroline Slone came to me and said with a pleasant smile on her, Let your light shine.

I awoke rejoicing. I thought I would tell the church of it the first chance I had, but I soon began to doubt and fear again and on the first Saturday in July, 1901, I went and told the church a part of what I have here written and was received and baptized on Sunday following. I have many doubts and fears yet, but my prayer is if I am deceived to undeceive me, and put me in the straight and narrow way that leads to heaven above. Now, Brother Denny, you can have this published if you think it worthy, if not all is well with me.

I remain your unworthy sister,
GEORGIE TAYLOR.

April 21, 1904.

Dear Brother Gold:—I feel like I want to write you some of my feelings. I have just finished reading through the Landmark, and have enjoyed it greatly. I do love to read the precious writings in the Landmark. It is so much comfort to me. I have so many dark days, and often think how much I enjoyed your preaching last summer at the Staunton River Association. I felt then like I was having so much pleasure I would soon fall. I have had some very serious trouble since, and so often I feel trouble is all that is in store for me, yet the alwise God has been

with me, given me comfort, and enabled me to bear all my burden; for without his help I can do nothing.

My husband and I joined the church at Old Mountain in October, 1903, were baptised by Elder T. N. Walton. I felt then like I would have no more trouble, if I did I could bear it so easy; but it was not long before darkness returned and made me doubt if I ever had been changed. I get so low down sometimes I feel like I can't live, and surely no change has taken place within me; but one thing I do know I love the brethren and sisters, and love the things I once hated, and hate what I once loved.

I know I don't live like I think a Christian ought to live, but I often ask God to guide and direct me, and show me the right way, that I may do better.

I wish so often to talk with some good brother and tell how I feel, and see if he ever knew anyone else like me. But I feel like saying God's will be done, and I know God's will is done. Brother Gold, you know my father, J. W. Tompkins. I think he is one of the best men on earth. I often look at him and wish I could live just one-tenth as near right as he does. It seems to me I can see Christ in him when I look at him. It does me so much good to know he is my father if I am so corrupt with sin.

Pray for us. I desire the prayers of all of God's people.

Your unworthy sister, I hope,
IDA WILSON.
R. F. D. No. 3, Danville, Va.

Pikeville, N. C., March 18, 1904.

Dear Brother Gold:—With much fear and trembling I do once more find myself trying to write; this is the second or third time I have attempted to write. I felt to be such a failure I would lay it aside; now must I obey. How can I write while shedding so many

tears? It seems that my heart will almost break and I can hardly see for tears. O, that I could know they were penitential tears. I have been confined to my bed and room for nearly two weeks. I feel forsaken, lonely, despondent, and often feel the Lord has forgotten to be gracious, and yet I often feel it is for my good and to God's glory, for all things work together for good, to those that love God, but the question often arises with me, do I love him. If I did it looks like I would be different from what I am. It seems to me if I

loved him as I ought, I could bear the storm of life better, and that my mind would be placed more on Heaven and divine things; and that the Lord would put it in the mind of the saints to comfort me, in my afflictions, and trials, and troubles. I am often made to say, as Job did, poor comforters. Some time ago I was in a lot of trouble, and these words kept coming to me, when I am tried I shall come out as pure gold. It seemed to me at times I had more than I could bear; what a great comfort those words were to me. It would enable me to feel that Jesus was my conqueror; my life and my all. O, that I could have the patience to endure all things, for Christ's sake. It takes the spirit of the Lord to overcome all earthly and fleshly things. When we are enabled to sit together in Heavenly places in Christ Jesus what a good place, a Heaven below, thy Redeemer to know. How sweet the name of Jesus sounds in a believer's ear? It soothes his sorrows, heals his wounds, and drives away his fear. It makes the wounded spirit whole, and calms the troubled breast. 'Tis mamma to the hungry soul, and to the weary, rest. I often think of the dear afflicted brethren and sisters, but dear ones, I feel that I am nothing but a poor beggar. Lord have mercy upon me, a poor sinner. Nothing can reach my case, except the grace of God. Dear Brother Gold, the

last time I heard you preach it was at Memorial, the last quarterly meeting. I did enjoy your preaching, and conversation by the fireside, so much. I cannot express the joy and comfort I received while being with you. And the next first Sunday I heard Brother Boswell preach a wonderful sermon. It seems to me I would almost shout; he is a dear brother to me. Sister Dora Horton, please except this, as an answer to your highly appreciated letter I received some time ago. Brother Gold, I would appreciate a few words from you if this scribble is worthy of your notice. Love to all lovers of the truth. When it goes well with you, pray for me, and mine.

Yours in much affliction,

MRS. H. F. YELVERTON.

Route No. 2, Pikeville, N. C.

My Dear Brother:—When I had a talk with you sometime since I expected to have seen you before this time, and explain myself to you; but it has been so I could not, so I write to you to let you know what the trouble is. Brother, I think from my understanding of the scriptures, and my judgment of the gospel when I hear it preached, that your gift does not justify you in occupying the pulpit. I believe that you are blessed with a gracious experience, and a gift of exhortation and prayer, which is one of the great gifts to the church; but dear brother, we expect more from those that occupy the stand than that; and how hurting it is when we see a good and needful gift to the church out of its place, or failing to discharge its duties. I have believed for a long time the cause of the coldness in the churches is the failure of those who had impressions in the churches to discharge or comply with them, for we know from the scripture and our experience that is the way the Lord makes his will known to his children: for what was written aforetime

was written for our learning, that we should be thoroughly furnished unto all good works. For the Lord puts his laws into the hearts and writes them in the minds of his people. The scriptures teach there are diversities of gifts to the church, and the church is the judge of them, and I believe it to be the duty of the church to keep the gifts in their proper places and them to discharge their full duty. I know dear brother, that I am nothing but a poor worm of the earth, yet I do hope by the grace of our Lord and Savior I will be kept in this world, and saved in Heaven. I have had solemn and deep thoughts concerning my own duty, and the prosperity of the church, and that it has every needful gift for its good, for our God is too perfect to err. The Apostle Paul illustrates by the natural body. Then how careful we should be in looking after each other, and admonishing and exhorting each other to discharge our duty.

J. M. HOWELL.

And the spirit of God moved upon the face of the waters. Gen. 1:2.

Now, Brother Gold, if this same spirit will be with me, moving gently upon the waters of my soul I shall be enabled to write something which may prove interesting to the readers in Zion. Otherwise all that will be written cannot be of any benefit at all. In the preceeding verse God affirms he made the heaven and earth. Both of them we know something about, literally speaking, and we hope spiritually.

We know the rain, snow, hail and dew come from the clouds called heavens, each having its different effect, the Lord saying by an inspired writer, "As the rain cometh down and the snow from Heaven."

The words heaven and heavens occur many times in the scriptures, at intervals, meaning different things: Now I shall not be able to tell you all con-

cerning them, but simply report as I have received

The sun, moon and stars shine down upon the earth from them; the sun to with the day and moon and stars, the night. Sometimes I think the wicked have heaven here. Apparently, the whiskey shops, the gambling rooms and all such abomination are heavens to those who enjoy them. I once loved to dance, the fashions of the world I worshipped. These were my gods, my heavens.

I am aware that all such heavens are unclean in God's sight. He does not look upon them in any degree of allowance. In fact he looks upon no flesh favorably, save through his Son.

Certainly he blesses all creation naturally. His gifts to mankind extend throughout this whole globe, giving each his portion in due season. But only are we partakers of the heavenly calling through the righteousness of his beloved Son. He leads the blind by a way they knew not, and in paths they have not known. 'This God is a being in whom there is no variableness or shadow of turning.

To my mind there are three heavens to the children of promise, and yet one, all of them being joint heirs:

1. When we find ourselves embraced in that covenant made before this world was spoken into existence, now being made perfect by the cleansing blood of Jesus, which takes away all the sin.

Now, don't understand me to say a person born of the spirit is sanctified with soul and body, because I mean no such thing. It is simply this—the new man comes in and makes his abode in the tenement of clay, thus creating that heaven which never forsakes us through time nor eternity. Be hold the kingdom of heaven cometh not with observation, but it is within you, says the Prince of Peace, in Luke, 11:17:21.

This is the beginning, and we go

along quite happily until the church is presented to us, fair as the moon, clear as the sun, terrible as an army with banners, fair and clear to us because we love her, yet terrible to the flesh, as the sin which dwells therein comes surging through our inmost souls, trying to pervert the way which seemeth to us right; telling us we are not fit to abide with Israel. Truly we acknowledge this statement, only as we are made acceptable by the sanctification of the spirit. This fleshly spirit which loves the uppermost places everywhere, wishing to reign arrogantly keeps man a poor child of God bowed down with abuse and criticism. But ere long, Jesus appears on the face of the waters, saying peace, be still, "as a father pitieth his children so the Lord pitieth all them that fear him."

Again the day star arises in our hearts bringing in a stream of the holy spirit from that ocean of love, which has no width, length, nor breadth. At once we realize this is my beloved, I am his; we follow him who knew no sin in the liquid grave and coming forth we sing the song of Moses and the children of Israel, "The Lord hath conquered gloriously, both horse and rider he hath thrown into the sea. "Sing unto the Lord a new song." This is the second heaven.

All through our lives these two heavens present themselves: times and times again, giving us encouragement.

Rain, hail, sleet, snow and dew, are just as essential spiritually to us as naturally. The dark nights without even moon or stars are just as necessary as the day with all the effulgent rays of the sun pouring down upon us. None of us like hail, none of us like snow and sleet, none of us like thunderings and lightnings; yet, these all appointed for us come as the gentle rain and refreshing dew. And let us remember dear children of God, that there is no trouble so great but that in due time the

wisdom of heaven will open, the flag of hope, faith and charity will wave over us dropping us crumbs, prosperity to cheer our gloomy way; and when the time comes for Israel to depart and Jacob be left alone, the veil will be taken away and soaring far above all principality and power, ushered into the courts of Jehovah, there we will find the heavens, "the habitation of God's throne."

This is the third heaven.

ANNIE CRISP.

Brother Gold:—I have thought for sometime that I would just write a few words for the paper to let the brethren and sisters and friends hear from me, as they often write and ask me to write. I hear some say that I traveled and preached until I got married the last time, and since then I have quit preaching. I confess that I have not traveled as much for the last few years as I did years past by and gone. But when I traveled and preached so much there were preachers in this country to serve the churches who did serve them as pastors, and that was just what I wanted them to do, for I can say of a truth I never did want the care of churches, nor ever would take the care of churches, as long as I could well help it. But the old Baptists have died and passed away, such as Elder A. Davis and Elder Cavanaugh and Brown, and some have gone out from us, and some moved off until there are but very few preachers here in our bounds that are doing much preaching for the churches here, but brother C. C. Brown and myself. I am pastor of six churches and brother Brown has the care of four churches, and the churches I serve are from five to forty-two miles, that I have to travel on the county roads. Now my brethren and sisters, here is my reason that I do not travel and go to see you any more. I feel like it is my duty to first look after my home

churches, and preach for them, for it does seem to me that if God calls a man to preach he will give him a love for the churches where he lives, and that he will love to preach for them, and visit them when he can. But how is it that some preachers can not, do not, want to preach at home churches? I believe that God does call every man that preaches the gospel, and my brethren, God never calls a man to preach anything but the gospel, and he never calls any of his servants to shun to declare all the counsel of God. But my preaching brethren, how many of you to-day can come right out with a clear conscience and say I have not shunned to declare all the counsel. I have to confess I am guilty, and it does seem to me that if there has been a time that the churches need plain preaching it is now, and plain writing, for I have heard it said that some people would not take a hint until you knock them down. Why not tell old Baptists if they get in debt and will not try to pay their debts, but defraud their creditors that the church will turn them out? Why not tell them if they will have organs in their churches that we will not fellowship it, for that belongs to the religions of the world. But what is the trouble with those that claim to be old Baptists, that want their singing done with an instrument, when God says sing with the spirit, and with the understanding, and don't you know God never put the spirit of singing in the instrument: but I believe and am sure that he does put the spirit of God in poor sinners so that they can and do sing the praises of God, and oh, how sweet it is. Now, if the Baptists want instruments in their own houses for the benefit of their own children I have no objections. But to keep pace with the world, and like them, get you a choir of young people and probably of other professions. Oh yes, they would come in and sit right up and per-

haps crowd out some good member. Yes, if the old Baptists just take up their practice they will be alright, for the sinner that has never been born again don't know any thing about the doctrine of election and I can't see why or how it is that any poor sinner that has seen and felt his just condemnation just as I have, and can have fellowship for Baptists, can want to be like the world. Don't you want to be separate from the world in practice and thus walk and act? Now, I would just say if there are any among the old Baptists not satisfied with the old-fashioned Baptists, and can not live with them without bringing in those new things that bring discord, I might say disgrace, you better get out, and go to your own place. Now it is not strange to find old Baptist preachers, deacons, and as good men probably as we have with their lives insured, and their property. I don't mean all of them, but some among the churches. Yet they claim that God has saved their souls from hell, and has blessed them with all they have around them. Where is the faith that you preach and claim to believe, when you say God can quench the violence of fire, and hold the wind in his fist, and you say not a thunderbolt shall or can go without his notice, and not a sparrow shall fall to the ground without his notice. Now if you believe all this, don't you believe that he takes care of you, and all that he has blessed you with? Now when we preach this way, and then go right another way, we just say we don't believe the way we have preached and talked. Some times we find members getting drunk, and the churches will bear with them again and again. Why not be plain and faithful with them, and tell them you can not fellowship it. I don't want you to think for a moment I am a prohibitionist, for I hate the principle of prohibitory laws, because it takes the liberty of our peo-

ple that God has blessed us with in days past and gone. Where did it come from? The pulpits of these pharisees. Some old Baptists turn right in with prohibition. That surprises me. In some places is it not strange we hear of old Baptist children attending Sunday school, and the church or churches go on and fellowship it. Why not be faithful, and if they will not stop their children turn them out. Why don't preachers warn the churches against all those things? Is it because you are afraid that you will hurt some one, or is it because the Sunday schools have become so popular? Why is it that old Baptists will set out men to preach that can not preach, and the church will let them go on, and then grumble at the pastor for asking them to preach, and you hardly ever knew one to refuse to try, yet the churches will let them go on when they are ashamed of them. I have wondered why the church will impose on themselves like they do. Dear brethren, I have often been ashamed of myself to think that I had ever left my home for to try to preach, when I knew that was such a failure, and I have promised myself many times that I would not go any more, for I have not got sense enough to preach. I am often asked why I don't write to the Landmark. I tell them I have not sense enough to write, and I guess if this is published somebody else will think so. I know people don't have to tell so much about their ignorance. That will be found out. He that feels so little and humble need not say so much about it, for that spirit will show for itself. Well, brother Gold, I have written what is and has been on my mind. Now do as you think best.

Maple Hill, N. C.

ISAAC JONES.

Maple Hills, N. C.

ZION'S LANDMARK

'Remove not the ancient Landmark which thy fathers have set.'

P. D. GOLD Wilson, N. C.

P. G. LESTER..... Floyd, Va.

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EDITORIAL.

THE WITNESS-GUIDE.

Jesus said to his disciples, It is expedient for you that I go away. For if I go not away the comforter will not come. But if I go I will send him, and he shall guide you into all truth; for he shall take the things of mine and show them unto you; and shall bring to your remembrance all things whatsoever I have said unto you. The Holy Ghost then is a witness testifying to the believer in Jesus the precious things of the new covenant, and assuring him that salvation is by grace. He takes the things of Jesus and shows them unto him, and opens up the gracious meaning of what Jesus said and done. This witness is in the believer in Jesus. He that believeth hath the witness in himself, as a well of water springing up into everlasting life. The testimony of the Holy Ghost witnesses that Jesus is the Christ or anointed one of the Father, proving to us the certainty and glory of those things shown to us.

He is a guide that truly and unerringly leads us forth by the right way out of all evil, and into all truth, so that no man need to show you these things, nor can show them, but the spirit of Jesus teaches us these things. He

leads us forth by the right way that we may go to a city of habitation whose builder and maker is God. These things of heaven are not seen by natural eyes, nor heard by natural ears, nor believed in by the natural mind, but God hath revealed them unto us by his spirit who searches the deep things of God. He gives understanding, and illuminates and guides the children of God into all truth.

He is a comforter. Comfort ye my people saith your God. The Holy Ghost is the blessed comforter, sealing our hearts, and binding up the testimony so sweetly that we are knit together in love unto the full assurance of faith, hope and love. This brings the peace of God that passeth all knowledge, or is greater and better than can be understood by man. There is therefore now no condemnation to them that are in Christ Jesus. How great then is the comfort of the Holy Ghost. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee.

Then how blest is that man who has the spirit of God to instruct, teach, lead, guide and comfort him, leading him into all truth, who does not depend at all on your knowledge, nor does he find in you the preparation or ability to obey God, or to believe in and follow Jesus, but he brings these things to you. He shows you who Jesus is, and what he has done, and takes these things and shows them unto you and dwells in you.

P. D. G.

In the issue of the Presbyterian Standard of April 6, 1904, published at Charlotte, N. C., appears the following, "No man who believes and teaches that Christian baptism is a dipping into water to represent the death, burial and resurrection of Christ, can be a safe interpreter of any part of the Bible."

Here is a sample of the teaching of

Presbyterianism. The Presbyterians claim that we hold very much like them. They hold to a formal letter kind of predestination consistent with free agency, and they dupe some of our people with their good words and fair speeches. Jesus was baptized by John the Baptist, and not sprinkled by John the Presbyterian. Jesus states that it became us (addressing John) to fulfill all righteousness. He was buried by John in the river of Jordan, and was manifested thus as the Redeemer. He afterwards said he had a baptism to be baptized with, no doubt referring to his crucifixion or death, burial and resurrection. Paul sets forth the importance and importance of baptism, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death: that like us Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. 6:3-4.

The character of the doctrine of Christ, what he should suffer, and how he should rise from the dead, is symbolized by his baptism. The relationship of his followers is also set forth in this act of Jesus. Hence we hold that one must be dead to the law by the body of Christ before he is prepared for baptism or burial. He must first have repented of his sins, or brought forth fruit meet for repentance. He must then be buried, planted, with Christ by baptism into the likeness of his death, and thus he is manifested as a follower of Jesus. Then he receives the answer of a good conscience by the resurrection of Jesus Christ from the dead.

How can a Baptist receive such perversion of scripture as the Presbyterians practice in denying the baptism of the Lord Jesus, and rejecting what John taught and practiced?

P. D. G.

HOW IS IT?

The different denominations of the world called religions hold that the church of Christ has different branches. For instance, there is a Methodist branch, a Baptist branch, a Presbyterian branch, an Episcopal branch, a Catholic branch, &c., each bearing fruit after its own kind, eMethodist fruit or Baptist fruit, as the case might be.

Perhaps they would offer this as proof to establish their position.* The tree of life on either side of the river, bearing twelve manner of fruits, and yielding her fruit every month. There were twelve apostles of the Lamb. The manner of doctrine of each one does not mean that they taught different doctrines, for the doctrine of Christ is one, one Lord, one faith and one baptism, even as ye are called in one hope of your calling. The manner of love relates to the unearthly, unnatural and wonderful love of God. Behold what manner of love the Father hath bestowed upon us: that we should be called the sons of God. The doctrine taught by Christ and the apostles was peculiar of manner, unlike the world. The twelve manner of fruit is unlike the fruit of any natural tree, for the tree of life has fruit on it always for all seasons, times, conditions and circumstances, reaching to the necessities of every child of God in every condition of life.

While each apostle and each gospel preacher has his peculiar manner, and Jesus had his custom or manner, yet there was unity in the doctrine, as the same life that animates each member of a natural, human body. Naturally, does a tree have one branch of the nature of the pine, another the limb of an oak, another a cedar, etc. Did you ever see that sight? Did you ever see a tree bearing acorns, apples, peaches and plums?

But one says, I have seen an apple tree bearing different kinds of apples, some sweet, some sour, etc., and ripen-

ing at different times. Yes, but it was grafted fruit, and all grafted into a tree whose root was wild, and which tree did not change the nature of the different kinds of fruit engrafted into it. If a sprig or graft of a sweet apple was grafted into this tree the nature of the tree did not enter into the fruit grafted into it. For instance, you have a tree that bears good fruit, and you take a sprig of that tree and graft into another tree whose fruit is not good, and this graft bears fruit of its own kind, such as you like. But does that hold true in the kingdom of God? No, for in that kingdom the root is good. The Lord Jesus is the root and fatness that gives life—his life—to all the branches. Does any natural man possess a single principle that is transferred to the kingdom of heaven? No, surely not. Old things are passed away and behold all things are become new, and all things are of God.

Jesus is the root and the offspring of David, the bright and the morning star. He is the Branch also, and in him is the fruit found. Abide in Christ and ye shall bear much fruit. He is a withered branch or dead that is not in Christ.

Jesus is the life of his church. This is too plainly taught in scripture for any humble reader of that book to doubt it. Therefore all the branches or members in him bear the fruit of peace, love, joy and longsuffering in Christ Jesus. Hence there cannot be different denominations teaching different doctrines in Christ Jesus.

Every man is right or wise in his own eyes in nature, because pride is the ruling principle or passion rather of fallen nature. Every man will therefore in this wild state justify his own course. Hypocrisy or pretense of humility, but while cloaking under the covering or profession, each one is asserting or pushing his own ideas. In this modern day there is great apparent effort for what they call charity,

but it is a sounding brass. It has not the golden ring of divine love. He that is led by the love of God abhors himself, and has no confidence in the flesh, and exalts the Lord alone, worshipping God in the spirit. Without the spirit of Christ in us there is no heavenly fruit. The spirit of Christ leads us into all truth. They that have this blessed spirit abide steadfastly in the apostles' doctrine and fellowship, and there is great peace. P. D. G.

Brother Walter White requests my view of 1st Cor. 7:37 and 38.

The subject matter here considered is the freedom of those unmarried, and the bondage of those married—that he that has no necessity of marriage and does not marry, is free to please the Lord, while the married one is under obligation to please husband or wife as the case may be. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife.

The apostle does not condemn marriage. The bed undefiled is honorable in all. But he considers the freedom of the unmarried state of such as have power over themselves. They are free to serve the Lord, and they escape the cares and anxieties of married life.

But the time is short, whether you marry or not. The fashion of this world passes away. Let him that is married be as though he were not married. They that weep as though they wept not. They that rejoice as though they rejoiced not. They that buy as though they possessed not. He would have the brethren without carefulness, or free from the entanglements and anxieties of this life. However each one must be faithful and abide in his lot. If married be faithful in that relation.

He considers the case of a father

having daughters coming to the age of virginity. Now what should the father do in such a case as this? Let it be remembered that in Paul's day fathers ruled their own families well, if they served the Lord; and children obeyed their parents. Do we see any instance of a daughter running away to get married? The father gave his daughter in marriage. Jacob asked Laban for Rachel, but he must marry Leah first. Rebecca receives the consent of her father before she leaves home to marry Isaac. How safe the rule for children to hearken to their parents. In the last days children are heady, high-minded, disobedient to parents, unthankful, unholy. Such times are perilous indeed.

When Paul says in substance if a father have a daughter that has attained her virginity, or has passed the flower of her age, if he should give her in marriage he does well. He may consider it better for her that she should marry. But if he is steadfast in his heart having liberty or power over his own will, being assured it is better for her not to marry, and thus keeps his own virgin from marrying he doeth better. So then he that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better.

The conclusion of this matter is that earthly obligations, or such as appertain to this life, and are temporal, impose obligations and burdens that hinder our service to the Lord. By entangling ourselves in the affairs of this life our freedom in the Lord's service is hampered. If we are able to receive this teaching, and are married to the Lord, and all our service given to him, we are eunuchs for the kingdom of heaven's sake, and escape much carefulness and sorrow of a worldly sort. He does not mean it is wrong to marry, or be given in marriage, for one that marries in the proper spirit marries in the Lord. But he that is wholly given to the service of the Lord enjoys a free-

dom not otherwise known. Paul does not forbid to marry. The woman that marries and brings forth children has much labor and sorrow in this matter, and has also the labor and care of a family. But he says I spare you and such shall be saved if they continue in faith and charity and holiness with sobriety.

How blest are those that are united unto the Lord, joined unto him in spirit, and who can say, Whom have I in heaven but thee, and there is none on earth I desire beside thee, but one may say those things who is married, and without doubt some have been able to say this.

P. D. G.

THE GREAT MYSTERY OF INI- • QUITTY.

Brother White requests my view of Rev. 17:6-12. A woman arrayed in purple and scarlet color, and decked with gold, precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, this woman sitting upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns are the symbols of the mystery of iniquity. They are such objects as charm the world, full of showy splendor and wealth, earthly power and glory, war with its great display of shining apparel, worldly wisdom, the bewitching enchantments and intoxicating pleasures of power and selfrighteousness.

This is the union of church and state, religion and earthly power. It began in the olden times, a few centuries after the days of the apostles. It was complete when the church so called assumed the control of the world as it was master of the Roman civil government, and was enriched with the wealth and power of the world and, arrogating to itself all this power, began to persecute the true followers of Jesus who would not

bow down to this image of wickedness.

This symbol of power appears as a woman enthroned on the political or worldly power of Rome, a beast with seven heads, denoting the fullness of worldly wisdom and worldly power. This beast exhibits the destructive nature of war, persecution, a scarlet colored beast, all the vicious nature of a corrupt brute. The woman holds in her hand a golden cup full of abominations, and filthiness of her fornication, or is married to every kind of error and delusion of men and devils. Her head is brazen-written on her forehead without shame and with daring effrontery the mother of harlots and abominations of the earth. In her and proceeding from her are found all the false doctrines that proceed from men and devils, and that defile mankind.

John saw her drunken with the blood of the martyrs of Jesus, and he wondered with great astonishment. And the angel said unto John, wherefore didst thou marvel? Then he told John the mystery of the woman and the beast that carried her. In the 13th ch. of Rev. John records his view of this beast-rising up out of the sea, having seven heads and ten horns, and upon his head the name of blasphemy. This beast was like a leopard, with the feet of a bear, and a mouth like a lion, and the dragon (the devil) gave him his seat and power and great authority. What a dreadful beast, spotted as a leopard. Colors enough to please the world. He changes to suit all times, notions, tastes and demands of carnal reason; yet with feet of a bear he clutches and holds on to what ever comes within his grasp; with mouth of a lion claiming everything and crushing all opposition.

One of his heads (center of power) was wounded to death, but still it did live; was, is not, and yet is. This was a great wonder to the world, so much so

that all the world wondered after the beast whose names were not written in the book of life from the foundation of the world.

Here is an imitation of religion—an imitation of Jesus. He is, was and is to come. He said I am he that was dead, and behold I am alive forevermore, having the keys of death and hell, having all power. False Christs shall come, and are already come, and deceive many. The devil is a great imitator, and therefore a great deceiver. This doctrine of falsehood—this beast ascends out of the bottomless pit, and shall go into perdition.

There were 10 kings that in Johns day had received no kingdom, but they afterwards did. There was not such an outgrowth or spreading of this false kingdom then. The different denominations that after this arose had not then appeared. But this woman John saw is the mother of all these harlot daughters. All false religion has its source here, and when developed will bear the image of the old mother.

P. D. G.

GETHSEMANE.

Brother Walter White requests my view of Matt. 26:39, "And he went a little farther, and fell on his face, and prayed, saying, O, my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt."

This prayer of Jesus was at a place called Gethsemane—the oil press—place where oil is pressed out of olive berries. The process of pressing; it out was typical of the agony of Jesus when his soul was exceeding sorrowful even unto death, and when his sweat became as great drops of blood falling down to the ground. He was pressed and oppressed with the great burden or load of the sins of his people, nor could he say he did not feel the bitterness of this

death. For though he knew no sin, and was holy, yet God made him to be sin for his people. It pleased the Father to bruise him. He was stricken for the transgression of his people. It was no case of a substitute who has no interest in the case he is acting for except to obtain the pay. But this is a surety—one identified with, related to, his people, one that was afflicted in all their affliction.

Oil is used for anointing, and it makes the face to shine. It is healing and joyful. The fruit that flows from this wine press of the wrath of God which Jesus trod alone is full of healing to the afflicted, of comfort to those cast down. It fills with joy those upon whom this anointing falls. It makes their faces to shine. It illuminates those that need teaching.

Jesus took three of his disciples apart, and began to be sorrowful and very heavy. He said to them, tarry here and watch with me while I pray. He went a little farther. Could they watch with him? No, not one hour. Jesus bore all the grief. There was no eye to pity; no man could watch with him at all. How could they sleep when he said unto them my soul is exceedingly sorrowful even unto death? Did they not love him? But none could watch with him, none could bear any part of that burden, nor aid in that redemption. There is none other name under heaven given among men whereby we must be saved.

Yet Jesus was a man in the true sense of one made in the likeness of his brethren, and therefore he could weep with men; yet they did not know to weep with him.

His prayer was, O, my Father, if possible let this cup pass from me, nevertheless not as I will, but as thou wilt. Two things here are notable. One is, he dreaded to drink this cup of death so bitter, making his soul exceeding sor-

rowful. As a man he could suffer, did suffer as no man ever did before or since, or as no man can ever suffer. He was holy, pure and undefiled, therefore to bear the burden of the guilt of his people and taste death for every one when his holy soul had no fellowship for sin, and in his soul was no element of sin, or death, made the death of the cross so much the more bitter. He prayed therefore to his Father if possible to let this cup pass, and he not drink it. The other notable thing was his true desire that his Father's will be done. Not as I will, but as thou wilt. He came from heaven to do that will, and there was nothing that could turn his mind away from that perfect submission to his Father's will. He came from heaven to do his Father's will. That was his delight, his meat and his drink.

The people of God are elect unto this perfect obedience of Jesus, and to the sprinkling of that blood that cleanses from all sin, and are therefore complete in him.

What a spectacle setting forth the nature of sin that requires the perfect Jesus in his perfect obedience even unto the shameful death of the cross to deliver sinners from hell. What a holy law this is. What a righteous and merciful God, righteous to call for this obedience of his well beloved Son. What a merciful Father to so love the world as to give his only begotten Son that whosoever believeth on him should not perish, but have everlasting life. What a wise, obedient and faithful Son this to give himself for our sins—for me—who loved me and gave himself for me.

It is by this well we are sanctified by the offering of Jesus Christ once. The will of God is to save his people. Jesus does that will, and saves them. Therefore we are saved in Jesus according to the will of God. P. D. G.

IN THE LIKENESS OF SINFUL FLESH.

When the Lord God said, let us make man he said, let us make him in our likeness; and he made them male and female, and called their name Adam—one name. The woman is of the man.

By and in man's transgression of God's law which is just and good, he is found destitute of all uprightness, and is involved in a state of death, entailing enmity against God, with every conceivable element of corruption in him. He is dead in trespasses and in sins—the worst form of death: but does the Lord God cast him off without hope? There is no avenue left open for him by any act or suffering of his own possibly to regain the position and condition he forfeited. The flaming sword turning every way to guard the way to the tree of life forbids any and all hope that man can ever regain by his own act what he has lost by wilful transgression, or by disobedience—as the scripture calls it. But God's love is infinite like himself. For before man transgressed God, who works all things according to the counsel of his own will, chose a people in his Son before the world was created and gave them grace and truth in Christ Jesus, or assured their safe standing in his Son. Sanctified by God the Father, preserved in Jesus Christ, and called according to God's purpose and grace, given us in Christ Jesus before the world began.

The seed of the woman that satan had beguiled should bruise his head. Christ is that promised seed. The man is of the woman. He is made of woman, not in the ordinary generation of Adam's offspring; yet is verily a man. Forasmuch as the children of God are partakers of flesh and blood, he likewise took part of the same. Then here is the closest relationship. He

Jesus that sanctifies, and they—the children—who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, Behold I and the children whom God hath given. He is their surety, and therefore must suffer in all their suffering, and that suffering must be for them. It must also be such as to secure to himself perfect satisfaction in their deliverance from sin and death, and their participation in his Glory. As he suffers for them they must reign with him. As he bears their sins they must partake of his righteousness. As he is made a curse for them they must be made a blessing in him. He shall see of the travail of his soul and be satisfied.

Hence Jesus, while in the flesh, always hears the cry of the needy and relieves their distresses. He bare our sicknesses and gives us life, and gives it more abundantly. He came to have compassion on sinners. He came to seek and to save that which was lost.

One must be brought to see and feel the wretched state of a sinner before he seeks Jesus, or feels the need of him. All that thus labor and are heavy laden come to him. Such as hunger and thirst after righteousness are the ones that are blest of him.

When one is quickened that was dead in trespasses and sins, that soul feels the guilt of sin, and the pangs of death. Then that soul draws near to Jesus and has fellowship for him in his sufferings, that soul is humble and abased before God, and that carnal enmity is slain by the cross. High looks are

brought down, and the heart is brought down with strong labor.

When Jesus in the agony of the cross was brought to the end of his sufferings he cried out, "My God, my God, why hast thou forsaken me?" Then he went into death. When the soul feels the guilt of sin, then it dies to all expectation of salvation by works of the flesh, and is brought experimentally into the bond of the covenant, and is crucified with Christ experimentally, and passes out from under the law, and is risen with Christ who was delivered for our offences, and was raised for our justification; and as the Lord Jesus is revealed to us as our righteousness, joy and peace spring up, and we rejoice with joy unspeakable and full of glory; and Christ appears as our elder brother, and the chiefest among ten thousand, and the one altogether lovely.

Christ is manifest as our life, and the life that we henceforth live in the flesh. We live by the faith of the Son of God. We grow up into him in all things, and are being made conformable to his death that we may be glorified together with him, and in the resurrection, when he shall change our vile bodies and fashion them like unto his glorious body, we shall be like him; for we shall see him as he is, and shall be like him. Then we shall be complete

P. D. G.

NEW CHURCH CONSTITUTED.

According to a call made by brethren and sisters desiring to be

constituted into a Primitive Baptist church in the town of Reidsville, N. C. Elders F. L. Oakley and P. G. Lester, with Deacons R. D. Harris and C. J. Terry, of Lick Fork church, J. H. Combs of Pleasant Grove church and G. W. Carter of Wolf Island church met with the brethren and sisters in the Primitive Baptist meeting house in the said town on Saturday 23rd, 1904, and after sermons by Elders Lester and Oakley the Presbytery organized by choosing Elder F. L. Oakley moderator and L. H. Hardy clerk.

1st. A letter from Lick Fork church dismissing twenty-five members, and one from Wolf Island church dismissing one member for the purpose of organizing the said church were presented and read.

2nd. The church covenant and rules of church decorum were read and approved.

3rd. The articles of faith which are common among the Primitive or Old School Baptist churches were adopted and ordered to be recorded on the church book.

4th. All things being satisfactory to the presbytery the members who had presented themselves for organization were pronounced the Primitive Baptist church at Reidsville, with all the rites and privileges belonging to a regularly organized gospel church.

5th. The presbytery adjourned in order. F. L. Oakley, moderator, L. H. Hardy, clerk.

The church then organized a

conference and choose Elder F. L. Oakley moderator and Brother E. R. Harris church clerk.

1st. Elder L. H. Hardy was unanimously chosen pastor and brethren E. R. Harris, T. W. Hopkins and A. J. Lambert were chosen deacons.

2nd. Saturday and 4th Sunday in each month were appointed as the days of our regular meetings with May and August as communion meetings

3rd. The door of the church was opened for the reception of members.

Conference adjourned in order.

F. L. Oakley, Mod.
E. R. Harris, Church Clerk.

PLEASANT GROVE CHURCH.

The new church was constituted January 13, 1904; the Presbytery was formed, consisting of Elder J. E. Williams, H. M. Williams and deacon Joel Mullis, at the residence of Mr J. R. Griffin, Marshville township, Union county, N. C. Eight members presented letters--five from Watson church three from Jerusalem, and a new church was constituted.

Brother S. J. Jones, of Philadelphia church, acted as clerk. Two have joined by letter since.

The church had no house of worship when organized. Through the kindness of many friends and brethren we now have a good house to worship in. Thank the Lord.

J. F. Mills.

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Traffic Man'r. Gen. Pass. Agt.
Wilmington, N. C.

Durham, N. C., April 25, 04.

Dear Brother Gold: Please publish in next Landmark that the next session of the Dutchville Union is appointed to be held with Eno church Saturday and 5th Sunday in May, 1904, and Elder G. B. Powell is appointed to preach the introductory sermon. Brethren, sisters and friends are cordially invited.

Alma, Ga., Feb. 27, 1904.

Elder P. D. Gold;—I see notice of a great many who are behind on the Lankmark. I would be so highly pleased for all who are behind to send in their dues.

Brethren, sisters and friends, take thought for a moment; think of this faithful soldier of the cross, as I take him to be, though I never saw him but once. I have read many of his able editorials, which have been rich and comforting to me. I feel a deep interest in his welfare, therefore, kind friends, come together with your maney small amounts and make up a good little sum for him to ease his creditors, and I think you will rejoice in so doing, and I am sure he will feel relieved, and no doubt you will endear yourselves to him. I would love to meet him once more in time and hear him preach again; but if never, may I trust we may meet beyond the grave, where no storm clouds arise.

Your unworthy but loving brother,

B. F. Woodcock.

Plymouth, N. C.,

October 19, 1903:

Dear Brother Gold:—On Saturday before the 4th Lord's day in August, 1903, Elders N. H. Harrison and L. J. DeBerry dedicated a church of the Primitive Baptist faith in the town of Bath, said to be the oldest town in North Carolina, and once its capital. Six brethren entered into its constitution that were dismissed from the North Creek and Hunting Quarter churches.

The Church Covenant, Rules of Decorum and Articles of Faith were heartily endorsed. The church is known as Bath Creek church.

Elder DeBerry agreed to serve them as pastor. Their regular meeting is Saturday and the 4th Sunday in each month.

All brethren are invited to visit them, especially the ministers.

Done by order of Conference, Saturday before the 4th Sunday in August, 1903.

N. H. Harrison,
Moderator and Acting Clerk of the Church.

Remark.

This notice was mislaid and overlooked.—Ed.

Washington, D. C., May 9, 1904.

Shiloh Primitive or Old School Baptist Church of Washington, D. C., have noticed in several Baptist periodicals an appeal for aid in building a church house here for the Primitive or Old School Baptists.

Thinking perhaps some who may notice this appeal will think it is Shiloh Primitive or Old School Baptist church, we wish to state it is a church recently formed by what is known as the Clarke Baptists.

Shiloh Church was organized on June 20th, 1830, and has had as pastors among others, Elders Polkinhorn, Leachman, Trott, Purington, Chick, (present editor of the "Signs of the Times"), and Elder J. T. Rowe, our present pastor.

Shiloh Church is still without a building of its own, (meeting in a hall at 509 G. St., N. W.); we have long felt the need of such a place to worship in, and hope before long to try and build one, when we may have to call on our brethren throughout the country to aid us, as we are a few of the Lord's poor, we trust, and there

are members being added to the church as the Lord wills.

John T. Walker, } Deacons.
W. E. Frazier, }

OBITUARIES

ELIZA A. SHELTON AND JENNIE L. SHELTON.

It has been impressed on my mind for a long time to write obituaries of my dear mother and sister. It is so sad to me to attempt this labor and sorrow. My dear mother was taken sick with pneumonia the 8th of April, 1903. Jennie, my sister, was attacked by the same disease April 16, 1903. Mamma died on the 22d and Jennie on the 26th of the same month.

What a sad thing it was to us to give up so kind and loving mother and sister. But God knows best. He saw it proper to remove them, and I desired earnestly to be reconciled to his will. But it was the saddest place—mamma in one bed, and Jennie in another and we hardly knew which would die first.

All that friends and physicians could do could not arrest the icy hand of death. They seemed to bear their affliction with much patience. There was not a word of murmuring heard. They appeared to desire the will of the Lord to be done.

Mamma had belonged to the old Baptist church ever since I can remember. I am 30 years old. There was never aught against her. She was prompt in her obligations. It was a pleasure to her to be in her place. Those that knew her best loved her most.

Her membership was at Wetherford, Pittsylvania county, Va. She was there the first Sunday in April before she fell asleep. Brother Bray said in his preaching that day, O Sister Shelton, I have not a doubt but you will be there. The first Sunday in June when he preached their funerals he said her face shone bright as gold to him that day. Brother Bray was a precious minister to her. She was the mother of 11 children. Jennie was the first one that died—four days after mother. She was not

a member, but she was a lovely, affectionate girl. I never heard her speak evil of any one, nor ever heard any one speak unkindly of her.

A bereaved daughter and sister.

JOSEPH SKITTLETHARPE.

Plymouth, N. C., April 10, 1904.

Elder P. D. Gold,

Dear Brother:—Mr. Joseph Skittletharpe was born August 25th 1833, and died February 16, 1904. His house has been the home of Primitive Baptists many years. His parents died when he was young. He was raised a poor orphan, but he labored hard, and God blessed him with the good things of this world. He acted as treasure and was chairman of the board of county commissioners for many years. He was married to Frances E. Corprew, March, 1855, who died, 1891. Unto them were born ten children. Eight preceded her to the spirit land. January, 1892, he married Mrs. C. F. Peacock, who survives him. Mr. Skittletharpe was a lover of salvation by grace. I visited him before his death. I have never seen a man better reconciled to die. He told me he was ready and willing and waiting for the good Lord to come and take him home. He never joined any church, was never baptized literally, but I believe he had been baptized by the sweet influence of the Holy Spirit.

The writer was present when he was put away in his family grave yard. I tried to console the relatives and large concourse of friends that followed him to his grave. I desire God's blessing to rest on his widow and children, and enable them in the sweet bye and bye to rejoin their father in that sinless, blessed world where all but love is done away.

Written by request of the children.

N. H. HARRISON.

Mr. Skittletharpe was an excellent man, and his character is well described by brother Harrison.

P. D. G.

R. L. NEWTON.

It is with a sad heart I make the attempt

to write the death of our dear father who was born March the 10th, 1844, and died on the night of March the 17th, 1904, making her stay on earth 60 years and 70 days. Pa was married to Elizabeth H. Williford, and they lived happily together for thirty-one years. Nine children were born unto them, six sons and three daughters, all living. He also leaves three brothers and three sisters, and six grandchildren with his living wife and many friends to mourn his loss. Pa had been complaining for several days with a cold and the headache, but was up the most of the time until the 8th of March when he took his bed and was never able to sit up but very little any more. I am certain that he felt that he could not stay with us long from what he said before and after he was taken sick. On Monday evening before he took his bed. Tuesday we had been stripping tobacco and had stopped to put some in the pit, and mama asked him if he needed her and he told her yes, and she asked him where was her place, and he told her to sit down there and stay with him, and he wanted her to stay with him as long as he lived. The next day he was so sick we had the doctor to see him. He said his stomach was out of order; and gave him some medicine, but it never seemed to do him much good; and on Saturday he seemed so much worse that we got him to let us send for the doctor again. He came, and we had another doctor. They said he had pleurisy and bronchitis. We all did all we could, but alas we could not stay the cold, icy hand of death gathering so fast over his bed side. No tongue could tell, nor no words could express how heartrendering it was to give up papa. He told us that the medicine would not do him any good, but he would take it to please us. I never saw any one more humble and submissive. He was never heard to mourn or complain.

You might ask him how he felt, and he would say he felt weak and his side hurt. He seemed to try to keep his sufferings hid from us all he could.

On Tuesday morning before he died that

night he told everybody that asked him how he felt that he felt better. But we could see that he was getting weaker. He would watch us just as close. I believe he was bidding us a silent farewell. The doctor got there an hour or two before he died, and he said there was no hopes, he was bound to die. Oh, the agony of those hours, no one will ever know but those that have had the trial. Just a little while before he breathed the last he heard us crying, and he raised his eyes and said, Oh what are you all doing, don't grieve after me, I'm on my way home. What a blessed assurance that he is now with Jesus in whom he put all his trust. He was in his right mind till the last, and died without a struggle. Asleep in Jesus, blessed sleep, from which none ever wake to weep. Pa joined the church at Tar River July the 24th, 1886, and was baptized by Elder A. Blalock and remained a faithful member until his death; never absent from his meetings unless providentially hindered. He was chosen clerk and deacon, which places he satisfactorily filled. Oh, how we miss dear pa. No one knows but those that have lost a precious father. We miss his gentle voice and kind advice. No one can make home bright and provide like a father. I know that we ought not to grieve after papa, but it does seem so hard sometimes to think that we will never see his dear face again. Pa wanted mama to stay with him all the time, which she did, never leaving the room but a few minutes at the time. It is a heavy blow to her. May God bless and direct her and give her strength to bear all of her afflictions.

Dear papa is gone, but not forgotten,
 Never will his memory fade;
 Sweetest thoughts will ever linger,
 Around the cold and silent grave.

Written by his daughter,

INDIE NEWTON.

APPOINTMENTS

M. B. WILLIFORD.

Williams, Monday after 4th Sunday in May.
 Lawrences, Tuesday.
 Deep Creek, Wednesday.
 Kehukee, Thursday.
 Thence to the Skewarkey Union.
 Upper Town Creek, Tuesday after fifth Sunday in May.
 Lower Town Creek, Wednesday.
 Sparta, Thursday,
 Autrey's Creek, Friday
 Farmville, Saturday and first Sunday in June.
 Tyson's, Monday.
 Meadow, Tuesday,
 White Oak, Wednesday.

W. B. STRICKLAND AND W. H. LEGGETT.

Flat Swamp, May 19.
 Great Swamp, 20.
 Briery Swamp, 21,
 Bear Grass, 22,
 Smithwick's Creek, 23.
 Jamesville, 24.
 Skewarkey, 25.
 Spring Green, 26.
 Thence to Conoho.
 They will need conveyance,

J. I. AMBROSE.

Mill Branch, Saturday and third Sunday in May.
 Pleasant Hill, Monday.
 Falls, Tuesday.
 Hopland at night.
 Williams, Wednesday.
 Lawrences, Thursday.
 Deep Creek, Friday.
 Kehukee, Saturday.
 Mt. Zion's, 4th Sunday.
 Conoho, Monday.
 Hamilton, Tuesday.
 Spring Green, Wednesday.
 He will need conveyance,

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(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, Editor, Wilson, N. C.

P. G. LESNER, Associate Editor, Floyd, Va.

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It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Reidsville, N. C., May 5, 1904.

Dear Brother Gold:—For some time it has been in my mind to write something concerning John xii:24, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it bringeth forth much fruit."

Certain Greeks had come up to Jerusalem to the feast and desired to see Jesus. This was told to Jesus by two of his disciples and then he spoke the words of the text.

Who is this corn (or grain) of wheat? Is it not the Lord who spake the word? Is he. Therefore this is a foretelling of his death.

The Lord was not a sinner. He knew no sin, and why should he die? Where there is no sin there is no death. This shows that the sin of another had fallen on him. On him God had laid the iniquity of all his people. He was made sin for us. All this must be put away and who could do it but he on whom there was no encumbrance? Had he had sin of his own he could not have borne the iniquity of another for his soul that sinneth it shall die and every one must bear his own burden.

If I am in Christ he was me when he bore my griefs and died for my sin. He was made sin for me, and if he died for me then was I dead, and when he was made alive from the dead by the power of the Father I was made alive from the dead by the same glory, for he

was me in both his death and resurrection. He must die to bring forth, for we must be made alive through his death. Thus we are begotten again by the resurrection of Jesus Christ from the dead.

Those who were dead when Christ died were those given to him by the Father, and chosen in him before the foundation of the world, that they should be holy and without blame before God in love. David calls them God's substance. "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect, and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them." Ps. 139: 15-16. Solomon said, "When he prepared the heavens, I was there, when he set a compass upon the face of the depth, when he established the clouds above, when he strengthened the fountains of the deep, when he gave to the sea his decree that the waters should not pass his commandment, when he appointed the foundations of the earth, then I was with him, as one brought up with him, and I was daily his delight, rejoicing always before him, rejoicing in the habitable part of his earth, and my delights were with the sons of men." Prov 8:27-31.

These show, 1st, Solomon, that our Lord Jesus, who is the wisdom of his people, was with the Father in that vast eternity before the beginning of this world. John tells us that he is the beginning of the creation of God. Rev. 3:14. And again, that he was in the beginning with God and that all things were made by him. John 1:1-3. David tells us of the appointment of his death, "Sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt offering and sin offering hast thou not required. Then said I, lo, I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is in my heart." Ps. 40:6-8. The quotation from Ps. 139 shows the unity of Jesus, the head, with the members, the body. Also Eph. 1:1-4, and 2 Tim. 1:9. These might be multiplied, but here is enough to show that the death of this "corn of wheat," Jesus, was of divine appointment and to bring out the purpose of that appointment.

Now, I want to speak of the figure given by the apostle. Speaking of Adam, he said: "Who is the figure of him that was to come." Rom. 5:14. Adam was the first man, the one grain of wheat of the human race and the figure of Jesus Christ, the second Adam, the Lord from heaven. He had received a commandment, "Be fruitful, and multiply, and replenish the earth." Gen. 1:28. How was this commandment to be obeyed? As the one grain of wheat who is now commanded to multiply he must die according to the words of the text. But here is another commandment, "And the Lord God commanded the man, saying: Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thou shalt surely die." Gen. 2:16, 17. (I take the Bible as it is and believe it and have no mind to change it,

but if there is a place where words have been left out which are necessary to bring in the truth of the text it appears to me this is one of the places. That is, "Thou shalt not eat of it" and live, "And live" being the words which seem to me to be left out.) Notice that Adam was given full permission to eat freely of all the trees of the garden. Then his prohibitory law is given. This separates this tree from the trees of the garden, but it, as well as the tree of life, was in the midst of the garden.

It appears to me here that Satan thought to overcome God's commandment given to Adam to multiply and replenish the earth by separating the woman from the man, but he could not go beyond his permit for he was limited and in his temptation led man just to the place where all God's purposes should fully carry for he could not multiply unless he fall into the ground and die, and where there is no sin there is no death.

This proves that the almighty decree is in all these things and so working in them who love him and who are the called according to his purpose. It also shows his purpose in restraining wickedness so that men shall go no further than to please him.

This man was given the commandment while the woman was yet in him and therefore she received it in the man. This put him as her head.

Even so in the other case. The church or table received the promises while she was yet in her husband. The covenant or marriage was fully made with him as we have seen in the scripture quoted and she was in him, not as an individual. No, Eve was not an individual in Adam, but she was a part of himself. That which the Lord took out of a man he made a woman. That which he takes out of Christ he makes the woman or bride of Christ. She was and is in him in a life sense or now she is developed by his death, "For

if it die it bringeth forth much fruit." This grain must die, then there is his glorious and powerful resurrection which continues forever. As he was raised up for all for whom he died, if one was raised for all, then were all raised. Therefore they rose in him. This is in the same mystical way in which they were in him before the world began, in him in all the wonders of his life in the flesh, in him in his death on the cross, in him in his resurrection from the tomb and in him when he ascended up on high. These are all brought forth from the depths as the fruits of his resurrection. He bringeth forth much fruit.

Brother Gold, I believe what I have written. If you believe it there are two. Then if any one who may read it believes it there are three whom I hope will be gathered together in his name, and, if so, we have the promise that he is in our midst.

The Lord bless and strengthen us to understand his truth.

Your brother in hope,

L. H. HARDY.

Linwood, N. C., Feb. 26, 1904.

Dear Brother Gold, and to all who may chance to read:—I have for a long time been laboring under the impression of writing some of which I hope have been the dealings of the Lord with my soul.

All along in the days of my youth I had some serious thoughts concerning my soul's eternal welfare, and it seemed to me that I would have some of the deepest and sincerest thought concerning the work of the minister. It just seemed like something would say to me that some day you will have to preach. And this would cause a great deal of study and meditating. What could these things mean? I, a poor wretched, miserable sinner, who have such thoughts about such sacred things. I went on this way, not studying much

about it only at times. I thought though I would study more about it after while. For I thought I could get religion whenever I got ready, and so I grew up enjoying all the wilds of the world, and the wilder the crowd the better it suited me, verily believing at some future time I would turn unto God and be saved. Now I was a worldly man and a child of wrath even as others, and I believed with all my heart that I could get religion whenever I pleased. But behold old things must pass away and all things become new: and it is impossible for old things to pass away of themselves. I was led along in the way of all the world, trusting in my native strength. For I had not realized yet that I needed a Savior to cleanse me from all my sins, and really hadn't thought I had committed so many sins that I needed to be sorry for so until on Friday before, the second Sunday in May, 1902. I very well remember that I was sitting on the wood pile, and all at once my mind was running back over my past life, and seeing all my sins rolling up before me as dark clouds, seeing and realizing that I had sinned before God and man, and there had been a time when I could have turned unto God and lived. But now it is too late. I have just now got to the place I need a Savior to redeem me, but my sins are too many. I cannot see myself as I never saw before. I had sinned away my day of grace, and eternal perdition must be my lot; for I could not see any chance for me. I could not help begging the Lord to have mercy on me, a poor lost sinner. So I went on this way, my sins growing tender and heavier on me until I thought I had not a friend by land nor by sea, on the earth or beneath the earth, or above the earth. But I felt like the devil was my friend, and was going to drag me down to that awful hell where the fire never ceased to burn: and it seemed like I could not bear to

stay with the people who knew me, and knew of my wickedness. As I before stated, I felt like I didn't have a friend on earth. I thought my father and mother had forsaken me, for I didn't know how it could be otherwise, as wretched as I felt to be, and feeling in this state of mind on Thursday after the time I just mentioned I wondered away from home, never expecting to see them again, without I could come back and tell them that I had found Jesus precious to my soul, but I had no hope of ever being redeemed from under the curse of this law. Therefore I had no idea of ever meeting with them again. I thought probably if I got away from home I would not be bothered over this matter any more. But, instead of bettering the matter I worsened it. For I knew that I was too young to leave home, and this bore upon me very strong, and I could not help but cry unto the Lord to have mercy on me, a poor sinner. I did not need any one to tell me to pray, for it was just as common for me to pray as it was for to breathe. My very breathings were in humble petitions to the God of heaven to have mercy on me. I did not need to go anywhere to find a mourner's bench, for I had one with me everywhere I went, and it was not my desire for anyone to know this. I did not want any one to know that I was troubled on the account of my sins. I would meet up with my company that I had usually been engaged with, and I would try to cheer up and be like I had been before. But my heart within was troubled, and oh, how painful my old wicked way was to me; yet I endeavored to keep up my old practice to keep them from thinking I was studying anything about my eternal welfare. So I went on this way, although I was not burdened at all times so bad as that. It would come and go, and I left the country then and went to town, and

there I got with the wild boys of the town and most of the time enjoying it. I thought now I had buried the troubles forever, and began to think that I was about the same boy that I once was. I mustered up courage to go back home again, and see my people, and I went and was received as a prodigal son, and stayed with them a week, and then went back to my position. I then worked on about two months and came home to stay. All of this time seemed to be very quiet. I was not troubled like I had been: so I stayed at home from then on, my mind running after the things of the world again. I thought that I would be glad if I had religion, and would be glad if I was a member of the church. But I had decided to never stir up that trouble any more, so I went into every kind of wickedness to keep from thinking of it. I even took to playing cards and drinking to some extent, and went on this way careless and unconcerned, not knowing what a day may bring forth until the association at Salisbury which included the fourth Sunday in August. I then got very badly stirred up about my sins. Oh, it seemed like it was worse than ever. My sins before were numerous, but I had added so many to them, and now my time surely must not be long off when I must depart this life, and I must die for my sins, and be banished from God's everlasting peaceful presence: and I felt like if I died and went to hell God's righteous law approved it well. I did not know how God could be just and save such a sinner as I was, because I felt like that I had sinned against the Holy Ghost, that I had committed the unpardonable sin: yet feeling in this great state of melancholy. My whole desire was that God might be merciful to me. I spent sleepless nights begging the Lord to have mercy on me, a poor miserable wretch; and in this state of agony I was talking to my brother who had

found Jesus to be merciful to him some time previous, and he was speaking to me about the mercies of the almighty God, and what a gracious God he is to him, had taken his feet from the miry clay, and had placed them on a solid rock, established his goings, put a new song in his mouth, even praise unto our God. I could not view him as being a merciful God. I only viewed him as being a God of wrath, though his judgment is just. Then he began to tell me some of the troubles that he had to endure, and they seemed so much like mine that I began to tell him some of the troubles I had gone through with, not thinking that it ever would get any farther, for I thought he felt just like I did about it. If I had thought far an instant that he would tell it I never would have said any thing about it. I thought he had the same feelings about it that I did. But he had got to the place where he rejoiced in tribulation, knowing that tribulation worketh patience, patience worketh experience, experience hope, hope maketh not ashamed. But I had not got to the place where I was not ashamed yet, and no sooner than he got a chance he told mother about it, and of the agony that gave me. For I knew I had no hope of Jesus being my Savior. But I felt like my lot was to be with the portion of the condemned. I remember it was on the day following my brother told me that he had told mother about it, and how much comfort it gave her, and I was struck almost speechless. I don't know whether I answered him or not. I thought I had rather any one would know it than her for I didn't want to deceive her, and on the next day I went to town, and I was in so much trouble about it that I didn't know what I was doing half the time. I was going on in the deepest distress regretting that I had ever told any one, and the words came to me which gave me some com-

fort, "why troublest thou of confessing thy sins before man?" I went on that day, not troubling any more about telling it, but still felt to be a miserable wretched sinner, undone without hope and without God in the world, and next day being Friday I was called on to work the public road, and the hands all seemed to be lively and joking, and going on with their jestures: but I did not enjoy them. Oh, how bad I felt: it seemed to me that I was one of the most miserable creatures that ever lived; and the crowd seemed to realize that I was not as usual, but I tried to keep them from taking exceptions, but it seemed like my efforts were vain. All of this time I had been trying all efforts that I could to be redeemed, but my efforts were all vain, and now the time has come that I must die without a Savior, without hope, must sink down into eternal perdition, where mercy is not extended into that lake that burns with fire unquenchable. After the road was finished I went home with a heavy heart, and picked up the Bible and slipped back into the back room and sat down in the door, and I began to read, and it appeared every line would condemn me, and oh, the most awful oppression for sin came over me, and I laid the book up and began to beg the God of heaven to send down his mercy upon me, and rescue me from that condemnation that I could view just in sight of me, and every effort that I could make was vain: and had came to the place where I had no hope of living until the next day if my troubles didn't cease. About the time that I, though the evil power had the entire possession of me, I trust that the Savior spoke these words to me. Let not your heart be troubled, enter thou into the joys of thy Lord; and these words were so forcible and amazing to me I cried out, what can these words means? Are they applied to me? And these words came with

so much force. May Grace and peace rest and remain with you forever and forever. Then I was made to praise the Lord for his goodness and for his mercy towards me. I could then see why he was a merciful God, and I cried out not openly, but inwardly, praise the Lord, oh my soul, and all that is within me, praise his holy name: and I again took up the Bible and began to read, and opened at my Psalm which reads thus, "Oh, give thanks unto the Lord, for he is good, and his mercies endure forever. Let the redeemed of the Lord say so, whom he has redeemed from the hands of the enemy." I felt like that I had been redeemed from the hand of that enemy, and I was enabled by the power of the Abiding God to give thanks unto the Lord for his mercy, for his great love which with he has loved us, even when we were dead in trespass and in sins, having quickened us to sit together in heavenly places. By grace are ye saved through faith and that not of yourselves: it is the gift of God; not of works lest any man should boast. I went on in this way for some time rejoicing and praising the Lord. Then I was struck by these words, go ye into all the world and preach the gospel to every creature. Oh no, I cannot, I will not, I will not join the church, and I know I won't have to preach. The preach is too much for me. I am young, I am too ignorant, never have read the Bible any, and how can I preach anyhow. I cannot fire the people with all of my ignorance, and there try to talk and have the people all laughing at me, and then I was pressed by the impression of baptism, and it seemed like my impressions to be baptized were more than I could bear, and I decided to offer to the church the next opportunity, and the next meeting day came on at Pine meeting house on the second Sunday in September and Saturday before. I went to meeting on

Saturday, but my impressions to join the church had all gone, though I thought the preaching was able. I loved it better than I had ever loved it before. I could understand it better than before. And it then seemed like I had a love for the Baptists like I never had before. But I then decided that I would not join until some other time. So the Saturday meeting adjourned, and on Sunday one brother Boman, who now lives in Danville, Va., offered to the church and was received as a candidate for baptism. It then seemed like I could hardly stay away when they began to sing. How happy are they who their Saviour obey. It seemed like that I must go any way, but I kept my seat, and on the next Sunday following was the time appointed for baptism, and when we were on our way home my brother, W. M. Monsees, who is now preaching, rode on the buggy with me, and told me it looked like it was a good time for me to come to the church, and tell the dealings of the Lord with me, but I told him that I was afraid that I would deceive the people, and was afraid that I was deceived myself. And then I tried to tell him for the first time some of the trials that I have had, and the deliverance that I trust that I had; and I was nearly totally shut up, could scarcely talk at all, and then I decided I would never join the church, for I could not tell any thing at all, and if I should offer I could not even tell my feelings; so I held to that decision until on the third Sunday in September, when this brother was baptized that I just spoke of, and then my older brother, Joseph Monsees, united with the the church, and I must have been overcome some way, for I was up there before I knew it, and told a part of what I have here written, and was baptized with the other two brethren, and spent that day very pleasantly. I received that clear conscience which none receive only those that do their duty. But

this pleasure did not continue. I thought though when I was raised up out of the water my troubles were over, and the great burden that I had upon my mind concerning the work of the ministry I will never tell to any one. I thought that I would never be burdened about that any more, but that day was a thoroughly pleasant one.

The next morning I arose from my bed with the words, Go preach, go preach, just continually repeating. I was so heavily impressed with it I was made to cry out to the God of heaven to have mercy on me and remove this burden, for I knew that I could not preach, and every body else knows that I cannot. Why is it that these impressions follow me up day and night? Everybody knows that I am too weak, too ignorant. But the words would come to me that Jesus was th-
unto the Father that he had hid these things from the wise and prudent, and had revealed them unto babes, and that would cut all of my excuses off concerning my weakness, and I would put up all of the excuses that I possibly could think of, and they never have done any good yet. Matters went on this way until on Tuesday after I was baptised on Sunday, and my brother who was then preaching, came home from meeting, and we got to talking, and he asked me how my mind had been exercised since I had joined the church. Oh, I said, about as usual, only I have not had the impression of baptism, and he wanted to know "if my mind had not been exercised concerning the work of the ministry," and I told him that I had not thought of such a thing, and he said "there was a feeling sensation that came over him just as I was raised up out of the water that there is another old Baptist preacher." I said I guess it is just an imagination, I will never have to preach, and had just been troubled about it, and was crying, lamenting and mourning for this very

cause, and in such an awful fear would right there tell a lie concerning the great work of the Almighty God, and then my impressions grew almost irresistible, and I spent many uneasy hours. I would lie at night and mourn and cry. But these impressions were too great to resist one whom he has called and qualified to preach the unsearchable riches of Jesus. This same Jesus is able to qualify you, and enable you to stand and contend for the faith once delivered to the saints. I did not doubt but what God was able to send me out as a messenger of His Holy covenant, but yet I felt my weakness. I felt fearful, and I trusted that I fell into the hands of the true and living God which I know is fearful, and I lying down in this low state of mind the words would come, comfort ye, comfort ye, my people, saith your God; speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, that her iniquities are pardoned, and she hath received at the Lord's hands double for all her sins; and I said, Oh, Lord, how can I comfort any one, and have no comfort myself, and would go to my bed at night and would try to beg the Lord to show me in a dream whether I was called to preach or not. I had often heard others talk about receiving so much comfort from a dream, and I had never had a dream in my life that had been any comfort to me. So I would beg the Lord to show me in a dream whether I was called to preach or not, and would go to sleep and dream some of the most frightful dreams that caused me to fear and tremble, and would cause me to doubt my soul's eternal welfare. But I was made to believe that I would ask and receive, not because I asked amiss that I may consume it upon my lust, but I had decided to never try to preach until I received an evidence of it in a dream. One night I remember I went to bed, not studying very much about it, and I

fell asleep and dreamed of being at a meeting somewhere, the greater part were standing, and my brother standing in front of all the rest, and I thought I got in the stand and began to preach. I thought I was blessed with much liberty, and the congregation were all carried away as though I was preaching the truth as it is in Jesus, and after meeting my brother told me that he knew that I would have to preach, and then I awoke much comforted. I then decided to tell the church my feelings if I ever got another opportunity, and I went on this way some time held up in my feelings, and then cast down. But gradually my evidence grew brighter, and the scriptures would unfold to me at times, and while about my work I would catch myself with some scripture upon my mind, and I would be mediating on it, and explaining as though I was preaching to a large congregation. About that time I was an agent selling stereoscopic views, and would be riding alone, and I would get so overcome, meditating on the word of the Lord, and just could feel the presence of God most high, and could feel and realize his power divine, that I would catch myself just preaching almost at the top of my voice. I went on this way until on Saturday before the second Sunday in November last, and I went before the church, and opened conference by lining a hymn, and afterwards told them part of what I have here written, and they gave me liberty to exercise my gift wherever I felt that my lot was cast. I then felt a little relief of mind. Now they had given me liberty to exercise I thought that was all that I needed, I could do the rest. I had all of the next week beautiful scriptures presented to my mind, and the meaning unfolded to me. I thought I could now get up and tell the people just how it is; but behold, when I got there nothing to say, so I was compelled to sit down. I then saw that

preaching in public was not like meditating over the scriptures. I found out that it was not in man that walketh to direct his steps. I found out that you must wait upon the Lord for month and and wisdom, tongue and utterance. But I knew that all able preachers made failures at first. I had resolved not to give it up yet, for I knew that I had so much trouble that I was willing to go on in obedience to the will of an allwise Creator. For I felt like that he had called me to the work, and I knew that if God was for me that all powers of man could not overthrow the wonderful work of the Lord. I was then willing to bear persecutions for his name's sake. Though men may laugh me to scorn, I want to be resigned to the will of God. I went on this way, trying to speak some times in the name of the Lord, and it seemed like that it was almost a hurt to the cause, would make mistakes and blunders, and it caused me to get very low down in my feelings, and would become so doubtful even doubting there is a God. I remember one night when I was very low down, and I began to beg the Lord to have mercy on me, and show me in some way whether I was called to this great work or not, and presently I viewed one of the loveliest gardens that I ever saw, and it was crowded with beautiful flowers, and they were lovely to behold, and then I passed out of this garden into another one seemingly more beautiful than the other one, and so on in the third, and then the fourth, and so on, which I think interpreted means that this garden is the vineyard in which I must work, garden-representing the church which with its beautiful flowers represents the grace and spirit which is perfected by our once humbled and crucified Savior, but now risen and exalted king, who is even at the right hand, of the Father, where he ever lives to make intercessions for us with groaning that can-

not be uttered. I don't know what this vision means. Please give me your views on it. I have gone through with a lot of trouble, but if it is only for the sake of the Lord I am submissive as I hope I am. I want to suffer together with him so that I might be a partaker of the glory which shall be revealed in us. I hope you will remember me in your prayers, I hope that you may pray for me that I may be kept in the right way, that I may be enabled by the power of the Almighty God to lay aside every weight and sin that doth so easily beset us, and run with patience, the race set before us, looking unto Jesus who is the author and finisher of our faith. I am quite young in the ministry and in age also. I have been exercising about three months, and I am only 20 years old.

I am your unworthy brother in Christ, I hope,

JAMES A. MONSEES.

Dear Brother Gold:—I am at home to-day, May 8, 1904, feeling very sad and lonely, thinking perhaps my friends are few and far between, and such a felt sense of my sinfulness and unworthiness that it makes me think of the poet, how vain are all things here below, how false and yet how fair, each pleasure hath its poison too, and every sweet a snare. The brightest things below the sky, give but a flattering light. We should have been reflecting over my past life, and oh how awfully sinful it appears to have been. Oh if I could only go back to my boy school days, and see as I hope I do now, and just could live over my past life, and could have the spirit to live a Christian life, one that would honor the profession I have made. It seems this wicked world and all of its riches would be but vanity compared to the pleasure it would afford to me. My past and present sins cause many heart aches, sighs and groans. The older I grow the

more they hurt. It seems my strength is giving away fast, and my energy failing. I know my family needs my daily labor. Oh, how I hope the good Lord would revive my drooping spirit, and enable me to be able to labor unto the end. I love my wife and children, and do hope I will not be burdensome to them in my latter day. I desire to die in peace with all good men, and owe no man anything. The doctrine of election and predestination is precious to my very soul. Oh, that man would praise the Lord for his goodness unto the children of men. There seems to be something within making me hope I will be better off in the far beyond. What a great thing to the Christian is his hope, and what would we be without hope. Then what would we be without Christ? I feel I am nothing, and less than nothing, when I consider Christ the high priest of my profession. How perfect and humble he was, and what great things he suffered for the sins of his people. It makes me willing to bear reproaches, to be evil spoken of, to be counted as the offscouring of the world. I see by daily observation that the apostle's language is true all along through Christian warfare. The world by wisdom do not know God. Not many wise men after the flesh, not many noble, but God hath chosen the foolish things of the world to confound the wise, base things to bring to naught things that are, that no flesh should glory in his presence. Christ is the end of the law for righteousness to every one that believeth. He hath by one offering forever perfected them that are sanctified. The Psalmist says, as far as the east is from the west, so far hath he removed our transgressions from us. No possible chance whatever for them to come against as any more.

Brother Gold, I am in my 60th year, claimed a hope in the year 1870, joined the old school Baptists in 1874. If I

live to see the third Sunday in May will be thirty years. My mind was not interested in these things until 1870 any more than if I had never been born, and being very ignorant, living now on the spot of ground I was born, still I believe I have learned a great deal about the wisdom of this world, and how they hate the doctrine as set forth in the scriptures, and incline to throw off on the old Baptists, specially if they think they are very ignorant. I met up with a big lawyer in a village last summer, and of course he was well acquainted with me, and knew I was one of the kind I have just mentioned, and thought, I suppose, he would have some laughter, being with several of his stripe, and he said to the crowd that the people are becoming so mean that he believed the devil would get them all, then turned to me and said, no, I guess the elect are saved, kindly throwing a slur on the old Baptists. I said to him, inspired men wrote the scriptures, and one of them said that he was persuaded neither life, death, principalities, powers, things present, things to come, life, nor death, nor any other creature is able to separate us from the love of God which is in Christ Jesus our Lord. He then stated he did not believe that, and quoted this scripture which reads thus, In Adam all die, even so in Christ shall all be made alive, and stopped, I said to him, why did you not quote the balance, every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming. I said to him, election was in his text, and he didn't know it. I quoted other scriptures to him:

Brother Gold, I feel like this will be foolishness to you, but I feel so low down in my feelings, not fit to live nor die. By some means I was impressed to write you. I believe you will cast the mantle of charity over my imperfections, and bear the infirmities of the weak. Hope you and family

will be blessed in this world and the one to come is my prayer and desire. Love to the household of faith.

Lovingly your devoted brother, I
hope, J. K. LESTER.
Rosebud, Ga.

Dear Brother Gold:—We love the sentiments advocated by the Landmark both by the editors and communicants, for they give the "Joyful Sound" of salvation by grace. Inspiration says, "Blessed are they who know the joyful sound; they shall walk O Lord in the light of thy countenance." How old and yet how new is this joyful sound. It was the sweet theme of Abel, Abraham, Isaac and Jacob, and all the saints on down the stream of time, and yet its ever new and joyful to those who love it. I heard it in my youth, and it was sweet to me and feasted my soul on good things, and now I am stricken in years, yet in the salvation of its joyful sound my poor heart is often made to leap for joy, and in each succeeding time it's sweeter than the honey comb.

Here like Jacob we are made to eat the increase of the field, and suck honey out of the rock, and oil out of the flinty rock. We feel the Lord has specially blessed you with a meek and humble spirit, and the pen of a ready writer to herald the glad tidings of salvation to the poor and needy ones.

May the Lord especially bless you dear brother and spare you long to his beloved Zion.

A. B. MORRIS,
LaFayette Springs, Miss., Jan. 18.

Dear Brother Gold:—I endorse your editorial on the duties of the church in the manner of contributing. The Scriptures surely do give us the necessary examples for us to follow and if our brethren will read for themselves they will have no trouble to find their duties plain before them, and if they

love the cause duties will be privileges. To those who spend more money for whiskey than they do for all church purposes duties will prove a heavy burden and we will hear complaints from those sources.

Also I want to approve of the articles of Elders Redd and A. M. Denny all they way through for they surely have sounded the key note on those points and have shown that they are in the old way. I am glad to see you older brethren contending for both the faith and practice of the saints as given by our Lord and his apostles. We younger ones should take courage and follow on.

Your Brother in Hope,
L. H. HARDY.

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Scotland Neck, N. C. May 9, 1904

P. D. Gold, Dear Brother:—I have felt like I wanted to write to you for a long time; and now I hope you will forgive me for troubling you. I must tell you what a feast I had Saturday and Sunday. I had been so low down for a long time, and had almost given up, but thank God I am living. My soul is so full. The beauty I saw in what you and Brother Williford said Sunday can never be told by me. May God help you both to continue to tell it, and may others see it as I did. I feel like I can never thank my Savior enough. He is so good to me. I will never get over the death of my wife: for over five years after she died I would feel like some times that I would meet her after death, but for the last two or three years no one knows my feelings but myself: but I know he knows best and would not put any more on me than I could stand, and I keep hoping that he would come one more time, and thank him he has taken me up, one more time, and tonight I feel like we are the richest people on earth, and have more to be thankful for. Now I must tell you why I felt like I must write to you this

morning when I got up. Brother Williford was also on my mind, and I felt like I knew his voice and would follow him, and when I got on the cars to come home I sat down behind two men, and I saw that the back of ones head looked like yours, but they had up such a talk I could not get his face, but I felt sure it was one of your boys, and I wish you could have been in my place and heard the answers he gave him. He did talk to him so nice, and it filled my very heart with love for him. I don't know which one it was, but when he got up to get off and I saw his face I got him by the hand, and told him how glad I was to hear him talk as he did. I could see the image of Christ on his face. I do want to see him and try and tell him how I felt at the time he was giving him such good answers. Give him my love and tell him to press on, the victory will be his at the end.

Good-bye. Forgive me. May the Lord bless you, and I hope I will love him more and more every day, and at last be saved.

Your Brother I hope,
J. D. SHEARON.

—o—o—o—

Mantador, N. D., April, 18.

Dear Brother Gold:—I have again changed places and wish the Landmark sent to the address above, instead of Burn, Minn.,.

Brother Gold I have often thought since I left home and friends that I did not appreciate the blessing of hearing the brethren preach, while I was permitted to listen to them; but when the privilege is withdrawn we realize our loss.

I attend socalled church sometimes here, but it affords me no comfort. It is always the same story—that the sinner must work into the favor of God. Make one step towards him and he (God) will make two towards you, is their theme. If you do not do this your soul will be forever lost, thus mak-

ing salvation dependent upon the action of the creature. If this is true then my case is hopeless, for it is not very often that I can even have a mind to pray; yet when possessed with the spirit of prayer, as I have a reason to hope sometimes I am; it is then that I can claim the promise of life eternal. But I must confess such seasons are rare, and that most of the time I am spiritually blind. If I am ever saved it will be by the grace and mercy of God, not by any act that I have done to bring myself into his favor.

I humbly ask an interest in your prayers.

JOHN P. GALYEN.

Efford's Mills, N. C., May 22, 1879.

Elder Gold:—If the Lord will permit me I will try to tell you what he has done for my soul. If I am not deceived, in the year 1854, in the month of September, about the 15th day of the month, I was in field at work alone, and it was the Lord's will to show me my lost and ruined condition for the first time in my life. I saw then in a moment of time that I was a sinner by nature, and a sinner by practice. I thought I could see every sin that I had ever committed in my life before me at one time, and I did not know what to do. I thought I would go to the house, and started, and then I thought that would not do, for if I went in that condition my wife would see there was something the matter with me, and I did not want her to know that there was. I then thought I would not go until night, so I stopped and waited until dark to keep my wife from seeing my condition. I would ask the Lord to have mercy on me; for I thought I was in the worst condition any poor mortal ever was in. I could not see any peace day or night. I would go to hear preaching, and thought every word was the truth, but I thought it would condemn me. I would go to hear all the preaching I

could, and it seemed to me that I was bound to go to hear the gospel preached every chance I could. So I went on in this way, cast down on the account of my lost and ruined condition. I would try to pray to the Lord to have mercy on me, a poor sinner, if it was his will. I could not sleep at night for studying about my lost condition, for I believed that the Almighty was a just and holy God, and that he would do right. I was so great a sinner I verily believed that he would send me down to hell with all the nations that forget God, to suffer there world without end. I would go to some lonesome grove and try to pray to the great God to have mercy on me a sinner, if it was his will. So I went on in this way some time, but got no better, but I thought worse. I got up and left my wife and house in the dead of night to go to the woods and petition to the Lord that if he would deliver me out of the condition I was in that I would try to live a different life, and that I would do better. Oh, how unthankful I was; did not know that the great God knew all things in heaven above and in all deep places. He is everywhere present, and nowhere absent. I thought there was a better chance for everybody else than for me. I thought the time had been when I could have done something to better my lost and ruined condition, but now I can do nothing. I went on in this condition till the month of August, 1855. My troubles got worse, and I had a view of the pit of hell as I thought. It was very large over, and I thought it looked to me that it was walled up inside with brick, then cemented so that it was water-proof.

I don't know how deep it was, but I thought it looked to me that it was about half full of water or something that was boiling over and over like a pot of soap. I thought the people were boiling over in the pit, and I saw thousands of people going to that place.

They were dirty, ragged, filthy people when they were coming to that pit of hell, though it seemed to me that it got no fuller. There was another class of people there, very few in number. I thought they were the prettiest and finest dressed people that I ever saw in all of my life. They were singing praise to God. I thought there was a little narrow passageway over the pit, and these nicely dressed people, few as they were, took me with them and passed over the pit of hell. I thought the last one of us went over safe, and when we got over there was a slim, spare made man standing there who motioned to me, and before I got to him he disappeared, and I did not get to him. But I did not see this with my natural eyes, but by the eye of faith, if not deceived. For a few days it seemed to me that my troubles were off some, but soon returned and I could not see any peace day or night. I thought there was a better chance for everybody else than for poor, unworthy me. I thought if I had died when I was small it would have been better for me, for I did believe that all who died in an infantile state would be saved.

But I had passed that time, and thought there was no chance for me now. I went on in this condition till September, when the association came on at Jerusalem, in Anson county, about twenty miles from where I live. I went to the association, and after I got there I thought I would rather be at home. In the evening the people began to scatter and a stranger came to me and asked me to go home with him, and I went with him. His name was Allen Edwards. Several others went on Sunday evening, some five or six of us went to another Mr. Edwards who lived in sight, and while we were there they laughed and talked while I had nothing to say. I sat with my back to them to keep them from finding there was anything the matter with me. I thought if I had one of the

members of the church out so I could tell him how I felt it would do me some good. It was a fair day, but the sun did not shine bright. I thought everything was depressed and gloomy, and imagined the world would soon be no more. It was not long before we started to go back. So I started before to keep my back to him, and when about fifty yards from the house I found myself praising God. I then thought the sun shone the brightest I ever saw it. It seemed to me that everything was praising God. I did not care then who saw me or knew what was the matter with me; there was a different feeling in me from what had ever been before.

This was the fourth Lord's day in September, 1855, and I went to the church at Liberty Hill, the 15th day of December, 1855, and stated to the church what I believed the Lord had done for me, and was received into their body, but the church had no pastor at that time. On the fourth Lord's day in February, 1856 I was baptized by Elder P. Snider. Now Elder Gold, I have given only a part of what I have seen and felt, so I will close.

Yours in hope,

W. H. POPLIN.

P. S.—For the sake of the wish and request of my wife and children, brethren and sisters, I send you the above for republication in the Landmark for their perusal and consideration, after I have crossed over the river, which event can't be very far off. In the month of March, date of 1901, I was carried away in the spirit of the Lord as I trust to the high realms of the eternal heaven, and there viewed the blessed Son of God, my Savior, Jesus Christ, and also viewed the great hosts of his holy angels, and viewed them as all just alike, and all was joy, peace and happiness, and a blessed view. I was in their midst, and one of them fully partaking of their bliss and happiness, and basking in the sunlight of the love and presence of the great I Am.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII No. 14

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EDITORIAL.

Brother W. J. Earle requests my view of Mark 14:51 and 52, and there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth and fled from them naked.

A certain young man. The certain man denotes definitely, the young man denotes strength, the linen cloth denotes purity, fleeing from them denotes their inability to hold him and his power to depart.

All this occurred when the disciples forsook Jesus and fled, and represents that when he was taken by the Jewish authorities, all visible defences disappeared, and he was left alone. His perfect submission as a sheep dumb led to the slaughter showed the perfect obedience of Jesus to his Father's will, and all natural aid and every comfort withdrawn. Without guile, holy and pure he is made sin for his people, and the last vestige of protection and support is withdrawn and his accusers have the day, or have all things as they wish, and do what they desire.

Never was there so full and shocking a mock trial, such a travesty on justice, so far as mere men are concern-

ed, yet in God's account the most perfect obedience unto death and complete vindication of law, justice and truth, and the most wonderful outpouring of grace follows to justification of the ungodly that believe in Jesus, but he was without fault the governor said. The most singular spectacle ever witnessed, and the most solemn event ever enacted. Beyond and behind the maddened, corrupt persecutors as dogs of hell let loose on the darling and holy son of God, were the powers of justice and judgment demanding satisfaction for a guilty, corrupt race of mortals dead in sin for whom Jesus was surety, and of him alone was satisfaction required for every sin.

He treads the wine press of suffering unto death alone. The divinity, typified by the young man forsook him, and he cried out, "My God, my God, why hast thou forsaken me?" and instantly gave up the ghost, and passed into the jaws of death, into the belly of hell, typified by Jonah, swallowed by the fish in the deep. But he through death destroyed him that had the power of death that is the devil. For he committed his case in perfect trust into the hands of God, and overcame every enemy and swallowed up death in victory, and in the resurrection brought immortality to light in the gospel.

P. D. G.

WHAT DOES PAUL MEAN?

Brother W. L. Flinchum desires my view of 1st Tim. 5:23, "Drink no longer water, but use a little wine for the stomach's sake and thine oft infirmities."

It is very important that one's position should be so true as to square with Scripture. For if the Scripture condemns our position, then we are wrong.

There are two extremes that are held by some people. Some hold that men should never touch a drop of intoxicants, such as wine. These occupy the

position of prohibitionists. Others hold that because wine and other intoxicants are here, therefore drink all you wish, and thus many become drunkards.

The Scriptures do not support either one of these positions. What we call prohibitionists are such as think that if all temptations or opportunities to do wrong were removed then men would be holy. Destroy all property, then there would be no thieves. Kill all women, then there would be no fornicators. Remove all intoxicants, then there would be no drunkards. But is this the Lord's way of disciplining mankind? Blessed is the man that endures temptation—not the man that is never tempted. How is it known what one's character is who has never been tried? The man that is honest may have a thousand opportunities to steal, but he does not do this wrong. A sober minded man may have opportunities every day to become drunk, but loving sobriety he abstains from drunkenness. A virtuous man would not defile himself with a woman, though opportunities offered, but as Joseph would escape if he had to go to jail for so doing. The Lord so proves mankind that each one's character is manifested; for every secret thing will be brought to the light.

Paul told Timothy to drink no long water, which is a common and whole some beverage for most people, what we call nature's beverage. Drunkenness is condemned in Scripture as a great wrong in men.

Why did Paul then advise Timothy? Without doubt there was a good reason. If a man needs wine or strong drink let him take it. How much? Paul says take a little wine for the stomach's sake and thine oft infirmities. When Timothy's stomach was not in a healthy state, causing frequent infirmities or weakness, and a little wine—not much—not enough to intoxicate him, is what he should drink. Holiness men, they are called, prohibitionists and

such men as claim to be so pure that they condemn Noah who had a vineyard, and Jesus, who turned water into wine, and who came eating and drinking, and who will not use wine in the observance of the Lord's supper, would do well to consider the temperate teaching of the Scriptures. There is great wisdom in taking sober minded views of matters, and judging righteously. Be careful also in shunning the other danger! 2. If you are well what need have you of intoxicants? Stimulation from drinking produces an unhealthy excitement that rebounds with baneful force. Pursue the course that insures sobriety.

What is the spiritual meaning?—that is what is the chief thing to be considered—of Jesus turning water into wine? Water represents the law. There were six water pots after the manner of the purifying of the Jews. But they were empty. The Jews had not performed any part of the six days' labor under the law. They had not cleansed themselves. Jesus fulfilled the law spiritually, fully, and all is turned into wine which cheers the heart of God and man—makes glad the city of God. This wine, answering to gospel grace, is much used at the marriage supper of the Lamb. It is surely the best wine and is brought last. It is the end of the law for righteousness to every one that believeth.

Timothy was a Jew and, as many other Jewish believers, had some leaning toward circumcision, or some dependance, it may be, on works. This infirmity of legalism is very common. What an oft infirmity I find it in my case. The best correction I know for it is a little of the good wine of the kingdom of heaven. It corrects a weak, nervous stomach, it makes one full of infirmities steadfast in the faith. It roots and settles him in the doctrine of grace, causing him to run and not be weary, to walk and not faint. P. D. G.

TEMPORAL—ETERNAL.

The things that are seen are temporal: the things that are unseen are eternal. All that we see with our natural eyes, or handle with our natural hands, or recognize by our natural senses, will perish. When the disciples called attention to the temple in Jerusalem, admiring its goodly stones, &c., Jesus said the time will come when not one stone shall be left upon another. There is nothing so substantial as to resist the tooth of time. Jesus saw things as they are. They offered nothing to him to call for admiration. The most gorgeous displays of earthly art or wealth had no power to charm him, for he knew they were all of the earth, and should perish. But with men having only faculties and senses that see natural objects this is not so. These natural senses and faculties see nothing beyond these earthly objects, and desire nothing greater. But if one is born of God that one has the eyes of his understanding enlightened so that he beholds things not seen, except by faith. His spiritual senses are exercised. The new man loves divine things, seeks those those things which are above, by faith sees things not seen by mortal or natural eyes. He is circumcised in his ears to hear of heavenly things, discerns between things temporal and things spiritual, between things of time and things of eternity.

This new man, this hidden man of the heart, does not love things of time any more than the natural man loves spiritual things. No man can serve two masters. That which is born of the flesh loves the flesh and things of earth. He that is born of God loves the things of God, and these cannot walk together. Can two walk together except they be agreed? One seeing the vanity of earthly things does not find it hard to forsake these things of earth. When one beholds by faith the things eternal

that can never perish, and is kept by the power of God through faith unto an inheritance incorruptible, undefiled and that fadeth not away, but reserved in heaven, then his prospects are bright and he lifts up his head for his redemption draweth high. He seeks first the kingdom of God and his righteousness, and all necessary things are added. It is not hard for him, at the appointed time, to leave this world, saying, farewell, vain world, I am going home

P. D. G.

My view is requested of Luke 13:24, "Strive to enter in at the strait gate: for many I say unto you will seek to enter in and shall not be able."

This is an answer to a questioner who said, Lord, are there few that be saved.

Jesus never encouraged an idle curiosity, or a mere curiosity. He never trifled. He never equivocated. He never jested. He never gave an improper answer. He rebuked pride. He spake a word in season to him that is weary. He knows our frame. He taught as no man else ever taught.

If one would pry into the case of others to find out what would become of them that information was not given. When Peter would know what John would do Jesus said to him, what is that to thee: follow thou me. Each one has business enough of his own. To fight the leprosy in his own wall, to keep his own body under, to rule his own spirit, to give diligence to make his own election sure, is surely enough to occupy each man.

Blessed is every one that enters in through the gates into the city. Gates are places of entrance. The enemy is there ready to accuse. Here is a strait gate and a narrow way. None but the poor, or those that have no strength can enter. Many will seek to enter but shall not be able. When once the master of the house is risen up, and hath

shut to the door, and ye begin to stand without and say, we have eaten and drunk in thy presence, then he shall say, I know you not.

There is a more earnest and effectual labor in striving than there is in seeking. There is an overcoming in striving, self-denial, forsaking the world, seeking the Lord with the whole heart, with the heart believing unto righteousness, seeking in the right way, sitting down with Abraham, Isaac and Jacob is true of all that enter through the gates into the city.

Those that enter shall come from the East, the West, the North and the South, and shall sit down with Abraham, Isaac and Jacob in the kingdom of God, while the Jews shall be thrust out. The first shall be last and the last shall be first. The Jews who thought they were favorites, and therefore should have the first place, should be last; while the Gentiles who considered themselves as last should be first.

Those who feel they are last, are lost, and without any strength of their own, are the ones that strive. When I am weak then am I strong. When he slew them then they trusted in him. The Gentile woman who was as a dog in her own feelings overcome, because great was her faith. P. D. G.

My view of Matt. 24:40-41 is requested. "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, etc.

In this parable the Jewish nation is presented with its treatment of the servants of God, and the rejection and killing of the Son of God.

The Jewish nation was favored and exalted more than any nation on earth. God has never hedged, protected and instructed, chastened and disciplined any other nation as he did the Hebrews. He never visited any other nations with prophets as he did them.

The exhibitions of corruption in every form have never been made by any other nation as they have by the Jews. It is a matter to be much thought of, and is very humiliating to see how prophets, Jesus and the apostles have been treated by their nation.

What a warning too is held up before the eyes of the nations of earth as we behold the Jews without a nation, a ruler, a worship, or priesthood, peeled, and scattered, a hissing, a byword all over the world. They cried crucify him, and let his blood be on us and on our children. Truly it is fastened on them to this day. Their nation is miserably destroyed, and the vineyard is let to others who render the fruits in season.

According to this parable the Jews knew that Jesus is the heir, the Son of God. They said this is the heir, come, let us kill him and let us seize on the inheritance. Jesus said to them, they had no cloak for their sin. Such was the nature of the works he did that they had no excuse, and hated him without a cause. There never has been such prejudice, ingratitude, hate, envy, murder as the Jews perpetrated in killing the prince of life. Nor was it the baser sort of Jews, or the dregs of society as men estimate, that led in this hounding and malice, this conspiracy to crucify Jews; but it was the rulers, the leaders, the doctors of the law, the chief priest and the scribes.

They aimed to seize the inheritance. Here is free-will gone to madness, run to seed. Here is the crop of what the devil sowed in the garden of Eden. Ye shall be as gods. This wicked ambition incites man to desperation in trespassing on the rights of others.

Had not the Jews been warned? Jesus said to them, "Did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in

our eyes. This is in the prophets, and they read them. All that fall on this stone shall be broken—shall feel their nothingness. But all it shall fall upon it will grind to powder. Surely the nation of Jews is ground to powder, destroyed. Their house is left desolate unto them.

But is God frustrated? Is his faith without effect? Has not the vineyard been given to the Gentiles?

Surely, they are dwelling in the tents of Shem, and are set down with Abraham, Isaac and Jacob in the kingdom of God, while the Jews are thrust out into outer darkness. How fallen is that nation. P. D. G.

TO SERVE.

All men are servants of some being, power or agency, whether it is good or bad. Every man has his master. If we serve sin, the flesh or the devil such things are our master, and we are partakers of the evils of such a master, and can have no greater rewards than they can give, and the wages of all such service is death. Surely tribulation and anguish await all such servants, and miserable is their end.

But if we serve the Lord Jesus the rewards of everlasting happiness are surely bestowed on us. For Jesus has all power both in heaven and earth, all length of days, and honors are his. Surely it is not a vain thing to serve the Lord Jesus. The blessed character of the Lord is bestowed upon—is communicated to those whom he quickens from the dead, and in whom he reigns.

If we sow to the flesh we shall of the flesh reap corruption. This cannot be avoided, nor escaped. If we sow to the spirit we shall of the spirit reap life everlasting. No man can serve two masters. He will hold to the one, and despise the other. If he loves the Lord and serves him, he will hate the devil and wickedness. If he loves wickedness and serves that he hates the

Lord Jesus. No man can serve two masters.

How blessed is the man that loves and serves the Lord Jesus. Paul said he determined to know nothing among men but Jesus Christ and him crucified, by whom he was crucified to the world, and the world was crucified to him.

P. D. G.

Sister A. J. Whitford requests my view of Eze. 37:15-20.

The Lord commanded Ezekiel to take one stick, and write upon it for Judah and the children of Israel his companions; and take another stick and write upon it for Joseph, the stick of Ephraim and for all the house of Israel his companions: and join them into one stick, and they should become one in his hand.

Israel and Judah were then divided and far separated, and Ephraim, representing the ten tribes had gone into captivity. Ezekiel is called the son of man, and represents Jesus as manifest in the flesh. The two sticks represent the Israel and Judah. Sticks are dead by nature. They are not the entire tree of wood. The trees are cut down before one can obtain sticks from them and the sticks are a very small part of a tree. They are as dead as the dry bones of the valley mentioned in the same chapter. Yet these dry bones represented Israel who said our bones are dead. God's people sensible of their condition feel and say we are dry and dead; we have no might nor strength of our own.

The two sticks in the hand of Jesus become one. Judah shall no more vex Ephraim, and Ephraim shall no more envy Judah—Ephraim shall be brought from among the heathen and shall dwell with Judah in love. They shall be one in Christ Jesus. In the hand of Jesus all God's people are made one. They shall be all taught of God, and great shall be their peace. Instead of

dividing and having different doctrines and different ways, all God's people in the hand of Jesus are one in love, joy, peace and obedience in the Holy Ghost. The life of Jesus is the life of the church of God. In the hand of Jesus they are the beauty of the Lord, a living priesthood to the praise of the glory of his grace. They are engraved on the palms of his hands, and none is able to pluck them out of his hand.

Jesus is the spiritual David who is their king, and they are one people dwelling together in unity. No wonder the Jews, controlled by a natural understanding, looked for a temporal king to reign over them, and restore the ancient kingdom of David, and that they should literally and naturally flourish in the land of Palestine.

But Jesus showed that neither in Samaria, nor in Jerusalem, should this kingdom be, but in Christ Jesus. The Jewish temple was destroyed, and the Jewish nation was scattered, and has been down trodden ever since. We do not see from the teaching of the apostles that the kingdom is to be temporal, but a spiritual one. The kingdom of God is within his people, and they are the temple of the Holy Ghost. I in you, and you in me, and I in the Father is the blessed language of Jesus. They come from the four quarters of the earth and set down with Abraham, Isaac and Jacob in the kingdom of heaven. It is by the Holy Ghost this is fulfilled in the vessels of mercy he hath afore prepared unto glory. This is the new heaven and new earth wherein dwells righteousness, peace and joy in the Holy Ghost. Blessed are the eyes that see this and the ears that hear this, and blessed are they that do the will of God.

P. D. G.

H. C. BOOKER.

Brother H. C. Booker has departed from this world.

To many of our brethren he was well

known as a most diligent, active Baptist. He was fond of good preaching, and went farther and oftener to preaching than any Baptist within my knowledge. He was very gifted in singing. He loved good conduct. He was as free of faults as any one I ever knew. Very lovely was his company to me. I never expect to see another Henry Booker in this world.

May the blessing of heaven rest upon sister Booker.

P. D. G.

YOUNG PREACHERS.

We have some young brethren in some churches that are exercised it seems with impressions to speak in the Lord's name. What a blessing when the Lord remembers us to send laborers into his vineyard.

In this day, when the world says a man cannot preach the gospel unless he has an outfit of human learning—Goliath's coat of mail, or Saul's armor—for the world is worshipping human or natural learning—how should we treat those among us that appear to have a gift of preaching, and yet have not this polish of worldly learning, and natural eloquence? Shall we draw back from all we have professed, and be ashamed of these brethren because they cannot tickle the natural fancy of carnal taste? Are we possessed of itching ears?

Should we not thank the Lord if he has given us such gifts? Should we expect a young preacher to preach as well—as ably—as an old, tried one? Shall the little child just learning to walk or talk succeed as well as the strong man, and one skilled in speech? Shall we despise the day of small things?

Let these young gifts be tried. Apportion times, or let them appoint times and places to speak, when they will not feel that they are taking the time of others. Go to hear them. Give them fair opportunities to speak, and be sure

to go and hear them, and see what you think their gifts are. The strong should hear the infirmities of the weak, and so fulfill the law of Christ.

Young gifts need to be encouraged, and we should give them a hearing, and if we feel they have gifts that are profitable they should be nursed as something we highly value.

P. D. C.

OBITUARIES

EMMA NEAL.

Dear Brother Gold:—By request of brother A. H. Neal I attempt to write an obituary of his dear companion, sister Emma Neal. They were both loving members of the Sardis church, both joining when they were young, and always manifesting great love for the church. The Lord has seen proper to separate them here on earth. We hope they may meet where parting will be no more.

Emma Neal was the daughter of Wesley Gentry and Martha, his wife. Her father died in the war, leaving her at the age of three years. She was brought up by her grandfather and grandmother Gentry.

She was born April 14, 1861, and departed this life February 18, 1904, making her stay on earth 42 years, 10 months and four days.

She was a good mother and companion. She was the mother of eight children—two have departed. She remarked in her last days all she dreaded was to leave her children, but consoled herself with the thought that the Lord threw around her the mantle of charity, praying that the Lord would do the same for her children and husband, who all mourn her loss.

Brother Neal and little ones, remember the Lord does all things well. He called your companion home, and she is glorified in her departure. She is now sleeping that sweet sleep from which none ever wake to weep.

All was done for her that willing hearts and hands could do. The Lord took her poor body that weakened away with what

we call consumption. But dear family, remember that her sufferings are over, and she is now resting in the arms of Jesus her dear Redeemer that she loved to praise.

We see in Gen. that Adam lived 930 and died. We might say in the same stereotyped and solemn phrase Seth, Enos and others, lived so many years and died. This might be said of the patriarchs and prophets, one obituary; they were born—lived so many years and died. So with all the races of mankind, and so sister Neal lived 42 years and died. This is the song sung along the ages showing this irresistible mortality to be the universay lot of mortals from the morning of time to its end.

We know brother Neal, it is most solemn to you that your dear mate is gone.

But remember the Savior's love. We love him because he first loved us and gave himself for us.

"What else has earth for us in store?"

These farewell pangs, how sharp and deep;

These farewell words, how sad and sore:

Yet we shall meet again in peace,
Where none shall bid our gladness cease.

There hand to hand, firm linked at last,
And heart to heart enfolded all,

We'll smile upon the troublest past,
And wonder why we wept at all."

May the Lord bless you all, dear brother Neal.
P. W. WILLIARD.

EVELINA ROBBINS.

Dear Brother Gold:—By request of some of her children I will send you an obituary of their dear mother Evelina Robbins, who departed this life, April 11, 1904, a few minutes after 12 o'clock at night. She was born November 30, 1835, making her stay on earth 68 years 4 months and 12 days. She was the daughter of Zachariah and Phinnie Weaver, and was married to John D. Robbins, February 8, 1858, the fruits of this union being 15 children, only eight living, five girls and three boys. She and husband joined the church at Pleasant Hill on

Thanksgiving day, July 30, 1878, and were baptised that evening by Elder B. C. Pitt. She lived a very faithful member of said church until July 2, 1882, when she and husband called for and were granted letters to help constitute a church called Mill Branch in Nash county, N. C., in which she lived a very obedient and faithful member until her death, always filling her seat unless providentially hindered, and oh, how we miss her bright face there now. She was a good old mother in Israel, and has been a mother to me in my sad bereavements. She was my husband's aunt and was very near and dear to me. She always treated me as though I was her own child. I can't ever express to this dear family how much I love and do appreciate their kindness to me and my little children. Aunt Lina often expressed her love for me and she made it manifest by her many deeds of kindness, so have her children and husband. They have been great friends to me, and may the good Lord bless and comfort them now on their great loss is the desire of my heart. Aunt Lina came to see me or Tuesday evening and spent the night, she appeared as well as I had seen her in a long time. After supper she ask us to sing 384th hymn. Mixtures of joy and sorrow I daily do pass through. After singing she said, Is not that sweet? I thought it was the prettiest thing last Sunday I ever heard. She seemed to be much carried away with that hymn, and little did we think that it would be the last time that she would ever hear it sung. She spoke several times of how she enjoyed the preaching the Sunday before, she spent a part of the next day with me and went home and the next evening which was Thursday had a stroke of paralysis and apoplexy while eating her supper and never spoke but once again. How sad it was when I heard that she was so low. But the will of God must be done. I felt I must go to her and did so and remained with her most all the time until she breathed her last. She passed away the next Monday night and was relieved of all her sufferings here and carried home to a

better world than this where she is free from all her sorrows, toils, and pains, and is happy in the presence of her Savior. We believe that she is now resting sweetly in the arms of Jesus. How heartrending it was to her dear children and her companion to stand by her dying bed and witness the last of their precious mother and wife. I could sympathize with them, for I had passed through the same sad trial. But grieve not dear children your mother is at rest and you will ere long if it be consistent with God's will meet her in that great beyond where you will all be happy together. Her dear remains were carried in Mill Branch church and her funeral was preached by Elders Wm. Fly and M. B. Williford, then she was taken to the burial grounds near by and laid to rest. A large concourse of sorrowing relatives and friends followed her to the grave, but we do not sorrow as those without hope. We believe that our loss is her eternal gain. She suffered oh so much during her sickness and how sad to know that she could not speak. Her children and friends did all they could for her but could not stay the hand of death. Mr. W. S. Robbins, her oldest son, and her two youngest daughters were ever near their mother during her sickness, as it was more convenient for them to be than any of the others, and they never seemed to tire of doing anything they could for mother, never standing back on the cost. May the love and mercies of our God richly dwell with the bereaved, and cause them to feel that the Lord works all things for the best and enable them to say not my will, but thine Oh God be done, and may they never forget her good advice and that sweet face of mother.

Most lovingly, her niece,

MATTIE LUPER.

Sharpsburg, N. C.

NANCY M. CARTWRIGHT.

The subject of this notice, the wife and widow of Elder Albert Cartwright, deceased, and daughter of John Jordan and Nancy, his wife, all of Hyde county, N. C., was born

May the 11th, 1822, died September 29th, 1903, was taken around to North Lake and buried beside her dear husband, Elder A. Cartwright. This dear and esteemed sister and mother in Israel, was long and well known to many dear brethren, sisters and friends and only to be loved as a Godly and Christian woman in all the relations of life as a true and devoted wife and helpmate to her dear children. Her father and mother were Baptists of the old apostolic order and she from early life was much attached to and a lover of the Baptists and the cause. She was the mother of ten children, three sons and seven daughters—one son living, two dead—two daughters living, five dead, twenty-seven grand children and twenty-nine great grandchildren. One daughter (deceased) was a member of the church of the same faith and order, and one daughter living, sister Martha E. Credle, who lives at the old homestead. Sister Cartwright joined the church about the date 1858 and was baptized by Elder Albion Swindell and lived a most consistent member over 45 years, died in her 81st year. It can truly be said of her, "Blessed are the dead who die in the Lord from henceforth: yea saith the spirit, that they may rest from their labors and their works do follow them." I am sure her works of faith and labors of love follow her and are sweetly remembered by many and especially by her dear children and by the humble writer of this sketch.

Dear Sister Cartwright for some years before her death was a very successful doctor of that dread disease cancer, having obtained a recipe for the treatment of that disease. She cured many severe and stubborn cases. She was a woman of strong nerve—was often sent for in cases of accidents. In any serious troubles in the neighborhood she was sent for; God had specially endowed her with a gift and skill in treating and ministering to the poor and afflicted and needy around her. She had a dear blind sister for whom she and her mother cared and when her mother died the care of her sister was left to sister Cartwright. She

often prayed that she might be spared to wait upon her b'nd sister as long as she lived, which was granted, for she, Miss Bettie Jordan died just two weeks and two days before sister C. died. She said she was satisfied and reconciled, that her prayers were answered. She then, feeling that her prayer was answered that she was satisfied and willing to depart and go home to her blessed Lord and to that rest and peace and joy forever, where sickness, sorrow, pain and death, can never enter, where the weary are at rest in Jesus. Her disease was first about three years ago—a partial stroke or paralysis, of which she never fully recovered, but was able to keep up and wait upon her sister till the first of last May, when her daughter, sister Martha Credle and family, moved in with her and waited upon her and sister, Bettie, as long as they lived. Sister Martha has many of the good traits of her dear mother. I feel that after all I have said of this dear and beloved sister, that the half has not been told of her many Christian virtues and spotless character. Having been intimately acquainted with her for many years and shared with many others her kindness and hospitality and of her dear husband.

In conclusion, let me say to her dear children, Weep not, nor sorrow, as others without hope, for we feel to have every reason to hope and believe she is sweetly resting in her dear Savior, waiting the resurrection to wit: the redemption of her body which shall be raised and fashioned like unto the glorious body of her precious Redeemer. Follow her good examples and precepts and may the good Lord enable us all to live the Godly life she did and prepare us to meet her in that blessed home beyond this vale of sorrows, sufferings and afflictions, which are not to be compared with the glory that is to be revealed in us at the coming of Christ with all His Holy angels. Previous in the sight of the Lord is the death of his saints.

Written by the request of her daughter, sister Martha Credle.

J. E. ADAMS.

MISS REBECCA J. YOUNG.

Dear Brother Gold:—By request of the family I write the obituary notice of a very dear sister, one who was known and loved by many, and if there is such a thing as one living in such a way as to have no enemies I feel sure sister Rebecca did. I never heard a word of harm said of her, but every one who knew her, even those who differed in religious opinion, said they had not the least doubt of her Christianity.

Sister Rebecca was the daughter of J. R. Young, who is one of the most noble of Baptists, living near Cary, N. C. She was born blind on January 19, 1861, and died April 21st, 1904 making her stay here 43 years, 3 months and twenty-two days. She was educated at the deaf, dumb and blind school at Raleigh, where she learned to read her Bible, but the great teacher (God) learned her to love and cherish its sacred truths. She received a hope in Christ quite young and united with the church at Middle Creek on Saturday before the second Lord's day in August, 1878, and was baptised the next day by our beloved pastor, Elder J. A. T. Jones, and later removed her membership by letter to Oak Grove and later to Raleigh, where she remained a most loving, faithful, and consistent member until the summons came from on high, to enter as we feel that house not made with hands eternal in the heavens.

Sister Rebecca was most wonderfully blessed in many ways. She was interesting in spiritual conversation and a rich writer as many can bear witness who shared in the comfort her writings afforded, and while she was so good she was also noble, all who knew her will join me when I say she was one of the most self-sacrificing girls I ever saw. Nothing afforded her more pleasure than to administer to the needy and relieve the distressed when she could. She was so faithful in every sense that words are inadequate to speak of her as she deserves,

but her words and acts are so written in our hearts that it can be truly said, though she is dead she yet speaks and her example should be and doubtless will be a living epistle to us who knew her.

May the Father of Mercies and the God of all comfort, soothe the sorrows and bind up the broken in heart by reason of the departure of this loved one, and prepare them to go in peace at the appointed hour. The cause of death was heart failure. The interment took place at the family burying ground and witnessed by a large concourse of relatives and friends, to whom Elder T. Y. Monk and the unworthy writer tried to preach, Jesus Christ and him crucified, as the one having power over sin, over death and over the grave.

W. A. SIMPKINS

April 29, 1904.

CHARITY BAKER.

Elder Gold:—I feel it my duty to write the obituary notice of my mother-in-law who departed this life March the 6th, 1904, age 78 years. She was first married to Edwin Whitley, with whom she lived peacefully and quietly until after the Civil War. In March 1865 he was taken with brain fever and died and leaving her alone with three little children, two daughters and one son. She then went to work on her farm and made something for the support of herself and little ones. She made plenty for herself and some to sell to those who wanted to buy corn and old bacon. She was poor and afflicted, and her neighbors often said they did not see how she got along so well. The writer of this sketch has often heard her say that the Lord blessed her with these things. In 1877 she was married to Elder Jacob Baker. She was a consistent member of the Primitive Baptist church and always filled her seat as long as she was able to go. She was confined to her bed for fourteen months with rheumatism, during which time she suffered a great deal. The doctor did all he could but was not able to relieve her. Her neighbors and friends visited her and did all they could for her, but

she had to leave us all, and I believe she was made willing to go. She said she wanted to go home. She often repeated these beautiful words, "Home, Sweet Home". "I want to go. She would often say this vile, sinful world has no charms for me. I have never seen any one bear afflictions with any more patience than she did. It seemed that she was trusting in the Lord, and waiting for the summons to come. On Friday, before the first Sunday in March she asked me if to-morrow was not our preaching time. I told her it was. She said she could not go, but her mind was there. After preaching on Saturday Brother Speight and Brother Mason came to see her. She asked them to sing for her, which they did. She then said she wanted to hear preaching. Bro. Speight asked her if she wanted him to ask brother Wm. Woodard to come and preach for her. She said she did, and after preaching on Sunday brother Woodard and quite a number of the brethren and friends came for the purpose of preaching, but she was too near gone. She could not hear him; she was unconscious, so he did not preach. He said he did not preach to the dead, but to the living. How sad it is to part from such a dear friend; but oh, that I may have grace to be resigned to the will of the Lord.

J. G. OWENS.

LETEY MORGAN.

I will write somewhat of the departure of dear sister Letey Morgan, wife of brother M. C. Morgan. Her decease was on the 25th of January, 1904. She was the mother of sixteen children, nine of whom survive her, who with brother Morgan mourn the loss of so dear a wife and mother, but they do not mourn as those that have no hope. She was a member of the church of Jesus Christ, and was faithful in her place. But her place on earth is vacant, and she is where there is no sorrow, pain nor death, but where there is joy and peace, and she is praising God.

May the gracious Lord bless the family and so guide us all that we shall be found on the right hand of God in glory.

SAMUEL SNIDER.

SUSAN WATKINS HASTEN.

This dear sister, the eldest daughter of Abel and Hannah Watkins, was born near Abbott's Creek church in Davidson county, January 24th, 1825, departed this life January 4th, 1904, aged nearly 79 years.

On December 23, 1847, she was married to William Hasten. Two children were born to them, a son and daughter.

The daughter passed away years ago, leaving a family of small children to her charge, and she was faithful to the trust; it was her pleasure to live for them.

Her later years were spent in the home of her sister, near Bethania, where she was kindly cared for and loved and esteemed by all who knew her.

She was baptized into the fellowship of Abbott's Creek church in early womanhood and by her orderly walk, godly conversation, by forbearance, and patience in tribulation adorned the doctrine she professed.

Gradually sister Hasten had been ripening for her departure, and frequently expressed herself as biding the Lord's time. And her's was a beautiful passing away, one almost feels a mere transition.

Retiring in usual health, her niece was awakened by hearing her make a peculiar noise. She went to her at once and found her unconscious.

A physician was summoned, but kind friends and loving hearts could not stay the hand of death the Father had called, "Come home." She passed away after about three hours illness.

The remains were laid to rest in Clearmontsville cemetery.

"Blessed are the dead which die in the Lord," who—
Sleep in Jesus, blessed sleep,
From which none ever wake to weep."

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(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Southampton, Bucks Co., Pa.,

May 5th, 1904.

Dear Bro. Gold:—I have been working in the garden and feeling very tired tonight as I took up the Landmark. Quite often when I take up a new number of the Signs, or Landmark, or some other of our periodicals I look it thr'h to see who has written, take a little taste here and there, and lay it aside to be thoroughly read at some more convenient season. But tonight as I took up your first editorial I felt like reading and I read each of your short editorials with special interest and comfort, and then turned back and read the experiences and letters, and was glad to find myself feeling an enjoyment of them.

I am thankful when my mind is in such a state that I can enjoy the things of the gospel and feel them resting with solemn weight upon my heart. It is not always so with me. Sometimes I feel so cold and dry, and worldly that I can hardly read at all, even in the Bible. At such times whatever I may read of a spiritual nature, there seems to be no "taking hold," no interested attention, but my mind is away on some worldly thing. Such a state of mind is distressing; and it is generally my most distressing experiences that the Lord restores one from such world-mindedness, and revives his spiritual life. We ask him to restore us, and by terrible things in righteousness he an-

swers us. Ps. 65:4. It is generally by some deep trial of mind or affliction that we are brought back to feel the sacred reality and power of spiritual things. Hezekiah, after expressing in wonderful language the most fearful and agonizing afflictions of soul, says, "O, Lord, by these things men live, and in all these things is the life of my spirit."

It seems that it is nearly always so. Tribulation works patience, experience and hope. Through great tribulation we must enter into the kingdom of heaven"; into the power of divine things. The apostle says: "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness." To feel this deadness of the body to spiritual things is a terrible affliction, but only in that way can we know and feel the power of spiritual life. We must learn by most painful and humiliating experience, that "in us, that is, in our flesh, there dwells no good thing," before we can realize that the "spirit is life, because of righteousness," that it is in the spirit that we live before God, and not in the flesh; and the apostle says: "If we live in the spirit, let us also walk in the spirit." "The life that we now live in the flesh" (as children of God) "we live by the faith of the Son of God, who loved us, and gave himself for us."

I enjoyed your editorials. There

are a number of them in this Landmark for May, but none of them are long enough to be tedious. You write like you talk; you take things as they come along in your mind, and don't wait to dress them up in any unnecessary words, nor explain and elaborate much. The experiences of those who read understandingly will furnish examples and illustrations. It seemed like I could hear you talking, and I felt a special interest in those experiences and exercises told in the letters.

Now I am thinking of my intention to write to you and to the friends after the return of my wife and myself from our pleasant visit among the brethren in Georgia and North Carolina. Some of the brethren asked me to write about our journey. I have been very busy, but I might have found opportunity, if my mind had been spiritually active at the right time. Some times I think I must be indolent—get tired too easily.

I have not for many years undertaken to write particulars of a preaching tour. It is too delicate and difficult a thing for me to do. It would take up a good deal of space to even name the kind brethren and sisters and friends we met, and the pleasant homes in which we were most cordially welcomed and lovingly entertained during our six weeks stay among the churches and brethren in Georgia, and in North Carolina. To speak adequately of the kindness and love manifested toward us would require the very best words I could find for the first occasion, and a repetition of the same best words for every other occasion. Then if I should happen to forget for the moment one name, it would very likely be the name of one whose few words had given us most especial comfort, and awakened in our heart a most especial feeling of thanksgiving and praise unto God for the fellowship of the saints, and for the consolation of the spirit.

They that fear the Lord still speak of ten one to another, as they did of old. They cannot help it. But few words are needed to bring two strangers into a sweet and loving acquaintance with each other. Nothing is sweeter than to hear your own innermost experiences expressed in a few words by another.

There are excellent seasons in such a journey, but there are also some trials, weariness, disappointments, crosses, and if I speak of one I must speak of the other. If I tell of the comfort in meeting with brethren, I must tell also of the questionings that often arise in my mind whether the brethren may not be deceived in me: if I speak of liberty and comfort experienced in preaching, I must also tell of the times when I suffer keenly, fearing I have said nothing to profit.

We were both present at five regular church meetings on Saturdays, and was at one more. These we enjoyed very much. I felt a comfort in witnessing the anxiety manifested at each of these meetings to maintain the order of the gospel. There was a solemn reverence shown by the brethren and sisters generally for the things of the gospel, the doctrine and order as shown in the New Testament. At each of these meetings the pastor was present, except two. I was favored to hear seven ministering brethren preach, and it was surely a privilege for me, which I valued highly. I spoke eight times in Georgia, and twenty-four times in North Carolina, and so far appeared to me there was a most kind and cordial reception of by preaching by all the brethren. I felt very much at home with all the churches and friends, and they expressed great kindness towards us.

My first visit to North Carolina was in 1869 when I attended the Kee Association on Saturday, Sunday and Monday, October 2, 3 and 4.

remembered that meeting well, and many of the brethren and sisters whom I met there, but had forgotten the name and locality of the church where the association was held at that time. But when I came to the appointment made for me at Flat Swamp, on the 5th and 6th of March last I learned that it was to this church I came thirty-five years ago. My appointment at this time was on their regular meeting days. There was a large congregation both Saturday and Sunday. But few members were there now who were present at that association thirty-five years ago, and only one or two who were at that time members of this church at Flat Swamp. How well I could recall to mind the faces of many of the preachers, and of the brethren and sisters whom I met there. Elder C. B. Hassell and sister Hassell, with Judge Asa Biggs, sister Biggs, Sister King and sister Sophia Biggs had been north at our associations, and with them I had become acquainted, and between them and myself, unworthy as I felt of such a blessing, there was a strong and infinitely sweet band of fellowship and love, which grew stronger and sweeter as long as each of them remained here below. In my heart that bond is still felt in its tender power, which is greater for the fond memories that are connected with it. Sister Hassell was the last of that dear company to leave us. She was with us at our home in March, 1896. She corresponded with sister Bessie and me as long as she could write, and her letters, like her conversation and her life, manifested spiritual mindedness in an unusual degree.

Elders Purvis, Pitt, Ross, Moore, Hall, Daniel and brothers Jos. Biggs, Stephen W. Outerbridge, with many others, both ministers and brethren, whom I met there for the first time, are nearly all gone. Brother and sister Outerbridge I met at this meeting, and

it was a solemn pleasure to talk over with them and two or three others the circumstances of that meeting so many years ago.

Elder Sam Moore was present on Sunday in March and I had comfort in hearing him preach, though he spoke briefly. He said to me, Do you remember your text on Saturday in 1869?" I did not. He said: "It was, 'Look upon Zion.'" Is. 33, and I then saw Zion for the first time. That was the first gospel preaching I ever heard." I called to see sister Robertson, who was sick at her home in Robertsonville." She said: "That sermon of yours on Saturday was the first preaching I ever heard to understand." And still another, sister Emily Coggins, told me of a special message of comfort which she received through my preaching on Monday from Ps. 23:4. At that time I was subject to terrible afflictions of soul through doubts as to my call to preach, and as to my right to be counted among the Lord's ministers, and to go abroad to preach. I am not yet free from such troubles, but am not often so harrassed by them as I was at that time. How wonderful it seemed to me that the Lord should send me again in my old age to that place to receive across the wide space of thirty-five years, three such comforting evidences that my labor had not been in vain in the Lord. Such things do not appeal to the natural mind. They do not minister to ambition and pride. They are nothing to the world. But to the poor sinner saved by grace there is a reviving, strengthening effect in every recital of the Lord's work in the heart. It may be a stranger who speaks in our hearing, but when he expresses spiritual exercises, and tells of times and seasons when the word of the Lord has come to him with power, we realize that we are helped by him, that we have been led in the way that he is telling of, and that he is no more

a stranger to us, but that we are as one in the Lord.

We, my wife and I, send love to you and your wife, and to all the other dear brethren and sisters and friends whom we met; and we assure you and them that we have a thankful remembrance of all their words and acts of kindness to us. We arrived at home April 1, and are in comfortable health.

Your brother in hope of eternal life,
 SILAS H. DURAND.

Elder P. D. Gold,

Dear Brother:—As there were many brethren and sisters who asked me to write to them through the Landmark while I was in the eastern part of North Carolina, by your permission I will grant their request.

Dear brethren and sisters:—I returned home on the night of the 15th of April and found all well. I felt to say I had lacked nothing; I had received all the kindness I deserved; the brethren and friends supplied my need, and I felt like the Lord blessed me with his spirit some of the time, and left me destitute enough for me to know without him I could not do anything. Since I have returned home we have had some very good meetings in this part of the country. Our God fills immensity, and when revealed to us all is well. How wonderful are his works, and his ways past finding out. He visits us with his judgments as nations and churches, or individuals, according to our transgressions, yet his mercy endureth forever, and is from generation to generation, and says blessed are the merciful for they shall obtain mercy.

There has been much sickness in this country since I returned home, and many deaths, among them was the death of Bro. H. C. Booker, whom many of you have met. I hope each one I met will receive this as to himself, and accept my kindest regards to all. I would be glad to receive a letter from any one

I met, and I hope to come and see you all again. I would be glad to see some of the servants of God pass this way, in this dark day of evil pointing out the transgressions of the church, and showing us the way of salvation. We are all well at this time

This May 30th, 1904.

J. D. VASS.

Fancy Gap, Va., R. F. D. 1.

The following letter written by W. J. Stephenson I feel is proper to publish, that he may be allowed to express his feelings, and that others may know of the exercises of his mind.

We should not fellowship wrong conduct, yet pity the frailty of man, and remember that none of us can say I am holy and without sin. He that would cast stones must be without sin himself. If we have been kept from that sin whom have we to thank? If we say we are not guilty of any other sin we deceive ourselves.

God brings our sins to the light. When we deeply deplore our sins, and abhor ourselves we may and do feel we are but dust and ashes, yet the jewel is there shining in the dust.

How little a man knows of himself, or what he may do. Life is a manifestation of what we are, and what we do; and under the Providence of God it is a discipline.

P. D. G.

Hamlet, N. C., May 8, 1904.

My Dear Elder Simpkins:—I have got in the notion to write to you again. I do not know that I would if you had not plowed with my heifer. But she writes me that you are to preach at Wise on the 5th Sunday and Saturday before. Now I shall raise no objections to your arrangements; but I will say this much about it: I will be in Raleigh on Friday before the 5th Sunday on train 38 from Hamlet. You meet me at the train without a ticket, and I will show you how to go to Wise to preach. We will come back on 27

which is due in Raleigh at 7:05 p. m. Sunday.

I am not a very happy man of late, and often find myself wishing for the end. But I expect that is all wrong. I have been sitting here this morning thinking that perhaps there never was a man blessed with a greater variety of the good and evils of this life than I have been. In all my young days I had good health and a cheerful disposition. In the fall of 1886 the Lord gave me a precious hope of my acceptance with him, and in the spring of 1887 I joined the church, and for sixteen years I rejoiced with those that rejoiced, and wept with those that wept. My time, my life and my money were free to those I loved, and still love, and I never can forget the many seasons of joy and many days and hours when my soul was all wonder and love, such as the day of my baptism, and of my ordination, and yours, and hundreds of other most pleasant seasons that I have had with you and others, and as I sit here on this lonely island, as it were, and think of you and others, who are as dear to me as my own life, my eyes fill with tears, and I still wonder how I am to bear the separation. Oh, what a sweet relief death would be in such extreme and unbearable circumstances. I feel like I do not have a friend on earth, and may not have one in heaven. But I must remember that I have, if not a poor, deceived mortal, stood on the highest peaks of Mount Zion, and with wonder and amazing joy, I have viewed the promise land. But as I have passed along and gone into the deep valleys those lofty peaks cast a mighty shadow over me, so that I am made to cry out with David, Oh, Lord, are thy mercies clean gone forever, and to beg for the joys of his salvation. I am having some very sad experience. It may profit me further on, but I cannot see how it can now. This fall of mine may always be a great mystery to me. I shall

forever claim that my purpose to do and live right has been and still is as good as any man's. But oh, those miserable, dark hours when I went astray, how horrible they are to me. I had a thousand times rather never lived at all than to have lived in such a way as to bring such reproach upon the cause that is more dear to me than life itself. Oh, how I hate my own life. But that does not seem to relieve the situation. I am here on this lonely island starving for want of proper nourishments, with not a ray of hope that any ship will ever come this way to take me to my native land again. Oh what an awful situation. My friends, I am sure do not know, or they would come to me. In this town I hear the church bells ringing and often there is preaching in thirty steps of my room; but it all has an uncertain sound to me, and I do not go to their call. My eyes are fixed towards Jerusalem, and my soul longing to enter therein. Still it is all without hope. I have not heard a sermon or tried to preach publicly since last July. I am so glad that you are going to preach for us at Wise 11:5th Sunday. I am to go. Still I dread it, for I know it means days of bitter weeping for me. Oh how can I meet you and still be separated from you. But I know what we can't help we must bear, so I will make the best of it that I can. Suppose you take that dear wife of yours along to Wise. I can manage to get both of you a free pass. My wife would be glad to have her. We have the same room in our hearts for Baptists that we have had for many years, and a larger house than we have ever lived in before. Take her along.

Well, I have set here and cried and tried to write until my eyes feel like they had almost gone to tears, so I will soon close. I often feel a great desire to express my feelings to all the dear brethren as I have in past to you: but I have no way to reach them that

I know of. I know that I have caused them, or many of them to shed many bitter tears, and oh how gladly I would fall upon my face and ask them to forgive and pray for me. With love and best wishes to you and your dear family and all enquiring friends, if any,

I am affectionately yours,

W. J. STEPHENSON.

Since writing the within letter it occurs to me that there could be no special wrong to have it published in the Landmark. It would be the means of reaching many and telling them some of my feelings that I can not reach otherwise. But I know I have no right to expect it published, and no claim to have it done. What an awful situation? Still I have much to be thankful for. I am blessed with good health and fairly prosperous in my business as a builder.

W. J. S.

Swift, Davidson Co., N. C., May 1904.

Dear Brother Gold:—I attempt to pencil you a few lines to inform you that your highly esteemed Landmark comes to me regular twice a month, laden with the rich fruits fresh and pure from the celestial country, which sometimes cheers my drooping mind, and revives my spirit, and for the time being I feel to praise the giver of every good gift and every perfect gift. Then again I get so low in my feelings I forget prosperity, and am made exclaim has the Lord forgotten to be gracious, is his mercy clean gone forever? But such is my condition, and after the troubles are past I believe I can see all is necessary, for without the cross we can have no crown. I desire to tell you something about the goodness of the Lord to us here in these parts concerning his faithfulness and his mercy toward his beloved. It seems he beholds no spot in her, his bride; but it is manifest now that he has not left himself without a witness. We believe he has given to the church three young

gifts in the ministry. I hope and believe they are called of God as was Aaron. Such love was manifested at Pine on the second Sunday in May when two of them closed their remarks that it seemed the most of the members were in tears. Our beloved pastor, Elder J. A. Burch, could not refrain from tears. How encouraging it must be to such old soldiers to see that their places will be filled when their labor is ended, and they are called home from the suffering scenes of this time state to a glorious home, to a house not made with hands eternal in the heavens. One of the licentiates above referred to is a nephew of mine, my sister's son. He has a brother also exercising, but not a member at Pine.

Brother Gold, I have not wrote as I intended. I had thought to tell you of my feelings concerning my piece you kindly published in the Landmark of May 1st current volume. Many of the brethren at Pine gave me words of cheer which comforted me.

May the spirit that raised our Lord from the dead still guide you in your labor of love. Pray for me and mine.

A. M. WILLIAMS.

Raleigh, N. C., May 27, 1904.

Elder P. D. Gold.

Dear Brother:—I am just home from Wise, N. C., where I enjoyed a most wonderful meeting. I think I felt the power of the spirit as much as at any time of my life. The appointment was at a missionary meeting house, and after the services on Saturday a Mr. Martin and wife came before us and related as beautiful experiences as I ever heard. We received them and baptized them to-day. Their post office is Bracy, Va. He has a dear brother living near Norlina, and he and his wife are lovely Baptists. They were present at the meeting. Their membership is at a church called Castalia. There is another brother, Hen-

dricks. I think he and wife are Baptists, though they were not present. These together with dear sister Mary Stephenson live near each other, and they desire preaching as often as the Lord wills that they can have it, and they all asked me to state in this letter, if you are willing to give it place in the Landmark, that they request the ministering brethren to visit and preach for them as often as they can and they have published an appointment for next 5th Sunday with the hope that you will fill it, and in their behalf I can truly say I believe you will enjoy going and preaching for them. I have never enjoyed a visit more in my life. God has a people there, and at some not far distant day in my humble judgment there will be a lovely little band of brethren there worshipping in a church capacity.

I feel it is our duty to visit them, and I hope the brethren will go and see for themselves. One might say there are plenty of meetings to attend without going where we have no house of worship. But this is not going among the highways and hedges. Most of our churches have pastors and most of our union meetings are attended by plenty of preachers. Now, just think those dear ones up there only ask at present for preaching on the 5th Sunday and Saturday before. We are told when we make a feast to call the halt, the lame and the blind, and such as cannot recompense us again.

Brother Gold, I hope you can go the next fifth Sunday and preach for them. They are anxious to hear you. On Saturday the appointment is at 3 o'clock in the evening, and at 11 o'clock a. m. Sunday. One can go on the train leaving Raleigh at 11 on Saturday and return on the train Sunday evening.

Very truly in love,
W. A. SIMPKINS.

Reidsville, N. C., May 20, 1904.

Dear Brother Gold:—I see in your editorial on page 301 of Landmark for May 15th an extract from the Presbyterian Standard as follows:

"No man who believes and teaches that Christian baptism is a dipping into water to represent the death, burial and resurrection of Christ, can be a safe interpreter of any part of the Bible."

With your permission I feel like I want to add a few words to what you have said. In the Presbyterian confession of Faith published in Philadelphia in 1842, page 146, article 3, we find the following:

"Dipping of a person into the water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person."

The scripture references are acts 2:41. "Then they that gladly received his word were baptized, and the same day there were added (unto them) about three thousand souls." Acts xvi. 33. "And he took them the same hour of the night, and washed (their) stripes; and was baptized, he and all his, straightway." Mark vii. 4. "And (when they came) from the market, except they wash, they eat not. And many other things there be which they have received to hold, (as) the washing of cups and pots, brazen vessels and of tables." Heb. ix. 10, 19, 20, 21.

It appears to me that the teaching of this article of faith as well as the quotation from the Presbyterian Standard is bordering so close to "Spiritual wickedness in high places," that they have actually fallen off on that side and are therefore among the things which we must war against.

I want to take up these texts as they are given and give them a short notice.

Before beginning, however, I want to say that those Presbyterian divines are among the wise men of this world

and they know better literally than to be garbling up the scriptures of divine truth. Therefore I feel that we cannot speak of them in language too plain, for the common people should not be led astray by them. If I did not believe that we had brethren and sisters among these classes I would not say one word, therefore it is for their sake I write. Acts 11:41. They tell us that it was impossible for the three thousand to be baptized in the one day. In the first place the scriptures do not say they were baptized on that day but that they were added to the disciples. Suppose, however, that it did teach that they were all baptized on that day was there not plenty of time? Let us see. The Lord at one time sent out seventy preachers, two and two, and at another time 12, two and two. If any of these save Judas Iscariot had died there is no proof of it and Matthias had been chosen in his stead. Therefore there were eighty-two preachers who could join in this baptizing. This gives us a fraction over thirty-one candidates to one preacher. Who would think it strange for a preacher to baptize thirty-two people in a day. Thus we see that the idea of these having to be sprinkled in order to be added to the disciples in one day has not the semblance of truth in it. Acts xvi:33. They say that the jailer was baptized in the jail and therefore it had to be done by sprinkling or pouring. Now, was he baptized in the jail? Let us see: verse 29, "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas," 30. And he brought them out, and said, Sirs what must I do to be saved?" Where were they when he said that? They were out of the prison and this was before his baptism. But they say again that there was not water enough anywhere about there to dip a person and therefore it had to

be done by sprinkling or pouring. Let us see: verse 13. "And on the Sabbath we went out of the city by the river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted (thither)." Where were they? By the river side. It is an unusual thing to have a river and not enough water in which to bury a person. Then it appears that that was a usual gathering place for prayer for the word want means usual. This river side was just as near the city when the jailer was to be baptized as it was when the apostles baptized Lydia and her household there. Thus we see that there was water sufficient and near enough for the dipping of the jailer and his household. Also it is fully proven that the ordinance was not administered in the jail again, verse 34. And when he had brought them unto his house," etc. This was after his baptism which proves that it was not done in the jailor's house. Therefore it was done somewhere out of the jail and out of the jailor's house, and we have a right to believe it was done in the river where Lydia and her household were baptized. Mark vii:4. Our attention is called to the fact that in both places in this text where the word wash occurs that the word baptize is employed to express it. This is true. I now have in my hand Greenfield's Greek New Testament and find the first word wash to be expressed by the word baptizontai and the second wash by baptisimos. These words are simply baptizdo with their different case endings. This word is used to express wash when the entire body is washed. Those Pharisees when they came from the market washed their entire body. When a cup or other vessel is washed it is buried under the water, washed all over and the word baptize is used to express it. Thus we

see it does not lose its meaning, dip or bury.

Now, if those Presbyterians wanted to be honest before the people why did they not refer to the third verse instead of the fourth? There only one part of the body is washed, that is the hands and the word *nipito* is used to express it. This word is used in every place where any particular part of the body, like the hands, the feet or the head were washed. We know that sprinkling and pouring does not wash any part nor the whole body and therefore cannot be represented by either of the words referred to. Thus we see that there is no proof for them in this text. Heb. ix:10. "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."

In this place the word baptism is used again which shows again that the Jews washed themselves all over thoroughly immersing themselves in water. Verse 19. We have the word sprinkled, showing the consecration of the book of the law and the people with blood and water. Not one word relative to baptism. The word *rantidzo* is used here. If sprinkling is baptism why didn't our Lord and the apostles use this word in connection with the ordinance? But, no; they use a word the primary meaning of which is to dip. The same word is used in the 21st verse and in every place in the New Testament where the word is sprinkled in the English language.

The word *chev* which means to pour is not used a single time in connection with the ordinance of baptism and yet it is the very word our Lord would have employed if that had been the ordinance.

I have now noticed all the text which they give us and not one of them teaches sprinkling and pouring for baptism. Why do these learned doctors of divinity want to deceive the

people? They all know these things and why not be honest about it? Do they not know that the way they are leading and teaching is the way of the serpent who hates the way of God and his son, Jesus Christ? Who is a safe interpreter of the Bible, those who teach just what is taught in the Bible or those who, to please men and their vulgar dispositions, leave the ordinances of God and take up with those instituted by the pope of Rome as were sprinkling and pouring? I want to say some other things, but this letter is long and I will stop.

Affectionately your brother,
L. H. HARDY.

Baltimore, Apr. 28, 1904.

Dear Bro. and Sister Rogers:

You will no doubt be surprised to receive these lines, but I feel like I must write to you. I hope you will excuse me for troubling you, I have tried to keep from writing. When I think of what I am I feel like I am deceiving the Lord's people and that I should tell them so now.

I will leave you to judge whether I am doing wrong in penning these lines to you. My desire has been to tell you of the goodness and mercy of God to a poor, unworthy worm of the dust.

This time last year I was confined to my bed and suffered what tongue will never tell; and I did not think many times that I would ever walk again, if my life was spared. I could not see why the Lord should spare my unprofitable life, it is no good to any one, but it has pleased him in his all wise providence to raise me from a bed of affliction, and he has given me strength enough to go about the house, and who has greater reason to be thankful than I? My desire is to walk softly before him all the day of my life, and praise him for his many blessings bestowed on me. Many times during my afflictions I felt I could not stand another day,

but he gave me strength, or I should have sunk to rise no more.

Dear Clara, words fail to express to you how I enjoyed the sweet company of my dear brethren and sisters while I was sick, and since I have been able to be up the loving kindness of you all I will never forget while memory lasts. How could you all be so kind and faithful to a poor creature like me? When I think of our dear brother, Elder Rowe, how often he has come and preached the blessed gospel to one who feels to be nothing, and less than nothing. The sermon that our dear brother preached last Sunday night was wonderful to me, it was meat and drink to me, and I think it was to all our kindred in Christ. I was made to forget my poverty and look away from myself to him that I hope has died for me. For two days and a half it seemed that my very soul went in praise to his great name, although all of that time I was alone and not one word uttered. If I could only express to you what I desire, and what passed through my mind during that time you could tell me whether you think it was the Lord working in my poor heart drawing me with cords of love and kindness. During that time of peace it would come to my mind that perhaps this might be some of my own kindling. Sometimes I would think for a moment that it was because I had been feeling better in body, but then I knew I did not feel near so well as I did last week. One night in particular I suffered with my head and could not sleep, yet all was peace and joy within. I felt like I could say the Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. Last Sunday night was one long to be remembered. I wonder that our dear pastor ever doubts. No one could ever preach as he has done unless he was called of God.

How sweet is words were to us all.

Yes, how all were loth to leave the place where Jesus showed his smiling face. Many times I get very low down and feel as though I have no hope. I cannot think that I know anything about spiritual things, and fear that I have not been born again, or I would not feel so miserable. There are times when these words seem to be a comfort to me, We know we have passed from death unto life because we love the brethren. Yes, if my poor heart does not deceive me I do truly love them. I love to meet with them all, and hear them tell of their joys and sorrows. They are my dearest friends in bonds of love, yet I do not feel worthy of a place among them, and if they could see me as I see myself they would have no love or fellowship for me. I am prone to sin as the sparks are to fly upwards. I think if I was a Christian I would show it by my daily walk and conversation, which I do not. O, that I had the true marks of a child of God, as I see all of you have, then I could go on my way rejoicing, but I am so much of my time in the slough of despondency, and in doubting castle. I travel much of my time by night, and I do not feel as I did a few days ago. I feared the fall. I felt that I could not stay in that blessed frame of mind, I must come down in the valley. I feel sometimes that I would not exchange my place among the Lord's dear people for all the world calls good and great. This hymn came to my mind,
From east to west let others roam.

And search in vain for bliss,

My soul is satisfied at home,

The Lord my portion is.

Christ is all and in all. Clara, I ask one favor you when you have read this please burn it, for it looks so much like myself I am almost ashamed to send it. You and Pilmore write me a long letter soon and come down to see me. I often think of dear Sister Rowe, how kind she was to come and spend

the day with me when I was sick, I hope she will come again soon.

I will now leave you, hoping these lines will find you all well and enjoying the smiles of our Heavenly Father. When it is well with you remember me. With much love to you all remain, as ever,

Your loving aunt,
LIZZIE A. GRAFTON.

Dear Bro. Gold:—The above letter was written by one of the Lord's most humble children to her nephew and niece, not intended for publication, but just to relieve her mind, but we now have her consent to publish it, which I hope you will do, as I feel it will reach the heart of many a little child. Sister Grafton is a faithful sister, but by affliction has been deprived of meeting with us at the church for a year, but the brethren and sisters love her for the marks of the Lord Jesus borne in her body, and so have held occasional meetings at her home, which she and all of us have greatly enjoyed. The Lord has seemed to especially bless us in meeting with her. The place of natural affection seems to be turned to a place of spiritual health.

Her unworthy but loving pastor,
J. T. ROWE.

Elders Gold and Lester,

Dear Brethren:—All things that Jesus did when here on earth were in fulfilment of prophesy. After the covenant was entered into between the Father and Son, Jesus Christ, it was of necessity for Jesus to come and to do all that the Father required at his hands, in order to redeem every heir of promise. The law covenant had to be fulfilled before the new covenant could be made manifest, and this is the reason that Jesus said till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

When Jesus was on the cross he said,

it is finished. Not only having reference that he had fulfilled the law covenant, but established the everlasting covenant by shedding his own precious blood on the tree of the cross for without the shedding of blood there is no remission of sins. For it is said, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. It was the arrangement of the Lord God that his children had to be redeemed with blood. And this is the reason why the shedding of blood was required under the first covenant in order that it should prefigure the blood of Jesus. Not only the shedding of the blood of beasts, but they had to be without blemish, typical of the purity of Jesus. The reason that Jesus was pure was because he was without sin. Sin is the reason why his children suffer here in this world. Jesus would not have suffered if our sins had not been laid upon him, for Jesus had no sin of his own; but in this sense was separate from sinners, and made higher than the heavens that is the humanity, for the divinity is eternal. It is said again, made of a woman, made under the law, to redeem them that were under the law. When Adam was made God gave him a law, and then he was under the sentence until he transgressed. The sentence of this law was death. Adam being a figure of Christ so Jesus was made under this law, and when thus made was under the sentence of death. So then it was of necessity that Jesus should do the will of his Father because he had agreed to do it. The reason this covenant was entered into was because it is said the Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee. This drawing is spoken of by the Poet My God, what silken cords are thine, how soft and yet how strong. So the drawing of Jesus is gentle, but sure. The scripture says

something about the sure mercies of David, as much as to say the sure mercies of Jesus. So Jesus Christ is the foundation of this great building and also the one that builds it. This house is built for a habitation God through the Spirit, which is the church, the pillar and ground of the truth, and why, because Jesus is first and the last, and also the root and offspring of David, and the bright and morning star. Jesus is the son of David after the flesh, and yet David had his standing in Jesus and called him Lord. Not only David, but all the Old Testament saints had their standing in Jesus, yet they could not be perfected until Jesus had suffered; so the salvation of the prophets was completed by the suffering of Jesus, the same as the apostles was. And we are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto a holy temple in the Lord. It is said the first shall be last, and the last shall be first. It seems to me when the apostles were established that was a guarantee of the correctness of the prophets, so the New Testament is a guarantee of the correctness of the old. So the whole scriptures are fitly joined together, and are as a full stature of a man, and it is the man of our counsel and rule of our practice: So our experience is a guarantee unto us of the correctness of the scripture. For there is not a child of God, but what a portion of the scripture is a testimony to his hope. For the spiritual understanding of scripture is written in our hearts. For there is a power connected with the scripture, for it is said: For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and much assurance, and this is the reason why the gospel edifies the children of God, for they have the witness in their hearts.

Brother Gold, I trust I have written

this for the comfort of the household of faith.

Yours in bonds of love I hope,
ASA D. SHORTT.
Floyd, Va., R. R. No. 1.

Brother Gold:—I thought your editorials of 1st of May were very good, especially the one concerning Melhisedec.
A. D. S.

November 9, 1903.

Miss Maggie A. Staton:

Bethel, N. C.

My Dear Sister in a very precious hope in our Lord and Saviour Jesus Christ, grace, mercy and peace be multiplied unto you through the knowledge of God and our Lord Jesus Christ. I thank my God upon every remembrance of you and of the joys you express in your last letter that he does not leave you alone, but feeds you with food divine. While it seems that by reason of affliction you are deprived of joys that others are blessed with, the blessed Jesus makes up to you by his own presence that which you lack in natural strength, yea, more, for the strength and joys of the Lord so far exceed anything that is natural, even as far as the heavens are above the earth, praise the Lord. O how amiable are his tabernacles. I would rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness. The lowest place with the people of God is far more exalted than the highest place in the ungodly world. Behold how good and how pleasant it is for brethren to dwell together in unity. Where we have the same Lord, the same faith and baptism, how good to speak to those who understand us, who can rejoice with us, and weep with us. When you tell them your hopes and fears they do not laugh and make little of them, but give you comfort and of their own experience. It is so good sometimes to know that there is some one else like poor unworthy me; not that I would have any one

as unworthy as I, but because I hope that if those more worthy than I have the trials that I have, then peradventure I have known the precious and ever blessed Saviour, whom to know is life eternal. Life in Christ from eternity to eternity. Thou hast loved them as thou hast loved me.

Well,, my wife and I had a very pleasant visit to our old home and friends in October. We were blessed to attend the Kehukee and Contentnea Associations and to spend some time with our relatives. We felt that it was good to meet so many of our old friends, brethren and sisters, and we feel that the dear Lord in his wonderful goodness to poor sinners graciously gave us some refreshing from his glorious presence while with them; and he kindly blessed those we left at home with health and protection, so that we feel that we have good reason to thank the Lord and take courage; and now I have been to all three of the churches I try to serve, since my return, and all gave me a cordial welcome home. Bless the Lord, O, my soul and all that is within me bless his holy name. If I could be as good as his mercy to me merits O how perfect I would be, but alas, I am a poor, weak, sinful, erring, forgetful, unthankful mortal. His goodness to me surely proves that he is merciful to sinners. Bless his holy name.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. Who are poor in spirit? Those who know that in them, that is, in their flesh, there dwells no good thing, and can do nothing but give themselves up and cry to Jesus for his unspeakable mercy. To that man will I look, saith the Lord, who is of a broken and contrite spirit, and that trembleth at my word. I do firmly believe that it is those who feel that they are nothing, and have no claim upon the mercy of God that shall be saved by the righteousness of Jesus,

the beloved Lamb of God who died and rose again for his humble poor. He said by the prophet, I will feed the flock of slaughter, even you, O poor of the flock. The world may rage and vent its spite, but Christ will save his heart's delight.

My dear sister, if anything in this scribble reaches your heart with comfort I shall feel amply paid. I feel that the precious love of Jesus has appeared to me while writing, and this is my reward.

I am as ever, your brother in hope of life eternal,

JOSHUA T. ROWE.

COMFORTING THOUGHTS

"Comfort ye, comfort ye my people, saith your God." Isaiah 40:1 There could not be a plainer statement than what is simplified in this passage, that there is a God and that he has a people.

Our God is revealed in the Scripture as the Father, the word, Son, and the Holy Ghost, and these three are one 1 John 5:7, and his people are revealed in the Scriptures as the elect, a peculiar people chosen in Christ before the foundation of the world, Eph. 1:4, 2nd. Tim. 1:9, 2nd. Thes. 2:13 Matt. 24:31, Titus 2:14, Christ also calls them his sheep, John tenth chapter. This doctrine of election is the grandest doctrine in the Scriptures, and from it proceeds all other doctrine. I once heard a Methodist say that he didn't know anything about this doctrine, and he didn't want to know anything about it. He might as well to say he didn't know or want to know anything about God. But the natural man cannot know the things of God. There are different opinions in regard to this doctrine even among those who claim to believe in it. Some claim that there are two different generations of people in the world, one pure and holy, and the other impure—hence the two-seed doc-

trine. But Christ came to save his people from their sins, and Paul says we were by nature children of wrath even as others. So away goes the two-seedism. There are others who believe that there are two classes of sinners by nature or culture; (1st). Those who are willing to believe in and accept Christ as their Saviour, and (2nd.) those who are not willing. They claim that God foreknew who would be willing to believe, and chose them unto salvation hence conditional election, though personal and eternal. There are a few that believe that none are by nature willing and able to believe in Christ, and that there is no difference, naturally, between the elect and others. I could not believe otherwise. It was not because of anything foreseen in us that God chose us unto salvation, but it was according to God's own purpose and by the counsel of his own will to make known his glorious grace—hence personal, unconditional, eternal in Christ until they are quickened by the spirit of God. "Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be," Rom. 8:7. As God has fore ordained the elect unto salvation, so has he foreordained all the means thereunto, whereby all who were chosen are redeemed by Christ from under the law of sin and death, and will be, (all who are are not already) effectually called unto faith in Christ, being prepared by the spirit to answer this call. All who are chosen, redeemed and called, will be preserved in grace unto the end, and not one of them will be finally lost. Well, say some, if I believed that I would take my fill of sin and enjoy the pleasures of this world. Their own words condemn them, for they prove conclusively that they are trusting more in their own works than in the finished work of Christ. We shall not forsake that which is good, (if any of our works

should be called good,) but if your hope of eternal life is based upon your good works you might as well take your fill of sin, for such a hope will surely perish.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, and not by the works of the law: for by the works of the law shall no flesh be justified," Gal. 2:16. Away with your work salvation. We who believe in free salvation and have a hope based upon the finished work of Christ need never doubt, but are to continue to do good works in obedience to God's commands, thereby manifesting the fruits and evidences of one true faith and our thankfulness unto and our Lord Jesus Christ for the gift of such a free salvation. These are comforting thoughts to all who believe. To the unbeliever there is no comfort, for "He that believeth not is condemned already." We are all naturally unbelievers, but when we are quickened by the spirit of God, and are thereby enabled to see our sinfulness, and realize our lost condition, we then cry out, "God be merciful to me a sinner", and we rejoice to hear the glad news that Jesus came to save that which was lost, and died that sinners might live. So we see life is given by the spirit without using any means, such as the preached word, and this life is brought forth by the gospel of Christ, which is the power of God unto salvation to every one that believes, or to every one of God's children, for "Whosoever believeth that Jesus is the Christ is born of God," 1 John 5:1. We see then that all true believers are children of God. "He that believeth on me hath everlasting life." John 6:47. Those who teach that repentance and faith precede the new birth are teaching a work salvation, let him deny it who will. Our doctrine makes man wholly depen-

dent upon God. Their doctrines makes God wholly dependent upon them. This they will deny nevertheless it is true, and no one can successfully prove to the contrary. Our doctrine is comforting to God's people, their doctrines are comforting to any one but God's children. God did not command us to comfort the world, but comfort ye, comfort ye my people, saith your God."

May God's blessings rest upon all who are contending for the truth.

Your Brother

R. S. PACE.

Pinehill, Texas, 10-22 '03.

Dear Brother Gold:—May the Lord continue his good blessings upon you and enable you to continue publishing the Landmark many years to come. I do not see how I can do without the good old Landmark. I enjoy the editorials and many good pieces from brethren and sisters, who write for it.

May the Lord enable them to still continue to write for it when impressed with a mind to write.

I read many communications that comfort me much and not a single experience have I read but what I could witness with some part of it. Such keeps me hoping and trying to journey on till my change comes.

May the Lord bless you all is my humble prayer, for Christ's sake, amen.

Your little brother, I hope, in Christ.

ELBERT TODD.

Brother W. L. Flinchum, Danbury, N. C., desires to know where a history of the Primitive Baptists from the days of the apostles is obtainable. Hassell's history is the best I know of. The edition that was published has been exhausted. Any one seeing this request, and having one to dispose of, will communicate with brother Blinchum.

P. D. G.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII No. 15

WILSON, N. C., JUNE 15, 1904.

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EDITORIAL.

Friend John Lambert requests my view of Psal. 150:4, "Praise him with the timbrel and dance; praise him with stringed instruments and organs."

It is evident that in the worship under the law Israel used pipes, organs, cymbals, and other musical instruments in the worship of God.

David danced before the Lord. There is a time to mourn and a time to dance. Mourning is the expression of grief. Dancing is physical expression of joy.

The Israelites under the shadowy dispensation used musical instruments to praise God with. They had literal, visible organs, altars, offered sheep and goats literally on those altars, and supported a worship of that sort, that was a letter worship, and it was authorized by the Lord.

Why do we not now observe this same worship? Why do we not have organs and harps, and other musical instruments in our worship, and in our places of worship as they did under law of Moses? Other denominations have them. Why do not we? Now we should have a good reason for our conduct, a thus saith the Lord.

Our objection to the organs and oth-

er musical instruments in the worship of God is that the true worship of God is in the spirit and not in the letter. We are not under the law to Moses. That was a shadowy dispensation, and is fulfilled and passed away or ended.

Pipe and harp are things without life giving sound, 1st Cor, 14:7. The New Testament or gospel worship is spiritual. The melody or singing is the expression of the living child of God, and not by harp or organ. The temple of God is his people. There is no example in the new testament worship of the use of musical instruments of man's manufacture. John beheld a great number having harps, but they were harps of God, and not of men.

The melody or praise is made in your hearts—not in or by musical instruments of any sort. For praise uttered by musical instruments is carnal or natural. The new heart is the creation of God, and that utters praise. The new tongue that God gives to his redeemed people utters praise which is the fruit of the lips that God creates.

The Holy Ghost causes these vessels of mercy to feel the praise of God, and they are spiritually an instrument of ten strings wherein the ten commandments are spiritualized in the new heart, in which the love of God is shed abroad, and this wonderful praise of God is uttered out of the mouth of babes and sucklings, and not out of or in or by literal organs.

Those that mourn in Zion are, after this mourning is ended, led forth in the dances of praise—not literal dances—but engage in that joyful praise of love and adoration that David set forth physically by dancing before the Lord. Gospel worship is far more wonderful than praise under the law. They sing a song ever new that none know save those to whom it is given. It is the song of Moses the servant of God and the song of the lamb.

Did not you when the Lord turned

your captivity feel that the trees, hills, valleys, sun, moon and stars all sang praise to God? Did he not put a new song in your mouth.

It is a spiritual—not a visible—worship, the highest form of praise to God. With the heart man believeth unto righteousness, and with the lips or mouth he makes his confession of praise to God unto salvation.

P. D. G.

Brother W. L. Flinchum requests my view of Eph. 6:4, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

The chapter opens, children obey your parents in the Lord: for this is right. This epistle is addressed to the faithful in Christ Jesus. In the scriptures is embraced every relation in life that is authorized by the Lord God. Among them is marriage which is ordained of God. To marry in the Lord is service acceptable unto God. Children are the fruit of the womb, and the heritage of the Lord. It will not meet the requirements of the bible if we hold that there is no obligation on natural children to obey their natural, literal parents. By nature all parents and children are natural and carnal. But God is the God of the spirits of all flesh, and we as such are the creatures of God, and these natural relations of life are to be respected and recognized as of God.

A child that is not a believer in Jesus is not thereby at all free from its obligation to honor its father and mother. Nor the father and mother excused from their obligations to bring up their children in the nurture and admonition of the Lord because their children do not believe on the Lord Jesus. Common affection should prompt parents to love their children and provide for them, and train them up in the observ-

ance of Bible précept and sound maxims.

What is it to bring them up in the nurture and admonition of the Lord? We are not to provoke our children to wrath by harsh treatment. We are to be kind to them, yet firm and faithful in telling them what is right, and what is wrong. We are to uphold that which is right, and condemn that which is wrong. We are ourselves to practice these things, and set good patterns for our children. We are to always tell the truth, so that our children shall feel that we are sincere and love and fear God ourselves.

We are to encourage our children to read the Bible and books and papers containing sound and wholesome matter, condemning their reading filthy and obscene matter. We are to encourage them to attend the preaching of a sound ministry. Why should I send my child to hear what I do not believe myself? Is that faithful? No, you you know it is not.

You should speak to them of the great mercy and goodness of the Lord, and the blessed estate of those that believe in Jesus, and of the blessed condition of those that serve and love him.

While we have not dominion over the faith of others, and while we have not power to quicken the dead, yet the good word of God plainly points out how we should behave towards our children who are entrusted by providence to our care.

Notice also the instruction is for parents themselves to bring up their children in the nurture and admonition of the Lord, and not to commit this matter to some other people. They that send their children off to Sunday schools to be taught things that parents do not themselves believe, are not faithful. Do not send your children where you would not go because you feel it would be wrong for you to do this.

Take the case of your children in your own hand. The nurture (kind, faithful teaching and nursing, and the admonition of the Lord warning them against what is wrong, and upholding what is right) is incumbent on you as occupying the place of parents.

Those that feel properly toward their children will also seek the mercy of the Lord on them.

P. D. G.

SUBSTITUTE—SURETY.

One class of preachers and people hold that Christ is a substitute—another hold that he is a surety. What is the difference, and which is right?

1st. The first thing is to define each word. A definition if adequate sets forth the nature and scope of a term or a word. During wars certain men who do not wish to incur the risks, endure the fatigues, or perform the labors of a campaign will hire others to take their places, or become their substitutes, paying a price agreed upon, and the substitute enters the army in place of the principle who employed him and tenders him and is himself excused by the government from such service.

2nd. The two are supposed to be equal in ability for service, for the substitute is supposed to be able to render service as good as the principle, or he would not have been accepted. But the substitute was not bound to render this service, or was not liable to do so, for if he were then he must serve on his own account, or in his own behalf. He was free from obligation to render this service before he contracted to be substitute.

3rd. He does not agree to lay down his life or die in the place of his principle. He hopes he may not die. He takes what we call chances or risks about it. He may be killed or he may survive the perils of war. He does not agree to die.

4th. The principle was able to perform the service, and was required by law to do so, until an arrangement was made whereby a substitute is accepted in his place.

5th. I have known such a change of conditions to occur that the substitute became liable on his own account to go to war, thus compelling the principle to enter the army himself.

Now will such a substitute answer the requirements of a surety. Christ is called a surety in the Bible, but he is never called a substitute in that book. We do well to use bible words and bible teachings, or what is equivalent. A surety causes matters to be certain; be fulfilled and complete. He makes all things sure. Man hires his substitute, but man does not employ a surety. God provides him.

6th. It never was purposed that man could fight this battle, or overcome this enemy and obtain this victory. Man cannot by the deeds of the law be justified, nor has he power to swallow up death in victory.

7th. Jesus was provided as the surety before the foundation of the world. He is related to the people for whom he fights this battle and renders this service. He is the seed of the woman that shall bruise the serpent's head. Of him as the good Shepherd shall obedience unto death be required. Forasmuch as the children are partakers of flesh and blood Jesus likewise took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.

8th. Hence ought not Christ to have suffered these things, and to enter into his glory. He was the brother born for this adversity, the elder brother who inherits all things and who must redeem his inheritance from all incumbrances—from all iniquity, and present a chaste bride, or children without

guile before his Father's glory with exceeding joy.

9th. All things were made by him, and he is the beginning of the creation of God, and on him is laid all the iniquity of us all, and with his stripes we are healed. He shall not fail nor be discouraged. He does all the will of his Father, and that will is that not one given to Jesus shall be lost, but that all the Father giveth to him shall come to him.

10th. The faith embraces this certainty of a surety. This faith is born of God, and therefore overcomes the world. This faith is of the operation of God and is produced by the Holy Ghost and deals with the finished, perfect redemption of this glorious surety; and is obtained through the righteousness of God and our Saviour.

Hence those blest with this precious faith have strong confidence in God, and are kept by his power through faith unto salvation ready to be revealed in the last times.

P. D. G.

SUN—DAY.

The sun rules the day as well as measuring it. The natural motion of the sun is a forward motion. His going forth is from the end of the heavens and his circuit unto the ends of it. It is a most masterly, wise and wonderful display of the works of God who made all things that were made. As the sun never fails to run his race—never wears nor tarries as a laggard (is never tardy, displaying the uniformity and perfection of the wisdom of God, so the law of the Lord is perfect, converting the soul.

There are two wonderful, extraordinary instances recorded in scripture wherein the Lord displayed great signs in the heaven. One is recorded in Joshua the 10th chap., the other in Isai, the 38th chap.

While Joshua was fighting the con-

federated forces of the Amorites, who had combined to destroy the Gibeonites that had made a league with Israel, he spoke to the Lord in the sight of Israel, "Sun, stand thou still upon Gibeon." For about a day the sun stood still in the midst of heaven. There never has been another day like this which was to enable Israel to be avenged of her enemies. For the Lord fought for Israel to the destruction of his enemies.

Is there ever to you such an occasion as this, when you cease to note the flight of time, when every thing appears to be praising God, and your enemies all disappear, and there is no consciousness of time—whether in the body or out of it you cannot tell, when Pharaoh's host is all drowned, and all your sins are cast in the sea of God's forgetfulness, and love sits enthroned in the heaven of his excellency?

This follows the great darkness of conviction when all your sins and your iniquities appeared ready to destroy you, and Jesus our glorious Joshua commanded all our enemies to flee as the sun of righteousness arose with healing in his wings, and his brightness shone in the clearness of heaven, and it was the Lord's day. This to you is the glorious day so embalmed in your memory that there was none like it before, nor has there been any since. It is one day, the Lord's day.

There was another display of God's power and glory in the day of King Hezekiah, who was sick unto death, and Isaiah said unto him, "Thus saith the Lord, set thine house in order, for thou shalt die and not live."

Hezekiah prayed unto the Lord and wept sore. God heard his prayer and added fifteen years to his days. Hezekiah asked for a sign. The Lord gave him this sign, The dial of Ahaz went back ten degrees. The sun turned and ran back ten degrees. What a reversal of the order of nature was

this? Time was turned back. Literally the figure would be to cause one to be younger than he was, as if a man 30 years old should suddenly become a youth of 15 years, or a youth of 15 years should suddenly become an infant. What answers to this? Does the Lord ever renew your youth? Do you ever become as a little child, or your flesh become fresher than a child's flesh? See Job 33:24—25.

These things teach the child of God how wonderful and unsearchable are his dealings with the sons of men.

P. D. G.

THE CHURCH AT ROXBORO, PERSON CO., N. C., IN CON- FERENCE ASSEMBLED.

Resolved, That in the loss of our dear brother, George Woody, the church has lost one of its best members but we feel almost sure that our loss is his gain and that it is better to depart and be with Jesus.

Brother Woody was so devoted to the church and the cause, and was so faithful to attend the meetings even when he was not able physically, few men equalled him as a church member, as a husband and father and in all that goes to make a good and useful man. We deeply mourn his loss, but desire to submit to the rulings of Providence. May the Lord bless and comfort the family, is our desire.

Zion's Landmark and the Roxboro Courier please publish this and send a copy to the family.

Done by order of Conference December 12, 1903.

(The following is written by brother J. J. Whitfield whom the Lord has called to his mansion above.)

P. D. G.

If enabled of other power than my own or of the power of God, I will write some of what have been my feel-

ings the days past and gone. It seems to me that I have had an eye to God and his powers all of my life, that is when I was but a child, it seemed to me that a sin committed of myself or others would trouble me so that I could not enjoy my life; but I would sin and then trouble over it. This unpleasant feeling would trouble me all of my childhood days, and through the last wars, and when the people would talk of peace I thought it would be peace sure enough. After awhile the war ended and the peace did not give peace to my soul. I went on about two years longer, and when my first child was about a year old I went to bed feeling it to be my last time and the worst of it I was not in peace with God. Brethren and sisters, if you ever were there you know my feelings better than I can tell them to you; for I verily believe that all the children of God are brought the same way, I mean in substance. The night I spoke of going to bed, some time in the night I saw a light shine on me and wife and child from our heads to our waists, it was a silver light. I turned over and looked at the light, and did not know what it meant. So I looked to the fireplace to see if it was the fire shining, but the fire light was red. So when I looked back the light was gone, and then I felt like I was in peace with my God and man; but did not understand it, but the next day I felt like my heart was softened, I could cry all the time. I felt so glad that everything was in peace with my maker. My life then went easy. I then felt like I wanted to go among the old Baptists. I thought they were the best people in the world; but I did not think of ever being one myself. I then moved away so I could not hear them preach but once in awhile. I heard Brother David Moore preach at old Comfort. It was an arm of Eno church. I wanted him to open the door of the church, for I

wanted to join; but when they did I then wanted my wife to go; but she failed; so I did not go. I did not know that she was waiting for me, and we sit still till the door was shut. I then thought I would not tell anybody, and I did not for about fifteen years; but my wife joined the church. I was glad but did not know that it had any effect on me; but I sat down that night and told my wife's uncle of all my travail. Next day she was baptized, and I could not bear to look at the water; if I did I would break out in tears. So then I got in trouble and this trouble was the worst trouble I had ever seen in my life. I dreamed of traveling through lowgrounds of a dense growth of young trees. I was hunting water, and when I got close enough to see water I awoke. I then at another time dreamed that I was damming up a ditch, but the water would fill the ditch and run over every way so I broke down and lay down to rest. I heard some one walking up behind me, and I asked who it was and turned to see, and it was Jesus, and then I awoke, but I did not feel bad at all, but kept begging for more evidence.

When we are young and in good health,
We can enjoy ourself and work for wealth;
But when we get old and our health is gone
Then our troubles with us must go on.

Then we look to Jesus in his face,
And beg for mercy and cry for grace;
And when he shines his light in our soul,
It is then we can see our sins unroll.

So we must know we are favored and loved,
And that our mercies must come from above
When in bed sick and hope is almost gone
It is then we see our hope is prolonged.

The silver light we often have seen;
Yet we know nothing the grace of God can't
make clean.

We are made to wonder and pine,

Why we could not live so as to call God mine.

When Jesus takes our soul and saves it well
It is then we see that our soul is saved from
a burning hell,

Brethren and sisters, I feel poor, weak and
undone,

And oftimes feel like my troubles have just
begun.

I used to think that heaven was a long way
off,

But when it opened to me it was near
enough.

J. J. WHITFIELD.

OBITUARIES

JOSEPH WHITFIELD.

By the request of my dear mother I send you for publication in the Landmark this note of the death of my dear father, Joseph John Whitfield, which was caused from the neuralgia and rheumatism at his residence near Chapel Hill, Orange county, May the 1st, 1904, age 55 years, 9 months and 4 days. He was married to Martha O'Brient December 21st, 1865. He was a sufferer from paralysis for several years. All the kind, loving and indulgent wife, children, relatives and friends could do to relieve our dear father from his suffering here on earth proved to be unavailing. His time here on earth was done. He has been a faithful member of the Primitive Baptist church at Durham for several years. His orderly walk and Godly conversation caused those to love him who knew him. He was a kind and loving father of fourteen children, three dead and eleven living. He was conscious of his death up until the very last. His request was to be buried at Mt. Mariah church, and for Brother P. D. Gold and Brother Jasper Hall to preach his funeral at Durham Primitive Baptist church.

There was a song given to him on his death bed which he said suited his feel-

ing better than anything else, because he felt he was condemned in the sight of God, and he had to suffer out.

"A few more days on earth to spend,
And all my toils and cares shall end;
And I shall see my God and friend,
And praise his name on high.
No more to sigh or shed a tear,
No more to suffer pain or fear,
But God and Christ and Heaven appear.
Unto the raptured eye.

Blessed are the pure in heart for they shall see God. He left all evidence that he is better off, because it seemed he was willing to go, did not want to live here on earth any longer.

He would often talk to the little ones and shake their hand, and tell them to be good and meet him in Heaven. Oh, what a great blessing to think that he is now on the flowery beds of ease, and we poor sinners are here trying to fight our way through on earth. May God let his blessing rest upon us all.

JOSIAH WHITFIELD.

C. M. HERNDON.

Whereas, the great ruler of the universe has seen fit to remove from earth the soul of Brother C. M. Herndon, Sr., on the 9th day of March, 1904, at the ripe age of 85 years; be it

Resolved, That in the death of Brother C. M. Herndon, the Durham Primitive Baptist church has lost a dear and faithful brother, whose long and honored life has been a benediction to his family and the community in which he lived. He had been confined to his room for more than a year caused by a fall in which his thigh was broken, but he never murmured or complained, and told the writer many times that his bed had never seemed hard and he was perfectly willing and anxious for the Lord's will to be done with him.

Be it further, resolved, That a copy of these resolutions be spread on the minutes of the church record and a copy be

sent to the family of our deceased brother also a copy be sent to Zion's Landmark for publication.

Read and adopted in conference assembled, May 14 1901.

P. D. GOLD,

Moderator.

C. C. FARTHING,

Clerk.

BROTHER J. J. WHITFIELD.

Whereas Brother J. J. Whitfield departed this life on the 1st day of May, 1904, and the Primitive Baptist church of Durham feels a deep sense of loss sustained in his death.

Be it resolved, That J. J. Whitfield was a man whose life illustrated the faith that he professed. This means that he was honest and conscientious and that he performed to the utmost of his ability the duties of a good citizen. To the poor and distressed he was ever kind and sympathetic; in his community he was a neighbor and a brother, whose influence was a blessing and a benediction; in his family he was a good husband and father. We bless God for his life and example.

Be it further, resolved, That a copy of these resolutions be by our clerk spread upon the minutes and that a copy be sent to the family of our deceased brother and that a copy be forwarded to the Zion's Landmark for publication.

Resolutions adopted in conference assembled May 14, 1904.

P. D. GOLD,

Moderator.

G. C. FARTHING,

Clerk.

MISS JENNIE MITCHELL.

Brother Gold:—As I felt impressed to write a notice of my dear sister's death, though she has been dead some time ;but I have often thought I would like to see her death in Zion's Landmark, and as no one has written it I will try and write a short sketch. She was the daughter of M. P. and M. W. Mitchell was born March 19

1860, and died March 19, 1904, making her stay on earth forty-four years. No tongue can tell how much she suffered, but bore her sufferings without a murmur. She had been a great sufferer from childhood. She went with her mother to stay with a sick sister about six months before she died and her sister died about two months before she did. All was done that loving hands could do; but none could stay the hand of death. She never joined any church, but was a strong Baptist believer. I heard her say once if she was saved it would be through the grace of God. We deeply feel our loss is her eternal gain. Blessed are they that die in the Lord Almighty. We mourn not, as those who have no hope; for we feel now that she is resting in the arms of Jesus. We know not how soon we, too, may be called to meet the loved ones gone before us; for to-day we may look well and promising for a long life, and before the sun rises and sets death comes and cuts us down like the flowers that bloom in the morning, and the warm sunshine withers them at noon. It is hard to give up those we love, but it is better to depart and be with Jesus than to dwell here amidst afflictions, and we feel fully satisfied that our loss is her gain, and therefore we desire to submit to the wise dispensation of God's providence, and hope to meet her in the great beyond, where sickness and sorrow will have ended.

We wish to assure the family and friends of our heartfelt sympathy in this sad hour of bereavement, and pray the Lord's blessing upon them.

Written by her sister.

ANNIE MITCHELL.

JOEL B. WHITLEY.

The church at Mill Branch requested it of me to write an obituary notice of our dear aged brother, Joel B. Whitley. I do not feel competent of the task, but I feel it my duty when requested, to do the best I can, trusting always I hope in the blessed Lord for help, for without him I can do nothing. Brother Whitley was the son of

Wiley and Jerusha Whitley, and was born the 31st of August 1823, and fell asleep in Jesus the 22d of January 1903. He was twice married. His first wife was Miss Mary Ann Whitley and he was married to her the 11th of January, 1849. There were born unto them eight children, only three surviving him. He was married to his last wife, Miss Elizabeth D. Manning, on the 22d of February, 1882. There were no children. His wife says that he was a very kind and devoted husband, and his neighbors also give him a very good name. I do not know the exact date Brother Whitley was baptised, but he lived a peaceful member of the Fall's church several years. In 1882 he asked for and was granted a letter of dismission to help constitute our little church at Mill Branch. He was very faithful in attending its meetings, and if he missed filling his seat we knew that something serious was the matter. He was not able for a good while before his death to go to preaching. I was never blest with the privilege of being in our dear old brother's presence only at church. He always wore a very bright and cheerful expression on his face, showing the very image of our Savior. He met every one with a smile. He lived and died in the faith of our Lord and Savior and I suppose was ready and willing to go when the Lord called him. I believe our brother is now at rest from all his labors and is happy in the embrace of Jesus. We miss our dear and loving members that are fast passing away, but we cannot wish them back in this world of sin and sorrow, but do rejoice in a sweet hope that we will one day meet them around the throne of God, where we will know as we are known and see him as he is and be like him. We have greatly missed our dear aged brother at Mill Branch, but we feel that our loss is his great gain. May the good Lord bless and comfort his dear companion in all her lonely hours of widowhood. May he be a

husband to her and enable her to say the Lord giveth and the Lord taketh away and blessed be the name of the Lord. I trust he will ever be near in all her troubles and trials of this life, and may her last days on earth be her best days, and may our Heavenly Father continue to pour his rich blessings upon us all is the desire of one that wants to live right and die right.

In much love to all,

MATTIE LUGER.

Sharpsburg, N. C.

UNION MEETINGS.

The next session of the Shewarky Union is appointed to be held with the church at Flat Swamp, Friday, Saturday and fifth Sunday in July.

The next session of the White Oak Union is appointed to be held with the church at Cypress Creek Saturday and fifth Sunday in July.

The next session of the Black Creek Union is appointed to be held with the church at Healthy Plains Saturday and fifth Sunday in July.

Elizabeth City, N. C., May 27, 1904.

Dear Brethren and Friends:—We desire to build a plain, but neat little house for worship in Elizabeth City, N. C. The members are few and not very able, therefore we solicit aid from our brethren and friends, who may feel willing to give something to help us. There is an old meeting house some distance from town known as the Primitive Bethlehem church. The house has gone down and the locality is very inconvenient for the members, as they all live in Elizabeth City. Please help us, and those willing to do so can send the contributions to Brother C. C. Aydlott or Brother H. C. Boyd, Elizabeth City, N. C.

CHARLES MEADS.

APPOINTMENTS

L. H. HARDY.

C. C. Hites, Monday night after second Sunday in July.

School House, near brother G. B. Hites, Tuesday and at night.

Mt. Zion, Wednesday.

Shiloh, Thursday.

J. E. ADAMS.

Broadway, Saturday and first Sunday in July.

Goldston, Monday night.

School House, near Sister Barber's, Tuesday.

At Brother Salmon's, Tuesday evening at 5 o'clock.

Red Cross S. H., near brother John Buckner's, Wednesday at 4 p. m.

He will please meet Elder Adams at Siler City Wednesday on north bound train.

Big Meadow, Thursday.

Sandy Creek, Saturday.

The brethren can arrange for Friday if they think proper.

Mt. Tabor, second, Sunday.

Rock Hill, Monday.

Pleasant Hill, Tuesday.

Suggs' Creek, Wednesday.

White Oak Springs, Thursday.

Star, at night.

Cotton's Creek Friday.

Big Creek, third Sunday.

Some one please meet him at Troy on Saturday.

Mountain Creek, Monday.

Albemarle, at night.

Freedom, Tuesday.

Bear Creek, Wednesday.

Liberty Hill, Thursday.

Jones Hill, Friday.

Jerusalem, Saturday.

Watson's, fourth Sunday.

Union Grove, 4 p. m.

High Hill, Monday.

The next session of the Staunton River Association will be held with the church at the Old Mountain, nine miles west of

Danville, Va., commencing on Friday before the second Sunday in August, 1904.

Those coming by rail will be met at Farmer's warehouse, Danville, Fall Creek, or Dry Fork on Thursday before. Such as wish to stop at Danville will write to J. S. Carter, or D. C. Edwards, Danville, Route 1.

Those wishing to stop at Fall Creek will write to J. H. Lovelace, Fall Creek.

Those wishing to stop at Dry Fork will write to T. N. Walton, or J. W. Tompkins, Whitmell, Route 1.

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JULY 1, 1904.

NO 16

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA:

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

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The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post office.

Let each subscriber pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by money order, Check or Draft, or Registered letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold, Dear Brother in a Sweet Hope:—There are some things on my mind that have been presented with so much power and sweetness, in regard to the parable of the Prodigal Son, that I am impressed to give them as best I can, to the household of faith. And if they are accepted my faith will be strengthened in the belief, that they were given me by a merciful and all-wise Father.

This parable sets forth to my understanding the sorrows and suffering of sin, the most loathsome of diseases, of God's love which is the only remedy for this disease.

"And the younger of them said to his father, Father give me the portion of goods that falleth to me. And he divided unto them his living." The portion of goods that was given this dear son, are the joys of salvation, christian graces, peace, joy, love, a spirit of "peace on earth and good will to men". He began this journey a full soul, nothing lacking. One thus filled cannot see an approaching famine though it be ever so near. He went into a far country, forgetful and unmindful through the weakness of the flesh that he had no strength, which is his substance, to hold these good things the father had given him, which can never be wasted, but our substance, which is our strength, the "arm of flesh" is always a failure. His substance was wasted in riotous living. To the child of God any living seems riotous

when he cannot feel that he is in the spirit and fear of Jesus, whom he continually trusts is his redeemer and deliverer.

The son now views the famine approaching, and a "mighty famine" it is to be; he is in a far country; the joys of the Lord are withheld, and he has wandered away of his own accord, and doubtless he reasons thus, why did I not remain in that goodly land, no one responsible for this state of affairs, but myself. My father did not bid me come here, but give me my portion, and I have wandered afar from the Lord. Now he is in want, he realizes his dependence upon his father for the good things of life, but "he went and joined himself to a citizen of that country," doubtless hoping that his wants might be supplied. This too is a failure, because a citizen of that country is like unto himself, unable to give any living substance unto him; but sends this poor, famishing wandering to feed the swine.

And in his destitution and hunger he longs for the husks the swine did eat, and gladly would have been filled with them, but no man gave unto him. We know there is no life germ in husk, and I am impressed that he desired to be filled with husk, for the small particles of food that might have been left in them, enough possibly to sustain life. God's people have the truth, however little it may seem to others.

"No man give unto him", because

this bread of divine life is not man's to give, not even the smallest particle. Many times have I heard it said by those whom I loved, and I felt like were better prepared than myself, that husk represented false doctrine, but this question arose in my mind which convinces me surely it is a mistake. Does a child of peace, one who has been brought to the knowledge of the truth as it is Jesus Christ, who has seen and felt with a sorrow unto death, the sufferings and corruptions of the weakness and vileness of the flesh, ever long to be filled with false doctrine. You who have been in Babylon and felt the power of "Come out of her, be not partaker of the plagues," do you ever get so destitute of these divine joys as to desire to be filled with false doctrine? How is it with you, Brother Gold? I could answer this for you I am sure, but you can speak for yourself. We know that husk preserves natural food and does not obedience to the laws of God preserve unto us the joys of divine life? "And the Lord commanded us to do all these statutes, to fear the Lord, our God, for our good always, that he might preserve us alive as it is this day." There are many scriptures that are familiar with all bible readers that teach this I think beyond any doubt. False doctrine does not preserve that which is pure and undefiled, but this wicked world is preserved, and I feel that God's wrath is delayed, through and for the preservation of his chosen ones.

"And when he came to himself." Now he looks back to his father's house --the church, the goodly land--and views God's people as hired servants, and they "have bread enough and to spare." They are in possession of all the joys and pleasures of my father's house, but I a poor wanderer perish with hunger. How destitute and lonely hungry and poverty stricken is the sin-sick soul, nowhere to lay his head,

no resting place in this corrupt and wicked world for such characters. "I will arise and go to my father," though "I have sinned against heaven and before thee. I am no more worthy to be called thy son." What intense suffering is this unworthiness to those who have been partakers of the blessings of this house of God, and through great sufferings from the terrors of sin-sickness have returned, to beg admittance as a hired servant, to occupy the lowest seat which I am sure every heaven born soul says even that is too good for me. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

How willingly the father receives him, even when "he was yet a great way off," and commands the best robe to be brought forth and put on this poor prodigal which was dead, dead to the joys of his father's house. The best robe is love I am sure. "Now abideth faith, hope, charity--these three; but greatest of these is charity." Put a ring on his hand, show him mercy, "This mercy endureth forever;" "And shoes on his feet," which is to be shod with the preparation of the gospel of peace." Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked."

The fatted calf is killed and there is music and dancing, great rejoicing among the saints. But has this poor sin-sick soul been healed by the touch of the all healing power of God's love and mercy? The touch must be applied before a prodigal can return unto these joys, because he is helpless, "laid and sick of a fever," in Peter's house, in the church. Where Jesus saw Peter's wife's mother.

This terrible famine so weakened this poor sinner until it has produced fever, and he is helpless, and feels that he is a burden to the whole household, as burdensome to them seemingly as

though he was naturally sick and dependent for every care and comfort upon loving friends, and how you do pity them in loving to care for you, and yet longing for their love and mercy above all else. There is where Jesus finds this poor sin-sick child of sorrow, and heals him as he did Peter's wife's mother. "And he touched her hand and the fever left her and she arose and administered unto them."

This great physician and healer of all diseases never fails to locate the disease, though often times in our pilgrimage the way seems so dark and gloomy, we grow weak and weary from travel of mind of body, and we are ignorant of the causes and effects produced by our sufferings until the great physicians visit us and locate the trouble, applies his never failing remedy of love and mercy, and we are healed and administer to those who have so lovingly and tenderly cared for us while prostrated in the lonesome clutches of sin and destruction. How weak and frail one feels in himself, after experiencing such sore afflictions. He has no strength of his own, and is almost fearful to claim any promise. But for the power felt in his members of that gentle touch of the Savior there would be no hope.

He is fearful of relapse through exaltation of the flesh, and the last state will be worse than the first. But through this power he feels as though his days had been lengthened, and like Hezekiah of old he is filled with thanksgiving and praise; viewing the past and present frame of mind he adopts these words of the prophet, "like a crane or a swallow did I chatter, I did mourn as a dove: mine eyes fail with looking upwards. O, Lord, I am oppressed; undertake for me." How expressive of his experience, while in that terrible famine, and how oppressed with sin and unworthiness; but he is

now able to cast all care upon him who has healed him, and he is dependent on Jesus for all things.

The joys and blessings that are now his—each one is a glad and sweet surprise. He attends services of God together with the brethren, and and the windows or heaven are open to him, the great gospel feast is spread, the minister is laden with such substantial and delicious food that he partakes bountifully from the dear Father's hands. He is enabled to view the church most wonderfully and gloriously, awakened, and clothed in those beautiful garments, gentleness, meekness, humility, love flows from heart to breast, joy and good will are supreme, and he exclaims in great wonder and admiration, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." The joys of this feast perhaps will last many days, and he realizes it as none other than the "voice of melody," though he may have burdens interwoven with these divine pleasures possibly preparing him to meet other duties and conflicts, which poor sinners are ever subject to while in this earthly tabernacle.

Brother Gold, I submit what I have written to your better judgement. I am weak, ignorant, and vile, if any part of it is not according to the word of truth, I will beg of you to withhold it. I have written in love and hope, and with the desire if it is of the Lord, some one will be comforted.

Affectionately,

BETTIE G. WILLIAMS.

R. F. D. No. 3, Raleigh, N. C., June 13th.

Beckville, Texas, April 19, 1904.

Elder P. D. Gold, Most esteemed Friend:—The time has come again for me to renew my subscription to the Landmark:

You will find two dollars for which run my subscription to correspond with same. I had thought I would stop the Landmark when my subscription ran out, but I don't see how I could do without it. I have been a reader of the Landmark for over 30 years. My father subscribed for it when Elder L. I. Bodinhamet was editor. Though I was very young at that time I took great interest in reading the Landmark.

Mr. Gold, this and other Baptist papers is all the preaching I get. I have not heard a sermon since the Fellowship Association which convened the second Sunday in September. The pastor of the church nearest me (9 miles) died just before Christmas, to-wit: old father W. M. Bryan. So there is no preaching. The church is gone down and I don't know what they will do.

When I began writing I thought I would write a long letter, but my mind is so bewildered, and everything so dark and gloomy before me I will have to close.

Please change my P. O. address from Fair play, Panola, county, Texas, to Beckville, Panola county, Texas.

J. M. LILES.

I would like so much if you could visit us, but it is a long way, and you are getting old, so I can't expect you.

Remember me and mine at a throne of grace.

J. M. L.

Marshallberg, Dec. 22, 1903.

Dear Brother:—I would be glad to meet with you and hear you preach, for I love to read your sweet pieces in the Landmark. They are so consoling and strengthening to me in my weakness.

I have had poor health all of my days and have had the most burdensome times to pass through of all creatures in this world, but dear brother I have

one to praise and that is my holy Savior for without his mercy where would I have been. He has stayed the hand of the enemy. He has made the crooked road straight, and the rough places smooth. Oh, what wonderful things he has done for poor sinful men.

For seemingly when I would do good evil was present, but in his love and kindness he would bring me out of the depths of those temptations that I have to contend with.

From one that loves you,

ANN M. ROYAL.

Elder P. D. Gold, Very Dear Brother—
I will try to write a few lines this evening, as it has been on my mind for some little time, but knowing not how to express my thoughts, or what has been on my mind, God says to Isaiah in his book called the prophecies of Isaiah, 40:12, "Comfort ye, comfort ye, my people, Saith your God. Speak comfortingly to Jerusalem, and cry unto her—that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." As I often think that God is a God of power, and fills immensity with his presence, beholding the evil and the good, and that what he does is done forever, a notable thing here I wish to mention.

1st. There was one commanded to speak, and this speaking is addressed to the Lord's people. "The Lord's portion is his people". While this divine command was given in the prophetic dispensation, about seven hundred years before the coming of Christ, of before he made himself manifest in the likeness of sinful flesh; yet he who speaks and it is done, commands and it stands fast, is the same omnipotent, unchangeable God, not only seeing the end from the beginning but declared it, or was in it, so to speak, "and from ancient times the things that are not yet done, saying my counsel shall

stand, and I will do all my pleasure." The ways of Zion do mourn, and they hunger and thirst. God's people not only saw the Lord Jesus in the gospel dispensation; but in the prophetic and saw the day of Christ, for he says himself, "Abraham rejoiced to see my day. He saw it and was glad," John 8:56. This same prophet says, I saw the Lord high and lifted up. In the days of Nebuchadnezer the Lord Jesus was seen in the burning fiery furnace, "like unto the Son of God;" and in all ages he was seen by an eye of faith, as the holy one and blessed Redeemer; and those servants of the most high God were commanded to preach Jesus the coming Emanuel. Isaiah was then commanded to speak words of comfort to Jerusalem, to tell her that her warfare is accomplished, not going to be; but is accomplished by the "King of kings, and Lord of lords." The Lord looked and there was none to pity and none to uphold, therefore his own arm brought salvation unto him;" and he made it bare for the sins of his people. "He bore their sins in his own body on the tree of the Cross." He was bruised for their iniquities, died for their offences, and rose for their justification. He came down from heaven not to do his own will, but the will of him who sent him; and that was to take them from under the law, and to bring them unto God. Then these poor, vile and corrupt sinners are cleansed and pure in that fountain that was opened up to the house of David, and to the inhabitants of Jerusalem. Then oh dear child of God, why art thou cast down: Remember he says. I will be merciful to your unrighteousness, and your sins, and your iniquities I will remember no more forever. You have received of the hand of the Lord double for all of your sins. He has paid the debt. God's people can look back through their past lives, and see the loving hand of our unchangeable

God has ever been underneath them. Then in the Lord we have salvation. It is of him are we in Christ Jesus, who of God is made unto wisdom and righteousness, sanctification and redemption which is the substance of things hoped for, we rejoice in hope of the glory of God. That when this mortal shall have put on immortality, that our vile bodies shall be changed and fashioned like his own glorious body. Our faith will be turned into sight, our hope in possession. We shall be satisfied when we awake with his likeness. And to his name be present and everlasting praises.

T. W. WALKER.

Reidsville, N. C.

Elder P. D. Gold, Dear Brother:— We, the Primitive Baptists of Danville, Va., now have an organized body here, and we feel it our duty as well as our pleasure, to not to forsake the assembling of ourselves together, for the purpose of worshipping our God. But we have to meet in hired halls, &c., as we have no church house of our own. We feel the need of a house, feel that we ought to have one here. While we are only eight in number, there is, there is, it is said about 60 of our faith and order here (members,) some of which we think would join us by letter if we had a house of our own; and others who are out in the world express themselves as wanting to go with us. We have undertaken to make up money to build us a house of worship here in Danville, and we have collected about fifty dollars for that purpose, and any brethren, sisters or friends who feel able and willing to contribute, or come to our assistance, will confer a great favor, one that will be much appreciated by a little band of zealous (as we believe) Baptists that can be found. Any amount, let it be much or little, that any one feels disposed to give, will be gladly accepted, and highly appre-

ciated; and when we have collected enough to build us a comfortable church-house we will commence the same. Send contributions addressed either to me at 1228, Aspen street, Danville, Va., or to brother Allen H. Hines, Vandola, Va., who has been appointed our treasurer, and who has donated very liberally for our church-house himself, being a member of the church here. Hoping that our friend will give this matter their careful consideration, and let us hear from them soon I am, I hope your sister in Christ. (MRS.) MARY E. BULLINGTON. (All Primitive Baptist papers please copy.)

—————

Martel, Fla., June 1, 1904

Mr. Gold, kind friend, I feel too unworthy to call you brother. I received the Landmark all right, and you don't know how glad I was. I never stopped until I read them both through, and it did me so much good. I thought I would write a letter and tell you, as I have no one here to talk to. I am here alone. You wrote a piece in the Landmark about people having organs in the church that suited me the best of anything I have heard in a long time; I have been fighting against that right here at Martel. There is a Methodist church right close here, and they have been begging for money ever since I have been here, and having parties to get money. They asked me how much I would give. I told them nothing, that I thought they had better give me something than to me to give them for such a thing as that. One night they had a big supper at the church to make up money, and they all wanted me to go, so I thought I would, but a night or two before it came on it seemed to me that they were doing wrong; so I thought I would not go, and I begged the Lord to show me if they were right. I hoped they would have a good time, and if it was

wrong that something would happen so I would know that it was wrong, and brother Gold, I am thankful to say the Lord did show me. Several men become drunk and were about to kill the preacher, and it broke up their supper and all come back scared greatly. I could not hardly keep from shouting. I knew the Lord heard my prayer, and I told my son and his wife about it. His wife is a Methodist but my son is a Primitive in belief, so I have a hard time. I will not go to hear them, so I will close.

(MRS.) M. I. CHRISTIE.

— . . . —

Elder. P. D. Gold, Bear Brother in the Lord:—I do so much admire your manner of conducting the publication of the "Landmark." Your conservative attitude, as evinced in your editorials, is indeed commendable. You have not participated in the unprofitable and hurtful controversy that has for some time been going on among the Old Baptists. One could hardly infer from your writings that you knew anything about such controversy. While you have been plain and unwavering, in setting forth the doctrine of our Lord, your expressions have been free have been seasoned with charity. I can also say as much as to brother Lester.

They too, have been plain and unaggressive, in expressing their views, but have manifested a good spirit. If you have received matter for publication in which was manifested contention and strife, it has not appeared in the columns of the "Landmark."

I wish to say in connection with the above, while I occupy a position on the points in controversy, and I do not suppose any brother that knows of the existing difference would deny having particular or decided views. I have for several months past been unpleasantly-distressed over the divided condition of our once united brotherhood. I

admit that false brethren may have crept in among us (Jesus and the prophets said there would be) yet I am not willing to disfellowship and denounce every one as altogether unsound in the faith because they differ from me.

I hope that I firmly believe in unlimited predestination and unconditional salvation, which I have heretofore expressed in our periodicals, the principles which I hold sacred; yet I hope I possess enough charity to agreeable dissent from the brethren whom I have esteemed highly for the truth's sake. Now I do not object to brethren reasoning together or engaging in religious controversy, if it is done in the right spirit, that is avoid rough and abusive language. "A soft answer turneth away wrath." It is right, and we should "contend earnestly for the faith once delivered to the saints" but I do not think "earnestly" means viciously.

I now think that our brethren who have been intently engaged in trying to show the errors of others, could have been better employed in admonishing the dear children to a more circumspect life. While trying to refute erroneous theories or doctrines, they have measurably lost sight of their duty in this respect. Is it right to admonish and exhort the children of God to their several duties and obligations as followers of the meek and lowly lamb of God? If it is then let us do so. I consider it an obligatory upon the servants of God as preaching on the doctrine of election, predestination, effectual, calling, &c. I believe it is as bad to neglect one as it is the other, and I also believe that every true overseer of the flock is given at the proper or appointed time of the Lord, such things of words to speak as necessity requires. I used to think I could not admonish the children, for I thought admonition was not my calling, but I have been forced to do so.

But, brother Gold, while I am complaining a little of the remissness of my brethren, I must confess that I too have been very unfaithful, so much so that I have felt that I should not occupy the place of a servant.

I will close by saying that I do enjoy reading the editorials and communications published in the "Landmark... I wish to mention especially two articles recently published, which are very interesting and comforting to me. Dear brother A. M. Williams' experience in May 1st current number was and is very comforting to me: peculiarly so, because, when he threw his arm around the pine tree he felt as if the earth would open and swallow him down soul and body." "While in this state of feelings it seemed I could not pray, all hope was utterly gone." How like my experience is this part of his. Time with all its shifting scenes and all of my troubles and afflictions cannot efface from my memory the dark and dismal, (to me) night, when I fell prostrate beside a pine tree, the spirit of prayer entirely gone without a single ray of hope, the darkness that overshadowed my soul exceeded (it seemed), the darkness of the literal night, viewed myself lost, lost forever. But "weeping endured for a night but joy come in the morning." There was a little space of time then I could not tell anything about. The last thing I was sensible of, was I was lost, the first thing I realized next morning I was found, and my soul was filled with praises to God for such great salvation.

The other good and interesting article is written by dear Elder Isaac Jones which appears in May 15th, current number. Brother Jones voices my sentiment in opposing the new things; new inventions some are advocating and setting up among the Old Baptists. He is exactly right in pointing out their disorders and irregularities. Servants of God should oppose and cry out

against these things, for they belong to the world, and let the world have them.

May the Lord abundantly bless and sustain you in your labors of love.

I remain as ever your poor unworthy brother in bonds,

P. H. JAMES

Prescott, Ark., R. F. D. No. 5, June 10th 1904.

Salisbury, N. C., May 14, 1904.

Dear Brother Gold, and the household of faith:—I hope to write as my mind is directed by the Lord and Savior Jesus Christ on the subject, can the blind see? Brother Gold, I feel unworthy trying to write to you, but I feel that my mind will be easier if I obey, for with my mind I desire to serve God, if I know my mind I feel to say that my salvation is of the Lord. How can a man live except he be born naturally? Just so he can not live of the spirit. O one says I am as good as anybody. Why can't I pray and get forgiveness for my sins? Because you are spiritually blind. The reason you can't pray you are spiritually blind, and any one blind cannot see, no matter how great a light you may bring unto him naturally. Then he flies up and says, I can see just as good as you can, and have just as much religion. I suppose it is not surprising for the world to talk on this fashion, for they believe and worship the beast, for the god of this world hath

blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, shine unto them; 2nd Cor. 4:4 There is no man that can receive the glorious light of the gospel except he be prepared to receive the light. Did you ever hear of the blind seeing of himself? Just so with a dead sinner He thinks he sees and knows. He sees in his own mind, and is blind and never knows he is until the blessed Savior

makes himself manifest in him; then he is ready to say Lord save, I perish. I thought I was working the works of righteousness, but I was blind, and could not see. That is the light that makes the flesh say in my flesh dwells no good thing, yet until that light manifest itself in you, and that light is Christ,, the blind is not able to see who he is, and what he is, yet until that light makes itself manifest you cannot make the flesh believe that he is blind.

Could the blind see until Christ spat upon the ground, and made clay and anointed the eyes,, and said, go, wash in the pool? Just so today the flesh is spiritually all blind, but you cannot make it see it. It is Christ the light, and the way, for it is not in man to direct his steps. May God bless the household of faith is my prayer. May God bless you, that you may continue in the work. From your unworthy brother in Christ.

O. M. BAIN.

(Written with a prayerful feeling for Divine Guidance by Annie Crisp).

Lord, look down upon thy hand maid, if it can accord with righteous will. Lift upon me the light of thy countenance, that I may be exercised thereby, even to the dividing of joint and marrow expressed in the first three verses of the 17th chapter of St. John. Lord, thou art all and in all. Without thee I can do nothing, but with thee I can accomplish all things. Give me of thy free Spirit to record things far too wonderful for me to explore, without thee. Thou knowest I am utterly powerless to unlock simply one of thy hidden treasures, but with thee I can go down into the deep, or soar on eagles' wings to the high places of earth. Behold I am vile, full of all uncleanness, but Lord thou can can'st make me clean with the blood of the new Testament. Be my sufficiency in all things, wherever I may be. Be a

lamp unto my feet that I may walk humbly and acceptably in thy sight, unveil thy beauties to me that I may love thee more and more. Lord, I know thou hast promised where two or three are gathered together in thy name, there wouldst thou be in the midst; but here is only one feeling lowly in heart with pen in hand to write as thou givest it utterance.

Fill my poor, famishing soul with some of the inexhaustible riches of thy sanctuary, to portray to the readers abroad a hint of thy free grace and loving kindness, summed up in these verses of divine inspiration, viz:

1. These words spake Jesus and lifted up his eyese to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.

This whole chapter is full of sublime truth, mingled with inspired love and devotion, for the people of God; recorded by St. John, the beloved disciple of Jesus. There has been and even is much said about the Lord's prayer, but this eclipses all others in holy writ; or I venture to say from the apostolic ages to the present time. No creature ever uttered such wisdom in prayer and supplication to God; even the hidden wisdom of secret reservoirs, as our Saviour did on this memorable occasion. This man Christ Jesus, our Lord, was born of humble parentage, in the city of Bethlehem, Judea, hence he acquired no education in the schools of learning at all; yet he spake as never man spake. Gamaliel with all his storehouse of knowledge, together with all learned and scientific men of that day

sank in uttermost oblivion at his inspired words from heaven. As the sun rises from beyond the eastern horizon causing darkness to flee away, and the light to appear, just so were the words of Jesus in comparison with theirs. His wisdom consisted not of things of this world but from above.

At the tender age of twelve years he accompanied his parent to the customary feast at Jerusalem. While homeward bound they found their son missing. Again making their way to the city, they found him in the synagogue hearing and asking questions of the doctors. Every one was astonished at his great understanding, and repeatedly was the enquiry made through his life, "Is this not the son of Mary and Joseph, the carpenter's son? Whence has he received all this wisdom? Truly he accepted honor from woman, yet he rendered tribute unto Caesar, and honor to all whom honor was due.

What love and unity were displayed between Father and Son while the latter sojourned here below. The Father's will being always the Son's, the three preceeding books, Matthew, Mark and Luke, with John, all give an account of his mortal pilgrimage. They believed him to be the promised Messiah, who should come to turn the heart of the children to their fathers and the fathers to the children, and who said, "Before Abraham was, I am." Before the heavens were framed, or earth knit together, he existed as a Lamb slain for sin, in the mind, and purpose of a Triune God.

"Great is the mystery of godliness", who by searching can find him out? The Son takes upon himself not the nature of angels, but rather the seed of Abraham, bringing reproach upon his unslied name for his bride, coming into the world to suffer for sin, the just for the unjust, that he might bring us to God, saying, "Behold, I and the

children whom thou hast given me." What a word is this? A man who casts out unclean spirits, heals the sick, makes the blind to see, the lame to walk, the dumb to speak, and the deaf to hear, infact doing all manner of miracles. Still from the open sepulcher of wicked throats came the cry, away with him, away with him; we will not have this man to reign over us.

"Here's love and grief beyond degree, The Lord of glory dies for men."

"These words spake Jesus, and he lifted his eyes to heaven, Father, the hour is come, glorify thy son, that thy son also may glorify thee."

O, what a meaning these words signified to the incarnate Son of the Most High! The long looked for hour had come. This was the specified time he spoke of to his disciples, saying, "I will smite the shepherd and the sheep shall be scattered." Many times in their wanderings the beloved ones became filled with fear for their Master, but he always earnestly protested against such apprehension in the sentence, "my time has not yet come." So we learn historically there was a specific and definite period in which our Lord was to be crucified. No mere chance system about it at all, but simply the one way, and only way, as it was made flesh.

He knew of the cup which he had to drink, therefore his humanity dreaded it. We read he prayed three times for the cup of crucifixion to pass if it could be consistent with his Father's will. - Being in agony, his sweat was as it were great drops of blood falling down to the ground, when there appeared an angel strengthening him, no doubt telling him he should see of the travail of his soul and be satisfied. What an unspeakable evidence of his deliverance from this sin defiled and polluted world into one habitual bliss and never-ending happiness.

Dear children of God, we must have

trials, troubles and crosses, or else we will have no part with our adorable Redeemer. We must be a partaker of his sufferings ere we can be the recipient of his joys.. We too may be shown months or years, some great disaster which is to befall us in due time, and when it arrives we can then say with our Lord, "Father, the hour has come, glorify thou me, that I may be able to glorify thee." The word glorify means to magnify, a drawing near, Amid all of our conflicts in this life we desire to be conformend more and more to the image of God the Son. Consequently, we wish him to be near us in every struggle, that our hearts may be enlarged toward him with a parental affection, believing every stroke we receive from him is for our good, and his glory. Thus when our dross is consumed, his purpose accomplished, we like the leper, will return and glorify our Father who is in heaven. You remember there were ten lepers cleansed, but only one returned giving thanks unto him who healed them. I often feel that I must be away with the nine. Nevertheless, my hope is "That the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away, but is this appropriate for me, is the question.

I know Jesus was a man tempted in all points like as we are, yet without sin, a man of sorrow and acquainted with grief. Is this not a consolation to us? He depended entirely upon the will of his Father in all things that he did, glorifying not himself at all, but ever in the will of him who sent him. What a prominent, yet holy and righteous example to set before vain man, teaching us none are good save one, God, the Father, and in him only must we bow in divine reverence as the Omnipotent Creator of all things. O, the

depths of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. The Son of man desired the glorification of Jehovah while suffering for the sins of his bride, that he might wait humbly unto death, never doubting his resurrection on the third day the glorified Son of God. He talked with his disciples often of his crucifixion, but they could not feelingly comprehend his meaning. Poor Peter said on one occasion, Lord, I will go with thee into prison and into death. Really he thought so; he had not learned the weakness of his flesh, The spirit was willing but the flesh was weak. The master knew Peter would deny him, so he told him that Satan had desired him, to sift him as wheat, but I have prayed for thee, that thy faith fail not. Oh! what a firm foundation this is, to all the tried children of promise. How glad we unthankful mortals should be, that "the Lord knoweth our frame." I feel that I deny my maker so often, and come so far short of worshipping him really and truly, I almost concede myself to be a cast away. The feast of the pass-over being now at hand Jesus remarks, "Verily, verily, I say unto you, that this night one of you shall betray me." Now, John, the disciple whom Jesus loved was leaning on his bosom, and Simon Peter beckoned to him to ask who it should be of whom he spake? He then asked Lord who is it? He replying said, He it is, to whom I shall give a sop when I have dipped it. Doing this he gave it to Judas, and immediately Satan entered into him. Jesus saying unto him, "that thou doest do quickly." Now is the son of man glorified and God is glorified in him. Such amazing matchless love, he rendered to this favored to

few in the space of so short a time. Calling them little children.* He teaches them to love one another, to keep themselves from idols, that they should suffer tribulation in time, but to be of good cheer, he had overcome the world for their sakes. "I go away whither ye cannot come now." I know they were sorry in their hearts to hear such language as this from one who had been their friend, their all in all. Peter, ever ready to talk, said, I will follow thee into death. I would lay down my life for thee." Christ answered, wilt thou lay down thy life for my sake? The cock shall not crow until thou hast denied me thrice. How ready is man to promise with an oath, and yet what a great coward he is. The timely existence of our Saviour's life comes presently to an end. Every one shall be scattered to his own, leaving him to tread the wine press alone. Judas appears, with officers from the chief priests and our lonely Master goeth forth to meet them, saying, "Whom seek ye?" Jesus of Nazereth, they replied. I am he, was the ready response. His brave heroism so astonished them that they fell backward to the ground. After recovering their self pharisaical control, they take him to Pilot, declaring him to be an imposter and the author of much blasphemy.

Peter was announced as one of his disciples and every time he declared non-fellowship for him, once swearing he knew him not. However, the cock crew and only a look from his friend silenced him into penitential tears, causing him to go out and weep.

O, how uncomprehensibly inconceivable is frail man. This same personage who only a short while before was saying, "I will lay down my life for thee." I feel these looks of con-

demnation from him who is too wise to err so frequently I can say brother Peter.

After he was questioned by Pilate thereby finding no fault in him, and who was desirous for his release, but the more he persisted in that direction, the more vehement the people urged his death. Their cries were importunate. Jesus himself saying, "Unto this end was I born. Pilate said "Behold the man; take him and crucify him, for I find no fault in him at all." This seems to be a very unjust action. To pronounce no guilt whatever, then say do what you please with him.

Oh! Thou immaculate Son of the Holy of Holies! Who but thou couldst bow in such humble resignation to the shameful and ignominious death of the cross? While groaning beneath the load of sin he beheld John, his esteemed disciple, and she, the highly favored mother who bore him. To John he said, behold thy mother, and from that hour John took the mother of our Redeemer into his own home. To her, "Woman, behold thy son!"

Though "truth crushed to earth will rise again"

I have often wondered at the wisdom couched beneath his expression to the daughters of Jerusalem who wept around his dying frame, telling them to weep not for him, but rather for themselves and children.

Infinitiveness teaches us to be grave, and rather do likewise at their death.

Human nature, though cannot rise above its level, and only spiritually can we attain to this standard of things hence one who dies to sin is new born in the Lord, death to the Adamic nature, and alive in Christ. Not meaning to deviate from my subject entirely, I will simply note our dear Lord and ever to be adored Redeemer gave up the ghost about the ninth hour. After burying him in the earth he arose the third day, a mighty conqueror ov-

er death, hell and the grave, and now reigns at the right hand of his Father, as a Supreme Ruler until every enemy is put under his hallowed feet.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

"Forbid it Lord that I should boast,
Save in the death of Christ my God
All the vain things which charm me
most,
I sacrifice them to his blood.

See from his hands, his head, his
feet,
Sorrow and love flow mingled down,
Did ever such love and sorrow meet?
Or thorns compose so rich a crown.

"Were the whole realm of nature
mine,
That were a present far too small;
Love so amazing, so divine
Demands my soul, my life, my all."

Secondly. "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him.

Having now perfected all them that are sanctified by the one offering of himself without spot or wrinkle to God, He is given power over all things in heaven and earth, both celestial and terrestrial, animate and inanimate, all belong unto him. His all seeing eyes pervade throughout the whole world, there being nothing too small for him to discern. From the most minute atom of any description to the highest domes in the globe, all are open unto him.

All things are ruled, controlled and directed by him, and who dare question him concerning these things?

The wind and sea obey him. No storm is too great for his voice to pen-

strate an echo of peace be still," and there fails to be a calm. No raging billows so high but his word does surmount them bringing serenity on the troubled waters. He works and none can hinder making wicked men praise him and the remainder he restrains.

his all conquering gine should ever be adored by the saints, who hath wrought so many victories for them. All nations should return thanks for his super-abounding mercies, but they have eyes and see not, ears that hear not, and hearts that do not understand.

Thus indicating at once a chosen people who do see, hear and understand.

Jesus himself insists that God had given him a sect, ordained to eternal life, and they should trust in the name of the Lord. He emphatically asserts this declaration of truth to his father in the second verse of this very chapter vis: "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him."

So we see there seems to be a definite number embraced in the covenant of grace. Some people think this is a hard saying but I assure you it is worthy of all acceptance. Our opponents say that it cuts even them off who have a desire to be saved, but no authentic reasoner would dare publish such a theory. Every subject of divine grace is already saved with the effecacious blood of our dear risen Redeemer, whether existing in the flesh or not.

The word of the three one God upholds this doctrine as one of divine revelation. It is the question of all natural ability why election and predestination should be set forth with so much authority? Why not simply pass over that? But to take that away my hope would be lost.

When the love that flows from Gi-

lead is poured into poor mourner's soul, he no more questions the divinity, but rather rest in the hope of his name being inscribed in the lamb's book of life before the foundation of the world.

"We find the scripture, "Christ Jesus gave himself a reason for all, to be testified in due time,, much confiscated by all Free Willers.

The party spoken of herein is the whole church of God, and the conviction teaches us that it is only those who have an unction of the Holy Spirit which are enclosed herewith.

Every one for whom Christ died will most assuredly be saved with an everlasting salvation. Not one drop of his precious atoning blood will be spilled in vain.

Such a precious thought never enters the minds of the children of the most high God. Content to abide in the promise of him who gave himself for them, they follow along in his footsteps, hoping to find rest at last from all their enemies.

Surely none can be fraught with more loving desires toward the giver of all good as the poor despised people termed, "The Primitive Baptists." ?

Thirdly. "And this is life eternal that they might know thee, the only true God and Christ whom thou hast sent."

To know him in whom there is no variableness or shadow of turning, we must believe on his son, the savior of vile, corrupt sinners.

We must believe in deed and in truth. He is able to save to the uttermost all that come through or by him. "No man knoweth the Father save through the mediator between God and man, which is no other than Christ Jesus the Lord. And all that come through him is accepted with the father of lights. Not one is cast out.

Now all children by nature are children of wrath, dead in sin. After the

fall of Adam, the whole human race became in a state of death. And God looked down from heaven and saw that all had gone in the way of sin. They had all gone out of the way; not one was able to atone for another, it became necessary for Jesus to leave the shining courts above, and come to save his bride, as it was written, "So I come to do thy will O, God.,,

How absurd is the idea of one delivering himself from the bondage of sin and death! The thought is preposterous.

Though I don't suppose but one man ever lived but did not think they would awhile do good and then the Lord would save them; but all this belongs to people who are still blinded by sin. Those persons who feel themselves sinners in the sight of a most holy God, depend absolutely upon his sovereign mercy for hope of eternal life. You will not find them carrying an offering of human inventions to a throne of grace, because that would bring Christ down from above; but rather as they journey sweetly sing, "Simply to Thy Cross I Cling."

The Jews as a nation in most periods of history were a very religious people. So it is with spiritual Israel, that old nature is there still rebelling against all that is good, and only by the renewals of his spirit is it subdued. They were naturally spoken of as God's chosen people—typical of his electing infinite love, and boundless mercy for all the dear people of God, both now and unto eternity.

They are now a scattered generation occupying different parts of the earth. So this one continual stream of superabounding love extends throughout Adam's posterity; embracing Jew, Gentile, Greek or Barbarian; a remnant out of every nation, kindred and tongue shall come to the light of him who has put sin forever behind him. He

says by Isaiah the prophet, "I will bring thy seed from the east and gather thee from the west. I will say to the north give up; and to the south keep not back, bring my sons from afar, and my daughters from the end of the earth." "Look unto me and be ye saved, all the ends of the earth, for I am God, and besides me there is none else."

The Jews in all ages, even to the present, have looked for the Messiah, declaring non-fellowship for the man Christ Jesus. They do not deem him as their king, no, not at all. He did not come in the way they looked for him, clad gorgeously in attire of fine apparel, and subduing all kingdoms under them at once.

They cared not to pray unto him, who was able to succor them from every evil. They became their own judges, refusing to follow his who says, "Through great tribulations ye enter the kingdom." In like manner is the whole world today, looking for an easy way to reach the goodly land of Canaan. Some are sowing seed by the wayside, some among stony places, and some among thorns, but let it ever be remembered, only those sown in good ground ever taketh root downward thus producing fruit upward. All men are Jews outwardly, who know not the Lord by revelation. But the person who is a Jew inwardly is a chosen vessel of mercy, and a sweet savor unto God, falling down ever and anon worshipping him as the only true God and Jesus Christ whom he has sent. Have we any cause to boast over said circumstances? Not at all, but rather pray that they may be in due time, grafted into the good olive tree, hence returning not to Jerusalem, but into that heavenly city, there to reign with that chosen generation, a royal priesthood on holy nation, a peculiar people; there to show forth praises unto him who has called us, not according to our works but a holy calling,

according to his own purpose and grace given as in Christ Jesus before the world began. How thankful then we should be even of our natural blessings, as we are just as dependent on him for food and raiment as for eternal life, yet so little we deem it as such, Jesus says "Take no thought for your life what ye shall eat or what ye shall put on. The life is more than meat, and the body more than raiment. Consider the lillies how they grow, they toil not, they spin not, yet Solomon in all his glory was not arrayed like one of these." "Sufficient for the day is the evil thereof." "First seek ye the kingdom of heaven and his righteousness and all these things shall be added unto you," for this is life eternal to know him the only true God, and Jesus Christ whom he has sent.

Adieu Loved Ones,
ANNIE CRISP.

Brother W. L. Flinchum desires to know if it is right to teach singing schools in our meeting houses. I think so, provided the object is to improve the gift of singing. I have long thought that our people are careless in encouraging our children to learn to sing.

If the brethren and friends would gather in our places of worship, or elsewhere, and practice singing good hymns and solemn tunes it would be a useful employment, it seems to me. Singing is part of the worship of God. Therefore the training of the voices of the people to sing is needful. There is to me more melody in the human voice than in any instrument of music.

P. D. G.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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EDITORIAL.

Brother W. L. Flinchum requests my view of 2nd. Peter 20-21. We say one had always better be in the dregs of poverty than to be rich at birth, but by wasteful, dissipated, debauched life, be dragged down into the meshes of want and wretchedness, and end his life in that shame. If the ending is better than the beginning that is desirable. But to end as the dog returning to his own vomit, or the sow returning to her own wallowing in the mire is desperate.

Peter in this chapter sets forth in burning words, and most alarming metaphores the wretched condition of such as are recreant and false to their profession of faith in the Lord Jesus. Which is a most glorious calling—the high and holy calling of God—for one to endure and finish his course in the faith: we deplore the folly of such as make shipwreck of their faith. Peter says it is better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them.

While it is a wonderful and glorious thing to confess the Lord Jesus, and take unto you the whole armor of God,

and fight the good fight of faith, it is so inglorious and wretched, after one has escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, to be entangled therein again, and be overcome. Is not the latter end worse than the beginning? Do we now so regard one who, after having run well awhile, makes shipwreck of his profession, sells his birth-right for a mess of pottage, and in desperation sinks into shame. In proportion as the name of Jesus is holy and his profession glorious is it a shame to bring reproach on that worthy and blessed name by living after the flesh.

But one says, can such a thing be? If Peter presents such cases and gives such warnings need we question its possibility? Look at Korah, Dathan and Abiram. They were Israelites. Look at those that fell in the wilderness. They were Israelites. Look at King Saul. He was an Israelite. Are not such examples written for our warning. Remember Lot's wife. These are monuments telling of the error and wretched end of those that do not endure unto the end.

The diligent hand maketh rich, while the sluggard shall beg in the harvest and lack. Be not deceived. God is not mocked; for whatsoever a man sows that shall he also reap. They that continue in well doing and seek for glory and honor and immortality, eternal life shall attain.

But unto them that are contentious and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, be he Jew or Gentile, Rom. 2 7-10. For every man shall receive according to his deeds.

What should be the effect of this warning and this danger? It should be that we take heed to ourselves. Let every man take heed to himself.

Peter as a inspired apostle declares the truth. Every man that duly considers this matter will take heed to himself. It is not the man that boasts about what he can do, and tells others what they ought to do, so much as the man who is himself a doer of the word that reaps the good fruit. The man that prays cleanse me from secret faults—faults that he has of which he is not himself aware—and to keep him back also from presumptuous sins—or that deeply feels the need of God's salvation every day, and that endures and keeps his own body under, and mortifies his lusts or earthly members, that is the man that is saved—that fights the good fight of faith, and lays hold on the hope of eternal life. A man that escapes the pollutions of the world through the knowledge of the Lord Jesus Christ, and is afterward entangled and overcome is worse off than he was at the beginning. How vile is one as the dog, once made sick to vomiting, should afterwards return and eat up that filthy stuff. You may say he was dog or hog all the time. But the wise man will be warned by such examples, and take heed to his ways, while the foolish pass on and are taken.

Let him that thinks he stands take heed lest he fall. None are safe who are lifted up with pride. None are too far off for God's help who feel the need of it.

P. D. G.

Brother W. L. Flinchum requests my view of Rev. 20:3—5. This refers to the binding and imprisoning the devil a thousand years in the bottomless pit, so that he should deceive the nations no more during that thousand years. And the exaltation of martyrs, or those beheaded for Jesus sake, and they reigned with Christ this thousand years. This is the first resurrection. This book has appeared to me the most mysterious of all the books of the Bible, and I feel that I am unable to read it, or

look thereon, unless the lion of the tribe of Judah should show me the meaning. He is the resurrection and the life. When it pleases him to show any portion of his word to me, or to any creature, then the true meaning of that word is opened to the understanding, and not until then.

There are some things manifestly shown to us by the word of God. One of these is that the devil is at the bottom of all wickedness, and that he hates God and his works, and seeks to destroy them. Another thing shown is that the Lord only has power over the devil, and limits him, and at his time shuts up satan in the bottomless pit, the most suitable prison it would seem for the devil, for a thousand years. During that time he should deceive the nations of the earth no more; and during this time of peace those beheaded for the witness of Jesus and for the word of God should sit on thrones and reign with Christ a thousand years. These blest ones did not worship the beast, nor his image, nor did they receive his mark. They worshipped Jesus, and for this they were beheaded. Now they are honored. This is the first resurrection, and what a wonderful resurrection it is. The second death which is eternal death has no power over these, but they are kings and priests unto God. They are brought up to the throne of God. They are risen with Christ. For because he lives we shall live also. Christ is become the first fruits of them that slept. Those that suffer with Christ shall also reign with him. The world does not see this. But it was shown to John. Ye are dead and your life is hid with Christ in God, and when Christ who is our life shall appear then shall ye also appear with him in glory.

But this doth not appear: we can see this only in the Spirit. For the wicked shall do wickedly, and none of them shall understand. Satan shall be

loosed after this imprisonment for 1,000 years, and then men will again do wickedly, and will attempt to destroy the saints of the Most High. For the mystery of iniquity must be accomplished. They shall be led by Satan to make war on the camp of the saints. But the breath of the Lord shall slay the wicked. His coming makes an end of his enemies. His word slays the wicked. As the shining of the natural sun dispels the darkness of earth, so the coming or shining of Jesus causes all his enemies to flee away. They cannot stand in his presence.

The end is not yet, and no man knows when it is. No man can understand the meaning of a prophecy until it is shown to him. We must wait on God. How good if we believe these things. God does so teach his servants so that they have the witness in themselves that these things are true, and they believe even when they cannot understand, and they are kept by the power of God through faith unto salvation ready to be revealed in the last times. They therefore watch and pray that they enter not into temptation. Thus a restraining, guiding and controlling power so operates in them that they are kept from the evil to come, and prepared unto the good that shall be revealed, for blessed and holy is he that has part in the first resurrection—in the death and resurrection of Jesus—for the second death shall have no power over him.

By the faith of the Son of God they count not their lives dear unto death, and suffer the loss of all things that they may win Christ. They are counted to this very day the filth and the offscouring of the world. The devil and his servants persecute them for the truth's sake, but the time shall come when God shall avenge his own servants, and deliver them, and they shall see God's face in peace and behold him in glory, and so shall they

ever be with the Lord. Every one that hath this hope in himself purifieth himself even as he is pure. The quickening power of Jesus enables those that believe in him to follow him.

We count those happy that endure. The saints that have fallen asleep in Jesus rest in him, and reign with him. No devil or other enemy disturbs them, but they rest and reign in glory. The things of earth and time distress them not, nor can any enemy reach them.

Blessed are the dead that die in the Lord.

P. D. G.

Brother W. L. Flinchum requests my view of 2nd Cor. 7:1, Having therefore these promises, &c.

These promises. The last verses of the preceding chapter contain wonderful promises. Wherefore come out from among them. From among whom? Those that serve idols and worship false gods. Be ye not unequally yoked with unbelievers. How bad to be joined or yoked together with those that do not believe as you do? Can two walk together except they be agreed? How can two pull together in the same yoke when they do not believe nor love the same things? What concord hath Christ with Belial? What fellowship has righteousness with unrighteousness, or what communion hath light with darkness? What part hath he that believeth with an infidel? What agreement hath the temple of God with idols? Wherefore come out from among these false worshippers, and touch not the unclean. That is you must not worship with these unbelievers, but be separate. All your righteousness is of the Lord Jesus, and you must not be defiled with those that worship idols.

Those that come out from among them, and are separate the Lord God will receive, and will be unto them a Father and they shall be his sons and daughters, saith the Lord Almighty.

Therefore having these promises let us clean ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All our worship must be in Christ Jesus. Fleshly services is to devils. Spiritual worship, or worship in the Holy Ghost, is acceptable to God through Jesus Christ, who is made of God unto us wisdom and redemption, perfecting holiness in the fear of the Lord, there is no perfection nor holiness but in the Lord. As ye have received Christ Jesus the Lord, so walk ye in him, rooted and grounded in love. Whatsoever ye do, whether ye eat or drink, or whatsoever ye do—do all in the name of the Lord Jesus. The true circumcision, those cut off from all fleshly works—worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

We do not eat or drink to idols. There is no defilement in this or that food. Whether we eat or do not that is not the question. But to the Lord we eat, or to the Lord we do not eat, if we serve the Lord Jesus. Everything is sanctified by the word of God and prayer.

P. D. G.

Brother W. L. Flinchum requests my view of Heb. 10:28—29, "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace." Is this language addressed to or descriptive of a child of God, or of one that is not? It will not do to hold that a child of God may not sin, nor that if he sins he can escape suffering. It will not do to hold that if a child of God sins he is forever lost. It will not do to hold that God does not judge his people, and

judge them here in the flesh when they walk after the flesh.

The example of Moses' law is referred to here. He that despised Moses' law died without mercy when two or three witnesses established the case against him. The sin against the law of Moses must be punished, and specially when the sinner despised the law of Moses. Now how much sorer must the punishment be to him who is under the law to Christ, who hath despised, counted an unholy thing, trodden under foot, the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace? How much sorer must the punishment be to such an one, suppose ye. Because Jesus is so great and his law of grace so holy.

But will a child of God sin wilfully, after that he has received the knowledge of the truth? For there remaineth no more sacrifice for sin. There is not another Christ to die, nor will he ever die again. There is never another sacrifice for sin. Do not we when we sin against Christ put him to an open shame, and say that his atonement is insufficient? We would if there is no forgiveness. If his blood does not cleanse us from all sin then it would say that he is not an all sufficient Saviour.

Does a child of God ever sin wilfully, knowing when he sins that he is doing wrong? If not why is such a question presented as this one? I think a child of God may sin wilfully, knowing that he is doing wrong at the time he is sinning. I think it from experience, if I am a child of God, and I think I have felt some of the soreness and bitterness of the fearfulness of falling into the hands of the living God. Vengeance belongs to the Lord and he will repay. The Lord is the judge of his people. The fearful looking for judgment and fiery in-

ignation devours the adversaries in us, and we feel and fear we shall be justly devoured, too. He slays these lusts, and lets us know what an evil and bitter thing it is to sin against God. Do you know the bitterness of an evil heart of unbelief, and how a hard, unfeeling heart is burdensome, when after sinning so wilfully, doing what you know a child of God should not do, and neglecting what you know a child of God should do, there is no meekness, nor humility, love, nor peace granted, but in a guilty, wretched prison house you are left to darkness and blackness? What a sore punishment?

After the deep and sore travail, when the Lord does grant you repentance how wonderful his mercies appear, and how you desire that you may be kept back from presumptuous sins, and also cleansed from secret faults.

How bewitching and blinding sin is. How it benumbs the conscience, and slays the silly one, and yet his efforts to hide and conceal it, or to palliate it prove that the sin is wilful. David's effort to put away danger by having Uriah put to death, and to take his wife, shows that he knew it was wrong; yet what a deceitful power one is under when such a lust has the mastery.

Adam knew he had done wrong, and attempted to hide his sin in his bosom, and even burden his wife with it. The cunning and deceit that men practice to conceal or palliate their guilt shows that they know they do wrong. God sets up a judgment seat in the conscience of his people, and they know before when they sin. But the natural pride and enmity of the guilty heart of man prompt him to conceal his guilty conduct. The wisest thing a man could do when he sins would be to humbly confess it, and repent thereof: but the cunning and deceitfulness of our vile nature counsel otherwise to our great hurt.

P. D. G.

DENY THYSELF.

This comes to home work and personal, individual search, and contact with the vicious passions that resist with stubborn will and most tenacious force. It is well for one to know his enemies—know their power, their whereabouts, number and manner of attack. He that does not look square in the face of his enemy, and that would parley or beg a truce with him, or compromise with him yields very important ground.

The foes most cunning, artful, flattering or sullen are those of ones own house, and therefore always nearby, and ever ready to decoy or mislead, or to make an attack, or to bring trouble.

Self is so much like me, so plausible, so hungry for his morsel, so flattering, such a pleader for his own way, and has so many methods of attack, or so many excuses for your misdoings. One of his favorite ways is to offer help to you in religious matters. He volunteers to make things better if you will just follow his advice. He dresses in a garb of much sanctity, and professes much knowledge, and will so stuff you with his good performances that you become prominent in religious service.

He flatly contradicts the scripture which says, I know that in me—that is my flesh—dwelleth no good thing. He offers to help you to sanctification in the flesh, if you will make up your mind to become so devoted to the Lord that every action will be holy. This groaning religion is old fashioned and foolish. There is a better modern way of enjoying ourselves. What wonderful progress is made of late. Every appetite is made to be enjoyed and gratified. Human reason is enthroned as a judge and guide. It is no longer, have no confidence in the flesh. No more do we abhor self. To repent in dust and ashes belongs to the dark

days of old, and is to be remanded to the ignorance of the dark ages.

The old way through a wilderness of tribulation that Israel went land of promise is all done away. A new, quick trip leading through roses without thorns, and gardens without deserts is now transporting millions to heaven. Just make up your mind to be a christian and give your hearts to the Lord. He is offering you every inducement, and is wooing and begging your heart. But you must give it to him, and this you can do at any moment you so decide. There is no need of days and nights of mourning and sorrow. There is much good in man. Just cultivate the good and you will soon eliminate the evil.

The broad road has thousands of passengers happy and bright, it seems, with no fear of being deceived, and no doubt of their success. While the strait gate and narrow way has but few passengers, and they are lonely, destitute, distressed, discontent, and very fearful lest they should be mistaken. They strive to enter in at the strait gate, and do not seem to have gotten rid of their daily enemies, but must fight the whole way. With them self has never been killed, but they are dying themselves, and often cry out, O wretched man that I am.

P. D. G.

Brother W. L. Flinchum requests my view of 2nd. Tim. 2:20-21, "But in a great house there are not only vessels of gold and silver but also of wood and earth," &c.

There is such wonderful harmony in the scriptures; yet to the carnal mind they are full of contradictions. One would naturally think that there would be no vessels to dishonor if God knows all things, and does all his pleasure, and cannot do wrong. Why then does Jesus say, have not I chosen you twelve, and one of you is a devil.

Why does sin reign unto death? Why in the place of justice is there wickedness? Why in the midst of life are we in death? Why in the church of God are there heretics and disturbers of peace, and many that do violence. In a great house there are not only vessels of gold and silver, but also of wood and of earth? and some to honor and some to dishonor. The pure vessels are those answering to gold and silver, or such as endure the fire, for all are to be tried so as by fire. The wood, hay and stubble, to the vessels of wrath, are unable to endure the fire. Many are called, but few are chosen. Many shall seek to enter in and shall not be able. There are wise and there are foolish virgins. There are true apostles and there are false ones.

If predestination is true, and the Lord does all his pleasure, and the vessels of mercy are afore prepared unto glory, and if whom God foreknew he did predestinate to be conformed to the image of his son, what is there for the creatures to do? One class holds that the Lord does all. Another class holds that it all depends on the creature whether or not he is saved. Yet here it is said, "If a man therefore purge himself from these he shall be a vessel unto honor. Purge himself from these what? From these vessels of wood and of earth. Here is where man fails to harmonize what they call God's sovereignty with man's free agency. The infinite and the finite do not meet as equals. God's way is as far or as high above ours as the heavens are above the earth, so there cannot be independence in man the creature: yet when God works in a man both to will and to do that man's highest pleasure and chief joy is that God's will is done in him and by him. When God sets up his throne of judg-

ment in the heart of a sinner he not only knows that he has no excuse for sins, but he desires none: but then he loathes himself, and justifies God's way. For then he purges himself from these vessels of wrath. Then he flees idolatry, and shuns the appearance of evil. No longer does he take pleasure in wickedness, but his delight is in the law of the Lord, and in his law doth he meditate day and night.

He that purges himself from these vessels of dishonor is the man whose conscience is purged from dead works to serve the true and living God. His desire is to serve the Lord and his delight is to follow the Lord. He makes manifest that he is a child of God. All along in scripture there is a manifest difference between him that serves God, and him that does not. He that does not serve God says that God is an unreasonable master, gathering where he has not sown, while the true servant of God wonders and admires, loves and praises that God who so loved us that he has counted us worthy to serve the Lord, and in whose eyes we have found grace. So that he rewards us for what he enables us to do. Yet we know if we rebel and disobey the Lord we receive the due reward of the disobedient.

For it is our nature to do wrong, and our nature is caused by our disobedience.

Free-will is the natural tendency to transgress God's law, and when we thus sow to the flesh we reap corruption. When a divine impulse moves us to serve the Lord that is fruit of the Spirit of God that brings a reward of joy in the Lord.

P. D. G.

Sister Virginia Gilley requests my view of 1st Peter 4:17 and 18.

1st. It is evident from the teaching of scripture, and is confirmed in the experience of mankind, that they must all be judged—that God will bring every thing into judgment, whether it be good or evil—that the effects and results of the conduct or deeds of men are written in them, engraved in them, become a determinate part of them. For whatsoever a man sows that shall he also reap. If we sow to the flesh we shall of the flesh reap corruption: if we sow to the Spirit we shall of the Spirit reap life everlasting. So that if I could know the manner of life that animates me, the secret hidden spirit or or life that directs me, I could also know what my destiny is. Deeds are an index of the life yet unwritten to men, or not open to men, or known by them. I mean the quality of deeds which may be concealed from men, or disguised, appearing as fair out, but foul in purpose—masked—or the foul spirit hid under the appearance and profession of righteous living, while inwardly they are full of rottenness and dead men's bones—whited sepulchers; or outwardly there may be no great or bold profession of sanctity, yet a humble and quiet walking in the way of living that makes an observer think that such an one sets a very low value upon himself, and does not consider himself as worthy of the high esteem of men, or of any of the mercies of God. The former may rank high among men; while the latter may be considered as the filth and the offscouring of the world, because he holds that man is vile and has no righteousness of himself.

2nd. But God does not see as man sees. God sees the heart and the thoughts afar off, and the Lord tries the reins of men. Judgment is begun with the tried saint or child of God. He is plagued all the day long with a

vile nature, and thoughts and deeds the outgrowth therefore that he abhors. He is judged at the house of God—not by men, or in their houses. He is chastened all the day long that he might not be condemned with the world. The books are opened to him, and he seems to himself that he has no ground of boasting, nothing to spare. The righteous are scarcely saved, and that by not having any overplus.

3rd. Yet they are saved by the grace of God. The book of life holds their names. They are holy in Christ Jesus, yet in their own account they cannot stand. It must be only by faith even the faith of Jesus that they overcome. They have no oil for others, yet they are true and tried and faithful, and they are jewels precious that stand in the fire. The tribulations through which they have passed wrought and revealed in them that wonderful hidden principle of eternal life by consuming the dross, and bringing the hidden treasure to the light.

4th. Where shall the ungodly and the sinner appear, if the judgment must begin at the house of God, and if the righteous scarcely be saved?

The ungodly and the sinner are deceitful. What they do is for a selfish end. One may appear to be very fair and honest with his talk with you, and with good words and fair speeches may deceive the simple, but he is hid or masked under a disguise. He has a selfish end of gain in view. When he finds that he can gain nothing out of you or use you to any advantage by serving his purpose, he is done with you—has no further use for you.

If he is a pharisee and expects a brighter crown in heaven—more stars in it because he has helped the Lord so much, by saving so many souls, when he finds that you do not believe a word of that, but hold that the Lord saves, and the Lord alone, then he has no use for what you believe, but

speaks evil of you and of the truth of Christ. Now such a man is ungodly and is a sinner. Where shall he appear? He is a pretender to what he has not, and is a sinner or transgressor of God's law. What is his character, and where shall they appear? For such obey not the gospel of God. They do not love God nor his character nor his works. They are lovers of self. No man can serve God and self, or two masters.

P. D. G.

OBITUARIES

W. H. EVERETT.

Died in Robersonville, N. C., May 1st, 1904, Mr. W. H. Everett. He was the son of Simcon Everett and wife of Martin county, and was born September 30th, 1842. He was married to Mollie Purvis and raised I think seven children, five of them grown and nearly so. His death was sudden and a very great shock to his family and all. He had been to Flat Swamp to preaching and stopped in Robersonville at J. C. Roberson's for dinner and had just enjoyed a good one and walked out in the piazza and they were talking about the preaching and all at once he put his hand to his breast and said a few words and died immediately. He was a firm believer in the doctrine contended for by the Primitive Baptists and enjoyed it. I feel that he had a good hope of life and immortality and ought to have joined the church, but did not. He was a thrifty, industrious farmer. Loved and practiced that which was right, a good husband, father and neighbor, kind and generous to the poor, needy and those in trouble and had a good report of those who knew him. The writer knew him as a loving school mate years ago and has ever since known him to love him and as one dear to him. He is gone we believe to the rest awaiting those who die in the Lord, but how many sad hearts are left to mourn his loss. A lovely widow and children and several brothers and other relatives and a

host of friends who enter into deep sympathy with the stricken family. I attended his funeral and spoke to a large congregation from a portion of the 23rd Psalm. May the divine blessing rest upon the sorrowing ones left behind and give them resignation to his most holy will.

Affectionately,

M. T. LAWRENCE.

Hamilton, N. C., May 5, 1904.

SARAH A HUMPHREY.

Dear Brother Gold:—By request of Bro. D. J. Humphrey I will try to write a sketch of the life and death of his dear wife, but feeling too unworthy and incompetent to do justice to her, I almost refrain from the attempt. Sister Humphrey was the daughter of John Stanley and wife, Betsy. She was born in Jones county, N. C., May 28, 1837, and quietly fell asleep in Jesus June 9, 1902. She suffered much with rheumatism prior to her death. But she died of typhoid fever. She bore her afflictions with patience. As her physical power weakened her faith grew stronger until her mortal had put on immortality; and we feel sure our loss is her eternal gain. She was married to brother Humphrey March 26, 1861, and moved to Onslow county where she lived to the date of her death, except one year she lived in Pamlico county. Unto this union were born nine children; all except five preceded their mother to the tomb; and one since who was the wife of the writer. Four sons now survive her.

As a wife and mother none could have been more dutiful. As a friend and neighbor none could have been kinder. Those who knew her could not help but love her. She was one of the most notable and earnest contenders for the truth in all things from the simplest to the greatest I ever knew. In her young days she joined the Methodists. But when the word was applied to her she realized that she was a condemned sinner, and that nothing but the mercy of God could reach her case. After being delivered and hope obtained in Jesus as being her Savior, she offered to

the Primitive Baptist church at North East, was received and baptized by Elder B. J. Pollard about the date of 68 or 69, where she lived a consistant member until her death, always filling her seat if not providentially hindered. Her light was so clear none could help but see it: and doubtless some thereby may have been constrained to glorify her Father who is in Heaven. O, how we do miss her. But we bow in humble submission and say thy will be done. She finished her course. She kept the faith, hence forth she enjoys a crown of righteousness laid up for her where moth nor rust doth not corrupt, nor thieves break through and steal. Asleep in Jesus, blessed sleep. She left an aged husband who solicits the prayers of all in his sad and lonely affliction.

Written by her son-in-law.

B. J. POLLARD.

MRS. BADGETT.

It is with a sad heart I make the attempt to write a few lines in honor of our mother, who was taken from us April 28th. She was born January 14, 1852, and died in Taylor county, Iowa, April 28 1904. She was married to Mr. R. W. Badgett, March 5, 1870. In 1888 we went to Oregon and lived there six years, from there we went back to our old home in North Carolina. There they lived until 1897 when our father was called to a better world. She has been both father and mother ever since. She was the mother of eight children, all married but three, the youngest only eleven, and the oldest of the three 19, and they are both boys and I am only 14, and am here to do her part. She has been in bad health ever since I can remember, and not able to do much, but none who have not tried it know how we miss her. It is not like home without her; but I hope God will help us bear our troubles. We ought not to grieve about one in Heaven. She has been a member of the Primitive Baptist church ever since I could remember, always ready to do her duty when called upon.

The funeral service was conducted by Elder A. W. Hill, and her remains were laid

away in Blue Grove cemetery.

Written by her youngest daughter,
MATTIE BADGETT.

APPOINTMENTS.

Isaac Jones.

Fair Plains, 3 p. m., July 1st

Mulberry, July 2nd.

Meadow Fork July 3rd.

Laurel Spring, July 4th

Roanes Creek July 5th

Center, July 6th.

South Fork, July 7th.

Rocky Ridge, July 8th.

Cranberry, July 9 and 10th.

Pine Fork, July 11th.

Union, July 14th.

Little River, July 15th.

Sparta, July 16th.

Antioch, July 17th.

Elk Creek, July 18 and 19th.

Piney Creek, July 20th.

Fox Creek, July 21st.

Saddle Creek, July 22.

Peach Bottom. July 23rd.

Rock Creek, July 24th.

Zion, July 25th.

Crab Creek, July 26th.

Cross Roads, July 27th.

Crooked Creek, July 28th.

Lambsburg, July 29th.

Stewart's Creek, July 30th.

Union, July 31st.

I am not able at present to be with Elder Jones which I regret, but will join him if I can later.

P. D. GOLD.

THE STAUNTON RIVER UNION.

This Union convenes with the church Mountain Springs Friday, Saturday and 5th Sunday in July.

A general invitation is extended. I will be at Dry Fork on Friday morning to meet visitors.

N. T. OAKS.

The next session of the Contentnea Union is to be held Saturday and 5th Sunday in July with the church at Sandy Bottom.

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18805

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

June 15, 1904.

Dear Brother Gold:—I feel like offering your readers some thoughts on Romans 8th, 1st to 4th verse. The seventh chapter shows how sin is taken away and the sinner perfectly justified by the blood of Christ from all things from which he could not be justified by the law of Moses. Then he begins the 8th chapter with, There is therefore (for this cause), now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. The apostle is considering the sinner thus freed from sin by the blood of Jesus. It is those of whom the Lord says, I see not iniquity in Jacob, nor perverseness is Israel; and again who shall lay anything to the charge of God's elect. It is God that justifieth. Who is he that condemneth? The Father laid on his son the sins of his people that by his stripes they might be healed, is clearly shown by the fact that the Father received him up to glory, the Son saying, behold I and the children God has given me. Now there is no condemnation to them. The Father says thou art all fair my love, there is no spot in thee. These of course are men and women of Adam's fallen race, and they walk in the flesh. The Apostle says though we walk in the flesh we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. The

child of God walks in the flesh and so finds he is a sinner still in the word, thought and deed, but oh, how he hates it, hates as says Jesus his own life. He does not have to wait for some one to say you have sinned. There is a principle in him that says I have sinned. I am not fit to live in the church with the children of God. I am unworthy to be called his son, but you ask him, do you want to be separated from them, and he will answer no, no, but how can you fellowship me? If you knew me as I know myself surely you could not, but I do hate what I am, and what I do, and I try to be better and pray to be better, yet this sinful nature remains the same. O, wretched man that I am. Now let me say to those who have this experience, you are not walking after the flesh, that is you are not seeking and striving to fulfill the lust of the flesh, but you are seeking and striving to get away from it. You may be overtaken in a fault, but you are not running after sin. Then there is no condemnation to you before God. We sin and have the sentence of death in ourselves, but it is in ourselves only. It is not in God our Father, or by him, for he is well pleased for the righteousness sake of his Son, and says their sins and their iniquities I will remember no more. There is therefore no condemnation. The sinner is free through the blood of Christ, and nothing can come between him and God who is unchange-

able, and having received the blood of Christ as the price, he has forever set the prisoner free by the law of the Spirit of life. There has been from all eternity a Spirit of life, and that Spirit has one law which is to set the sinner free from the law of sin and death, under which he is by reason of his relationship to the first man Adam, and this is done only by Jesus Christ. The Father gave the law, and as lawgiver cannot forgive sins; but it pleased the Father that in Jesus should all fulness dwell. The law was given to man, and man must fulfill the law: therefore the Son of God is also the Son of man, made of a woman made under the law to redeem them that were under the law, and this he does by him self rendering perfect obedience to the law; and ye were chosen in him before the foundation of the world, and so he said, I in you and you in me, and when he came to die the Father said to him, I have glorified thee, and will also glorify thee again. Now ye are members of his body, of his flesh, and of his bones; ye are Christ's, and Christ is God's; so you are free from the law of sin and death. There is therefore now no condemnation. This freedom the law as given by Moses could not give, because of its weakness through the flesh. The law is holy and the commandments are holy it is not therefore because of any defect in the law that it cannot save: the defects are in the flesh: it cannot live that holy life required in the law, for though we should do in the letter all that is required, we should do some things at least with selfish motives, and so be turned away. The Spirit as well as the form must be all right. I might give you a check on a bank for a thousand dollars, and the form of the check may be perfect, but if I have no money there the check will not be paid: it is weak through my name. Let one sign the same check that has the money there

and it will be honored. The sinner may be blameless as touching the righteousness which is in the law, and for the lack of charity he is guilty before God. There being no other way by which sinners can come to God, and God intending to bring them to him he sent his only begotten Son in the likeness of sinful flesh, and for sin or because of sin; for sin has brought about the necessity for the coming of the just one who has suffered for the unjust that he might bring them to God. His own perfect life and word condemns sin, and his Spirit in the hearts of sinners makes them abhor self and and repent in dust and ashes; yes he says, I am vile, he not only hears a voice from heaven saying vile, guilty, unholy, but it comes from a feeling sense of it in his own heart. This is sin condemned in the flesh, and this is why the christian always cries unclean, even though he is cleansed from guilt so that before the Father in the Son there is no condemnation. Sin is condemned, but the sinner is made free from the law by the Spirit of life in Christ Jesus, and so the righteousness of the law is fulfilled in us, for Christ is in us the hope of glory, and this is why we desire to get away from sin hating the garment spotted by the flesh. The righteousness of the law is never fulfilled by us, and I have often felt glad that the Apostle did not say that we should be holy and without blame before God in works, in thoughts or in deeds, if he had I know I would be left out. In that sense I am already out, but he said perfect and without blame before God in love; and John tells us by this we know that we have passed from death unto life because we love the brethren: this is God in our hearts, and God is love, and God is perfect, and Jesus has removed every stain, and so you are without blame before God: so the Lord will gather them from the east, west, north and south, saying, return unto me for

I have redeemed thee. He will give them beauty for ashes; then shall the righteous shine forth in the glory of the Father to the praise of his glorious grace, which he has given them in Christ Jesus before the world began. What would a poor, hell deserving sinner do but for this glorious and perfect arrangement which God has made for him in his Son? Unto thee, O God, do we give thanks, for thy mercy endureth forever; and thy manifest grace in all our pilgrimage is unspeakable and full of glory. Praise ye the Lord.

Your brother I hope,
J. T. ROWE,
Rowland Park, Baltimore, Md.

VISIONS.

To the readers of Zion's Landmark:—I wish to relate two visions which appeared to me a few months ago.

Last November a little after midnight, as I was waking, the church came in my view, and when I looked on her I wept and was very sad. When I saw some of the children gone off in drunkenness, some in various kinds of idolatry, some living in fornication, some cheating and defrauding. I saw one in mud and could not get out. No one went near to help. I saw some drunk, some in the briers, some after cares of this life: while I saw some on the mount of God praising him. They looked pleasant and happy, and when I thought over the vision I thought it was ignorance that caused Zion's children to leave their camp and wander away from home: and some of them never get back in this life.

Later on I had a second vision. I seemed to be in prison and had been there a long time. There came a man and unlocked the prison door and I went out free forever, never to be in bondage any more. I rejoiced and was exceedingly glad. I am not able to tell what an exceedingly great joy I

was in. I am seventy years old and have been a member over fifty years, and I feel like the time is near when this prison clay will be unlocked, and I shall go out free never to be perplexed with this world any more

As one waiting in hope

WM. B. WILLIAMS,

Elm City, N. C.

R. F. D. No. 1, June 14, 1904.

Angier, N. C., May 30th, 1904.

Elder P. D. Gold, Dear Brother:—By the request of many dear brethren and sisters in Eastern N. C., among whom I traveled and preached this spring, that I write on my return home and let them hear from me, I will, hoping to be guided by the good Spirit of the Lord.

I left home the last week in March. First visited the church at Old South Quay, Va., first Sunday and Saturday before in April, as I had promised at the Kehukee Association last fall. This church—as many are aware is far distant from her sister churches in N. C. of the Kehukee Association—supplied by ministers who agree to visit her each month in the year, but often fail to do so. There are but few members of this church—only 7 I think and one male member. The sisters are old—most of them, and afflicted, but faithful, have continued for many years steadfastly in the precious faith and doctrine of Christ and the Apostles. I spent some days with them—sister M. J. Rawls and family and brother Johnson and his dear wife, sister Johnson—had services at their houses at nights. Their neighbors would come and hear me and some of them seemed to be interested in the doctrine. I enjoyed speaking at the church Saturday and Sunday to the few I met, I felt that the words of Jesus were felt and fully realized there, “that where two or three are gathered in his name that he is in their midst and that to bless them with his holy presence.”

Our friend and brother, I feel, Mr. Clayton Shockley who lives 25 miles above there, was with us on Sunday. He loves our people and doctrine and makes it manifest. I am satisfied he ought to be a member with us, hope the love of Christ in his heart will constrain him and his dear wife to take up their cross and follow Jesus, their dear Redeemer into the water and be baptised and find comfort, rest and peace to their souls.

I will say to dear sister Rawls and family, brother Johnson and wife, and the friends—their neighbors—and sisters Lawrence and Vaun and others in the vicinity of the church, may the blessings of the good Lord rest upon and be continued with you and that he will add to your number such as shall be saved. He is able and his grace is all sufficient for you. I rejoice that the counsel of our God stands sure and he will do all of his will and pleasure in gathering in the precious jewels of his everlasting love and mercy and not one for whom Jesus suffered, bled and died shall be left out.

From South Quay I went to E. City, N. C., on Monday was met by dear brother C. C. Adylett—preached in the Missionary house Monday night to a very attentive audience. Considerable interest is manifested here. The brethren and friends here are making an effort to build a house of worship and I solicit for them the aid of our brethren and friends abroad. Send to brother C. C. Adylett, E. City, N. C. There are brethren, sisters and friends there sufficient to constitute a church of our faith and order.

From here I visited the church at Flatty Creek, Pasquotank county, near dear Elder C. Meades home. Here I enjoyed the meetings at this church and the company and conversation and singing of the dear brethren and sisters. I remember you all with thanksgiving to God for you all, for your lov-

ing kindness to me, and pray that he may continue to bless you to live in love and peace and look well to the needs and welfare of your dear pastor in his declining age and affliction. The good Lord bless you all for Christ's sake. Remember me at the throne of grace that I may continue faithful in the loving service of our dear Lord and Master. Grace, mercy and peace be with you all for ever more. Farewell. Rejoice in the Lord always.

From Flatty Creek I crossed the Sound to Powel's Point, Currituck county, to Elim church. There are but few members here, but true and faithful. Dear brother C. Dowdy had been severely hurt by his horse passing through a gate-way and catching brother Dowdy between the cart and post, hurting him seriously. He had recovered so he was able to work. He is faithful in attending the meetings of this church—exercising some in a public way to the comfort of the few who meet there. May the Lord comfort and sustain you by his grace and love in your isolated condition, enabling you to put your trust in him who careth for you. I was glad to find you in peace and love. May you be blessed to continue in the same and may your dear beloved Zion everywhere abide in love to God and to one another and the good fruits of love be more and more manifested among us. By so doing we show to the world and to each other that peculiar people that worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh.

From here I crossed Currituck sound over to Kitty Hawk Banks to Providence church of about 72 members, they have a good comfortable house of worship and much devoted and faithful in meeting together and enjoy singing the songs of Zion. They are a most lovely band of brethren and sisters and have many friends around who love the cause. One thing I was glad to

note—their children taking such interest in the meetings—boys and girls sitting up with the members with their books and singing and seem to enjoy it so well. I would be glad to see more of this among the brethren and friends. I know we cannot teach them to know the Lord spiritually, but we should encourage them to attend our meetings and respect us and our worship, that there is a solemn reality in the religion of our Lord Jesus Christ. Let us so live that our lives may be examples to all around that we do love the Lord indeed, in sincerity and truth, as the poet says—“Let our lips and lives express the holy gospel we profess, let our works and virtues shine, to prove the doctrine all divine.” At this lovely church I preached Saturday and Saturday night and Sunday and Sunday night, to good congregations at each meeting, much love and interest manifested, not in words only, but in deed and truth. May the good hand of the Lord and his mercies be with you all that you may abide in his love in peace, union and fellowship which is of him who has called you out of darkness into his marvelous light that you should show forth his praises by an orderly walk and godly conversation.

From this church I crossed Albe-
marle Sound to East Lake, Dare county, N. C., on Tuesday stopped with dear brother M. D. Twiford and his dear wife who is a sister, preached for this church (Lebanon) Wednesday and Wednesday night—but very few members here, but faithful—living in peace and love, is served as pastor by E. E. Lundy, as also the church on the Banks. I enjoyed my visit at this place well in preaching Jesus and his love, mercy and grace to them which was much appreciated. Wednesday morning took the steamer up the Aligator river to Fairfield, Hyde county, spent the week with the dear brethren and sisters on North Lake. Preached for them

3rd Saturday and Sunday, had a lovely meeting. Much love and good feeling manifested here. I was met by our dear brother Chas. Benson who conveyed me to Mason's Point church, where I preached to a small congregation, but enjoyed it well and others did also. Next preached at Tiny Oak School House. Here had a good turnout and a joyful meeting and much love, peace and union among the dear people of this place.

From here went to Rose Bay, the home of the late dear Elder Cartright and his dear loving companion who have both passed from the sorrows and sufferings of this sinful world and as we feel to hope and believe are enjoying the glory and bliss of a world where sorrow, sickness, pain and death are felt and feared no more. Also our dear elder and brother Sylvester Ross, who lived here is gone from the toils, trials and afflictions of this poor sinful world, but we do not sorrow as others without hope, feel that it is far better to depart and be with Jesus in that glorious kingdom above where all is love, joy and peace forever and ever. I missed these dear ones much and could but feel sad. I stopped some with sister Martha Credle, the dear daughter of Elder and sister Cartright, she is living at the old homestead where her father and mother lived. She is a dear and precious sister in the Lord. I preached twice here, and then went on to Beulah church Saturday and fourth Sunday where we had a lovely and pleasant meeting. Monday and Tuesday after at Goose Creek Island, where we had good and pleasant meetings. Tuesday night at Jones Bay to a crowded house. Wednesday left with brother S. Emery for Hog and Cedar Island where I spent the week with those dear people. Preached on Hog Island, on Thursday and Friday evenings, at a school house on Cedar Island Saturday and first Sunday in June, at the

church Saturday evening, preached down at the school house near brother William Goodwin's. I enjoyed the meetings well. There are no more faithful, true and loving Baptists anywhere than here. While the older-heads have, most of them, passed away—Josiah Daniel, John L. Goodwin, Richard Styron, bro Emery, Thos. Harris and others—they still live in the memory of all who were acquainted with them. May their children and their younger brethren remember their good examples and godly lives which yet speak.

I see that I will have to shorten my article. I cannot particularize the many interesting events of my long tour.

From Cedar Island I preached at Hunting Quarter on Monday and Tuesday and Tuesday evening on Nelson's Bay. Wednesday night on Davis' Shore. Thursday night and Friday on the Straights. Saturday and 2nd Sunday at North River church, then via of Beaufort, Morehead City and to Newport where we had a lovely meeting. Then to New Bern, stopped at night at sister Volivias. Friday at La-Grange, Saturday and Sunday at at Nahunta, Sunday night at Goldsboro, Monday at Bethany—Pine Level, Tuesday Union. In the evening met with Elder Morgan Brown, of Georgia, spent the night with him at brother S. Peedens. He is a lovely and interesting brother and preacher. I reached Angier, my home, Wednesday evening, attended the meeting at Willow Springs 4th Saturday and Sunday and heard Elder Brown much to my comfort and satisfaction. Now to the many dear and loving brethren, sinners and friends: In conclusion I wish to say stand fast in the liberty wherewith Christ has made you free from the bondage of the law of sin and death. Only use not liberty for an occasion to the flesh to live after the same, but

crucify it with its affections and lust, and in love serve one another, for love is the fulfilling of the law. Love works no ill to our neighbor. Love or true charity is greater than all other gifts. If there was more love abounding among the true people of God, we would have less strife and contention, and more peace, love, union and fellowship, which is so much needed. Let us all, dear brethren, pray for the peace of Jerusalem. I am glad to say to you, dear brethren and sisters of Eastern N. C., walk in the love and in the truth, I have no greater joy than this, and may the good Lord continue to bless you to live in peace, keeping the unity of the spirit in the bonds of peace. This is but our reasonable duty and service. Oh, how much better we feel when we are doing this. I must say that my journeyings among you was among the most pleasant of my 33 years labor in preaching—feel humble I hope and thankful to the Lord that it was of him. Thanks be to him for his unspeakable gifts. I preached here in Angier yesterday—5th Sunday and last night to our people and was blessed with liberty.

In conclusion I wish to say a word or two to our people everywhere, and especially to our ministering brethren, let us not be striving about words to no profit, but preaching peace and love by Jesus Christ. That is what I desire by the help of God to do. Pray for me that I may continue in the Apostles' doctrine of fellowship. With thanksgiving to God for his benefits and to you dear brethren for your love and kindness to such a poor sinner as I feel to be I commend you to God and his grace which is able to keep us from falling and to present us before the throne of his glory with exceeding joy, and to his name be honor, glory and dominion both now and forever. Amen.

J. E. ADAMS.

Vandola, Va.

Elder P. D. Gold, Dear Brother:— I am requested to write for publication in the Landmark, that on the second Sunday in June, Elders N. T. Oakes and J. J. Beck, met a large concourse of brethren, sisters and friends at a place known as Herndon's, three miles north of Danville, Virginia. After preaching by Elder Oakes and Beck, a door of the church was opened for the reception of members. When Mrs. Harriett Mathews, aged 74 years, came forward and related the dealings of the Lord with her and was received for baptism. The next day (Monday) brother Thomas L. Poindexter, aged 76 years, who had previously been received into the fellowship of Malmaison church was baptised along with sister Mathews, after which the congregation repaired to brother T. L. Poindexter's home, where a sumptuous dinner was partaken of much to the enjoyment of the Baptists and friends. This day was set apart as brother and sister Poindexter's golden wedding day, they having been married fifty years the 13th day of June 1904. Sister Mathews will have her name recorded at Strawberry church. Brother Poindexter is a member of Malmason, and his wife is a member at Mt. Arrarat. While these three are agreed as to God's plan of salvation, they failed to agree to have their names recorded at the same place. May the Lord continue to pour out his blessings upon these aged sisters and brother is the wish of their brother in Christ

A. H. HINES

Moorsville, N. C., June 7, 1904.

P. D. Gold, Dear Brother in Christ:—As it has been on my mind for some time to try to write a part of the dealings of the Lord with me, a poor sinner, and it seems to be my mind to write for the benefit of my wife and children

as I am very much afflicted. Dear companion and children whom I love in the truth, and all whom this may concern. By the help of the good Lord I will try to tell a part of the dealings of the Lord with me, but I shall go back to my boy days. When I was about 14 years of age I hope my eyes were opened to see what a lost and ruined sinner I was. I well knew that something was the matter with me, but I did not know what it was. I did not want any one to know that any thing was the matter with me, and I was deeply concerned about the welfare of my soul, and I would beg the Lord for mercy day after day, and night after night, but all my beggings and trying to pray did not seem to do me any good, and that lonesome feeling growing worse and worse. So I felt to be in a miserable condition. It mattered not where I went these feelings would follow me. Some time they were heavier than at other times. I began to want to try to read the bible. I had heard it spoken of as being a good book, but father did not have one at that time; but grandfather had a family bible, and it lay on the desk, and as father and mother lived in the yard with grandfather, I would go in his house and take the bible from the desk and try to read; but I was so condemned that I did not want grandfather or grandmother to take any notice of my trying to read the bible, I had heard it spoken of as the word of the Lord, so I wanted to read the bible to see if I could find anything in that good book that would do me any good. No, I found nothing to justify me, a poor sinner, but it all condemned me, yet it seemed that I loved to try to read, and I would often go to preaching and hear the preacher tell that Jesus was the way, the truth and the life, and that no man could come to the Father but by him, and I, feeling to be such a poor, lost sinner, without hope and without God in

the world, could not see any way for my escape, but I was in the downward road to eternal woe misery, as I fully believed. Sometimes the preacher would tell the condition of a poor, lost sinner. They could tell my condition so well until they would tell of deliverance, and they would leave me, for I had not yet been delivered, but I could not keep from crying for I knew that was the way I felt, and during this time my load of sin and condemnation was so heavy that I often went to the lonesome woods to try to pray, and I would hunt for a sacred place to try to pray, but could not find a place as sacred as I wanted; but there I would try to pray, and my prayer did not go as far towards heaven as the top of my head, but seemed to go downward, and to do me no good. I would go back home with a heavy heart. Sometimes some of the family would ask me where I had been, and I would say, I have just been walking around over the farm, and I not caring anything for the farm; but thinking that would do for an excuse.

I did not wish any of the family to know that there was anything the matter with me. I would try to be like I was before I got in this condition, but I could not, I was such a poor condemned sinner, and was trying to beg the Lord to have mercy on me. Many lonesome evening have I watched the sun until it went down behind the western hills, never expecting to see it rise again for it seemed to me that I was bound to die, and both soul and body were bound to go to eternal woe and misery. When I retired at night I could not sleep until the dead hours of night. I would roll from side to side begging for mercy, and my tears would wet my pillow, and all the rest of the family were taking their rest, but no rest for me until late in the night, and morning would come and I surprised that I was living, for I could not see

how God could be just and save such a sinner as I was, for the time had been when I might have repented, but now I am bound to die, and hell is my doom. It seemed that I got where I did not care for dying, but that eternal death was what troubled me. I went on in this condition for about two years. It seemed to me that I did not have a friend on earth, nor a friend in heaven. It seemed that father and mother and brethren and sisters were all against me. Time rolled on as above stated for two years in this condition. At times my burden was greater than at other times, but in the month of June the second Sunday 1874, that morning I left home early in the morning, and it seemed to me that I would never see father or mother any more. That was the gloomiest morning I ever saw. Everything bowed down with a heavy load it seemed to me, and the sun shone so gloomily, and I going along through the farm bidding everything that I passed by farewell. I went on begging for mercy, and it seemed that some thing said to me to try to pray once more. By this time I had got to where father first settled, and where I was born, so I knelt down there under an apple tree, and cried and begged for mercy, it seemed to me the last time. I rose up from trying to pray feeling no better, and I saw a man traveling along the road that was near by, and I thought if I could only change conditions with him, or anything on earth how glad I would be; but I went on toward this road, and while going on these words came into my mind, When I can smile at satan's rage, and face a frowning world. So I went on and entered into that road. By this time I was crying and talking at the top of my voice, and this was the last thing I remembered for a little space of time. I know not what I said, but I came to myself I was on the other side of the road still talking, and these were the

words I was saying, Lord, create within me a clean heart, and renew within me a right spirit. By this time I began to realize such a difference in my feelings, and my burden gone, and everything looking so beautiful, the sun shining so clear, and the birds singing so sweet, and my poor soul praising God, and I felt like I would never commit another sin in this world, and I loved every body that I could think of. O, what a blessed morning that was to me. Now I thought I would go home and tell father and mother what had taken place with me; but before I got home something said to me, I would not say anything about this to father or mother. You are so young they would not believe, so I went on home and did not say anything to father or mother of what had taken place with me, a sinner. So I went on until I was married in 1877, and my wife was the first one I ever named it to, but during this time I would go to preaching, and it rejoiced my heart to hear the gospel preached, and I loved the church, but I could not see how they could love me, for I thought they knew they were Christians, but I could not know that I was one. I only hoped that I was one, but when I became acquainted with them hope was all they had. So on I went feeling it my duty to join the church and be baptised, but feeling my unfitness to be with such a good people I stand out of the church for seven years, though I made many vows that I would go, and I believe that I stayed out of the church as long as I could, and I went before the church and told apart of what I have here written, and was received and baptized the first Sunday in October 1881. Then I felt like that I had done my duty, and I found rest to my soul I do believe, and I have never regretted being baptised from that day until this. I will close: much more could be said. *

W. R. HELMS.

White Plains, N. C., April 16, 1904.
Mr. J. R. Jones;

Dear Son:—After delay I will try to answer your kind letter. This leaves me in common health, hope it may find you well and enjoying the richest of blessings. You seem to have many trials. We must remember it is good for us to be weak and humble. Jesus does not forget his little ones and for him we can afford to undergo sore trials and temptations. The Lord will care for you, shelter and uphold you with his great power. He has promised to be a father to the fatherless, so press onward with courage. O! how bright the sun shines above the dark clouds, and will shine brighter when the cloud is rolled away. The sharper the trials the nearer the Lord brings us to him. The flesh being crucified more and more so you are more out of self and are nearer in Christ. So be of good cheer. Christ says, I have overcome the world. When we realize our vast weakness, Christ reveals his great strength. So cast all your care on Jesus and he will ere long receive you into his glory, where there will be no more trouble, sorrow or sighing, for all there is love. Denny and Ellen Reynolds have passed away. Cousin Sallie Creed is very near helpless. My cropper is going ahead like he meant business. I haven't seen Tom since I got your letter. I haven't been about much this winter. Several have joined and been baptized at Stuart's Creek this winter and spring.

I will close, excuse delay and answer soon.

Your Affectionate Mother,
NANCY JONES.

Sharpsburg, N. C., June 8, 1904.

Dear Brother Gold:—As I am not able to work any, or even stir about much, and feel so lonely and desolate, and have such a restless, uneasy feeling,

I will write you a few lines. It came in my mind last night to write to you, and the impression has followed me all day, but I feel my unworthiness so much and often feel like there is no one else like me, and feel that I ought never to attempt to write to such a gifted man of God as you are, so far my superior, and a dear servant of the most high God. One who should be counted worthy of double honor. Oh, how I feel, my dear brother, compared with such gifted people. I feel today as Paul said, I am less than the least of all Saints. I feel it brother Gold from my heart that I am nothing. I know that in me (that is in my flesh), dwelleth no good thing; for evil is present with me, but how to perform that which is good, I find not, they are Paul's words and no doubt but he felt them. He also says for the good that I would, I do not; but the evil which I would not, I do. Now then if I do that which I would not, it is no more I that do it, but sin that dwelleth in me. I find a law that when I would do good evil is present with me. He also says, oh, wretched man that I am, who shall deliver me from the body of this death. Right there is where I am to-day. I have been very sick for the last week, but am better. But oh, so miserable am I, and have been for the last two or three days and especially today. I have longed for some dear child of God to come in that I might express some of my feelings to them, it revives me so much when sick or in trouble to be blessed with the presence of the chosen ones of God, which I believe with all my heart are the Primitive Baptists. I love them above all things else and am never so happy as when in the presence of them. I have tried to read my Bible today hoping that I might receive some comfort, but it seems sometimes that there is no comfort for me in anything. I have wondered if Paul was so miserable when he said, oh,

wretched man that I am, as I am today. I know the Lord has come to my relief several times, and has delivered me again and again, but sometimes I get to the place that I fear that he will never come again. But I still continue to beg to him for I have no where else to go. Brother Gold, could you only know the many heartaches, the many lonely desolate feeling hours I spend, and the many troubles, trials, and tribulations of this life I have to pass through, and the many losses and crosses it falls to my lot to be blest with, you would not wonder with my low-down and miserable feeling that I have: it is a mystery to me sometimes that I hold up even as well as I do, and then when I think of it right, (or at least I hope I have the right thought about it sometimes) there is not much mystery about it, for if it is the good Lord's will to put these things on me, he has power to enable me to bear them, and I do believe he has been with me in all the deep waters that I have waded through. The waves have not overflown me as yet, but I feel sometimes that I will sink beneath them. How can I ever bear many more such trials as I have passed through, but what a blessed promise, he will never leave nor forsake us. Brother Gold, I have learned by sad experience that I will never be blessed with many of this world's goods, for I have noticed time and again if I began to prosper in anything I have, it is soon all snatched from me. I know God has a purpose in it all, and it is a good one. But it seems hard to this old nature of mine sometimes to have to suffer the losses that I do. But the Lord knows what is best for me and he will bless me with that much and no more, and I ought to be more resigned to his will than I am. I want to say as poor old Job, (I think of him many times,) the Lord gives and he takes away, and blessed be the name of the Lord. I want to thank and

praise him for all things, And I am made to cry out sometimes in my deepest troubles, Bless the Lord, O, My Soul. I know that he is a most merciful God, one that will do right. He has greatly blessed me all the days of my life. If he takes all that I possess here I want to thank and praise him for it all, for it is all good for me. Whatever he does is good and right. He knows what I can bear and he knows what I can't bear, and I believe that he will deal with this poor worm of the dust right, and I don't wish to ever think of murmuring or grumbling at anything he puts on me. But it brings me very low sometimes. I want to be as Paul said, I have learned that in whatsoever state I am, therewith to be content, that is a good state to be in if I could only stay there. I have felt at times to be contented at my lot but it don't last long. It has come in my mind brother Gold since I commenced to write to tell you some of my feelings the day my dear companion died (and especially when I wrote that I could say bless the Lord in my greatest troubles). You know it was a most heart-rendering time to me, (and is yet when my mind goes back there), he lay in a dying condition for nearly half the day begging the Lord to let him go all the time. I felt that I couldn't bear to see him in that condition much longer. I tried to beg the Lord to relieve him in some way if it was to take him to do so. I wanted to see him resting for he seemed so weary and tired. He would raise his feeble hands as if he saw the Lord, and would say let me go, let me go. I shall never forget the words. Brother Gold I knew my best earthly friend was passing away and what to do I did not go, and I knew that my way would always be full of trouble, and a very hard and rugged one without him, (so I have found it to be) but I saw him suffer so much and knew there was no hopes of his ever living any better

here, I was brought right to the place where I could say not my will, oh God, but thine be done. I wanted to see him relieved in some way. I left the room a few minutes before he breathed his last. I can never tell how I felt when I left the room. I had a very bad spell with my heart and felt that I would be taken with him, but it was not the will of the Lord to take me. They would not come and tell me when he died, but when I felt that I could not stay out I opened the door and looked at him. I knew that he was where he had so much longed to go. Brother Gold I don't know why I did it, for I had never thought of such a thing what I should ever say or do at such a time, but as I looked at him and saw that he was gone, I clasped my hands together and cried aloud, Bless the Lord, O my soul, let all within me bless his holy name. I have thought so many times why I should say such words at such a time, because my dear brother, the Lord has answered my prayer and his, had relieved him of all his sufferings and taken him home to glory. But oh, what a trouble it left me in. I felt like the people in the room would think I was rejoicing because he was gone, but not so for it I could have had my way I would never had him sick. And there was not one in the room brother Gold that knew what my poor heart was bearing, because they had never passed through such a trial. We can sympathise with each other, but not as though we had drunk of the same bitter cup. I never could fully sympathise with a mother bereaved of her child until since mine has been taken from me. I don't feel that I will ever get over the loss of her, but I try to bear it all the best I can, feeling that it was the Lord's will to take them, and feeling too that it will not be long before I will meet them, (if I be a child of God). I often feel that my days are fast being filled and the

last one will soon be at an end. When I hope I can bid farewell to all sin and sorrow and be free from it all forever, where I can meet my loved ones around our Father's throne and rejoice together forever more. I try, brother Gold, often to pray for my little children here, if it can be the blessed Lord's will to lead, guide and teach them to know and love him, and as he takes them home that we all may be joined together in that bright beyond with the redeemed of the Lord to remain forever and ever. We will never part then. I want you to pray for us my dear brother, I feel the need of the prayers of God's people, and hope they will remember me. I sometimes feel that I ought to always go with my head bowed, go mourning all the time, and sometimes I can't help it, I find myself rejoicing and singing praises unto God (I hope) and then I feel that I ought to never mourn again, but always go on my way rejoicing, praising the Lord for doing so much for me. I can then rejoice in my tribulations, feeling that they are good for me. So I am first one way and then the other, like David, sometimes rejoicing in the Lord and can't praise him enough, and sometimes the very breathing of my soul is a prayer to him, it is often the last thing at night when I close my eyes in sleep and the first in the morning when I awake, God be merciful to me all through the night. Brother Gold when all the family are asleep I am lying (when awake), begging the Lord to be with us and to continue to bless us if it can be his will. I know I am a dependent creature on him for everything, and may he continue to bless us all is my desire.

I don't know my dear brother why I have written to you as I have, or why I should have the mind to do so, but hope you will forgive me if I have written anything amiss. I have not written it for publication, but had a mind to write to you. Your sister in

hope of a better world than this.

MATTIE LUPER.

June 15th. Brother Gold I wrote this letter last week while sick, and thought once I would not send it, but it came on my mind to do so. You can read it and cast it aside and all will be well, my dear brother. I lost the last team I had last week, so you see I have enough to keep me down all the time, and it is so good for me, it keeps me in remembrance of my Heavenly Father, from whom all help must come. Pray for me.

M. L.

Floral City, Fla., Aug. 26, 1903.

Dear Brother Gold and all who may read these lines:—The Lord being my helper I will give you my view. I understand the writers of the Old Testament Scriptures to be holy men who were as they were moved by the Holy Ghost, all pointing to the coming of Christ, the Messiah, born of the Virgin Mary, the son of God. The angel of the Lord appeared unto Joseph in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife for that which is conceived in her is of the Holy Ghost, and she shall bring forth a son that shall save his people from their sins, Mathew 1st part of the 26th and 21st verses. This is the Son of God born of the Virgin Mary, Immanuel, God with us. This Jesus I understand to be head over all things to the church the ground and pillar of the truth, Jesus Christ the chief corner stone, disallowed of men, but chosen of God. He has the preeminence, Lord of Lords and King of Kings, to whom every knee shall bow, and every tongue shall confess that he is Lord, to the glory of God the Father. The church of God founded on the Apostles and Prophets, Jesus Christ the chief corner stone.

And there appeared a great wonder in heaven, a woman clothed with the

sun and the moon under her feet, and on her head a crown of twelve stars, Rev. 12. This I understand to be the whole church of God from the foundation to the end of time. And she being with child cried traveling in birth, and pained to be delivered. And there appeared another wonder in heaven, and behold a great red dragon having seven heads and ten horns, and seven crowns upon his heads.

We understand this great red dragon to be that old serpent, the devil and satan, who worked his satanic wickedness through Herod. Dear brethren and sisters in Lord, have you all not had many conflicts with this old serpent? Did he not tempt you to do many wicked things? Herod is dead and this same old serpent is still in the world to tempt and harass the Lord's people. Does he not try sometimes to overthrow your faith? He has been trying to overthrow the Son of God and all goodness ever since we first read of him in the Garden of Eden, but thanks be to God who gave us the victory through his Son, in whom we live, move and have our being. This is the lion of the tribe of Judah, the root and offspring of David, the bright and morning star. The Spirit and the bride say come, and let him that heareth say come, and let him that is a thirst come and take the water of life freely. Come to Jesus. He is our help and our shield, our all in all, Jesus says come unto me, all that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls. For my yoke is easy and my burden is light. I have many comforts from the Lord while I am persecuted by the wicked, have my name cast out as evil, but brother Gold, none of these things move me. I am persuaded that neither life, nor death, principalities, nor powers, things present,

nor to come, shall ever be able to separate us from the love of God in Christ Jesus. May the Lord bless truth and pardon errors is my prayer.

Many thanks to the Lord and you for the pamphlet, "Treatise on the Book of Joshua," and the Landmark which is a great source of comfort to me here in this land of wickedness. I often think of you and all the dear brethren and sisters scattered all over the world, and of our happiness when we all meet around our Father's throne in heaven where parting will be no more, and to ever be present with the Lord. Eye hath not seen, nor ear heard, the things prepared for those that love and serve the Lord. Neither hath it entered into the heart of man. We now see, through a glass darkly, but then we will see face to face. What a glorious thought to see Jesus and be like him.

I received a letter last night from my nephew John F. Buckner stating that you were at the Country Line Association and stayed with them. I am glad you did. That place around about there is dear in my memory. He also said that sister Amanda Edwards joined the church and was baptized. Thank the Lord. She wrote me some time back that she would not go with the Missionaries. I wrote her to come and go with us, we would do her good, and it would be a great blessing to her to be baptized. Give my love to sister Gold, and keep a portion for your self. Please remember me at a throne of grace for I feel less than the least of all saints, if one at all. I am so lonely.

Your little sister in the Lord,
MARY P. BUCKNER.

Reidsville, N. C.

Elder P. D. Gold, Dear Friend:— I do not wish to weary you, yet I feel to try to express some of my thoughts and feelings during the past eighteen months. About that time I saw Wolf

Island church while at my labor. It was presented to my view with their beloved pastor in the stand preaching. I saw a few join in with them, presently their pastor disappeared, and I saw a dark skinned black haired man was in the stand, I saw a few more with them. There have been some joined in the past eighteen months. Elder Oakley was right sick during the winter, so he did not attend all the time—while it was so cold. The second Saturday and Sunday in March Elder W. C. Jones was there. I went on Sunday.. While he was preaching I saw the same man in the vision. It was a great comfort to me. One joined that day. Not long since I was troubled in mind, my heart was troubled. It appeared that I was tried to the very last extremity. I thought it was owing to my meanness. Then I thought of Job, how he was tried, and he was not a mean man, and of Abraham how he was tried, when he offered up his son. I felt comforted, and was able to sing, "I love thee, my Saviour, I love thee, my Lord, I love thy dear people, thy ways and thy word. With tender emotion I love sinners too. Since Jesus has died to redeem them from woe." My thoughts were glory to God, love never dies, though we wonder off, this love is the same. Not long after this I felt so sad and lonely, and my spirit dropped so low that I didn't think I would live long. I dozed off to sleep and dreamed I heard mother call me three times. It awoke me. I wondered what it meant, I thought it might be I would be called home to heaven soon. I felt like it would be a great change. Mother was a Baptist and I believe her spirit is in heaven, I thought of a friend that would soon follow me. This world lost its gay here. I dwindled down, down until all I desired was peace and rest. When the Lord saw fit he blessed me with his grace. It appeared like I was given sight back in eternity

before the world was. I said there is where God stood when He declared its end from the beginning. Any and all of you that have ever had a view of Christ expiring on the cross for your sins, which has been nearly two thousand years ago, can give some idea about how it is that one can see back before the world was, I seemed to be standing alone in a great open space, off to the left a little I saw a dark place where the wicked were cast off. A still small voice said to me, where are you now? I turned to the right a little and looked up, everything seemed perfectly quiet. I said yes, all his works were known unto him, and no mistake. He saw the fall and ruin of the people, that it was as just to damn the wicked as it was to save the righteous. Saw it would take the precious blood of his Son to redeem his people from under the curse of his holy and righteous law. I said yes, I was taken into consideration, was brought in and made an heir to his kingdom, and God is my Father. Oh, what a glorious time I had right here, perfect peace reigned within and around me. I thought it strange that old people who had been members of the church all of their lives, and having been taught heavenly wisdom, but did not know God was their Father. It seemed folly to me at that time, when little children in nature know their parents at a glimpse from other people. I heard these words ring, Lickfork church is established in the doctrine of God. Their beloved pastor, to wit: Elder L. H. Hardy, is as deep a preacher to my notion as I ever heard preach. Sometimes I think I am not fit for anything but a burden bearer. A short time ago I was troubled. It appeared like I had to give up everything th dear to me. Something seemed to say, God will be with you in all of your troubles, even so, it is enough.

Yours in humble devotion,
J. R. JONES.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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EDITORIAL.

Brother W. L. Flinchum requests my view of 2nd. Peter 3:16-17.

The things recorded in this chapter are of great moment and warning.

1st. The object of writing this was to stir up their pure minds by way of remembrance. When men write to stir the prejudices of others, or to embolden them in wicked purposes, or to take undue advantage of them in any way, or to flatter them in their ignorance, it is not for good. But the object of Peter's writing was to stir up the pure minds of the brethren. Surely the pure mind cannot be stirred to a bad purpose. When this mind is stirred by way of remembrance to seek the things wrought in this pure mind surely it must be for good and to great encouragement in endurance of afflictions appointed for the trial of our faith, and the patient waiting for the coming of the Lord Jesus.

2nd. For there are scoffers walking after their own lusts and saying, where the promise of his coming or the fulfillment of that promise; for since the fathers fell asleep all things continue as they were of old. But remember that the word of God upholds all things and determines them. By that word a

flood of water was sent to destroy the world that then was and the heavens and the earth that are now are kept by the same word in store reserved unto fire against the day of judgment and perdition of ungodly men. But while this may to man appear long, yet remember with the Lord one day is as a thousand years and a thousand years as one day. God has put these things in his own power, and no man knows when that day is that shall be revealed by fire.

3rd. A matter of encouragement to us is that the Lord is not slack concerning his promise, as some men count slackness; but is long suffering us ward,, no willing that any of (of us) should perish, but (willing) that all (of us) should come to repentance. Surely as God works all things according to the counsel of his will, and as the flood did not come until the ark was complete, and God had shut in Noah and his family, so all the family of Jesus shall be gathered into the fold of God before the end comes.

4th. But that shall come as a thief in the night, or when men are not expecting it. All things will continue as of old in the ordinary operation of God's law, and mankind will be marrying and giving in marriage as of old when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth and the works that are therein shall be burned up. Every thing shall be tried as by fire, and all chaff or corruption shall be consumed. This shall be accomplished by the word or power of God.

5th. What manner of persons then should we be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved with fervent heat. For we according to his promise look for new heavens and a new earth wherein

dweleth righteousness. How glorious will this new heaven and new earth be, wherein righteousness shall dwell—wherein there shall be no sin, sorrow, pain nor death, nor wicked. It will not be this present earth revamped or remodeled, but new heavens and a new earth. Then we should be diligent or awake and watchful and obedient to his word that we may be found in peace without spot, accounting that the long suffering of our God is Salvation, even as our brother Paul, according to the wisdom given unto him, hath written unto us. For in his epistles he has written some things that Peter has written. Some of these things are hard to be understood, which the unlearned and unstable pervert, twist and wrest, as they do also the other scriptures, unto their own destruction. What a fearful thing to not give good heed to the scriptures of truth. What a wise thing if we take heed unto them as unto a lamb that shines in a dark place, until the day dawn, and the day star arise in our hearts. All the apostles have written is truth. There is no discrepancy or conflict between them.

7th. Now seeing you know these things beware lest any of you be led away with the error of the wicked, and thus fall from your own steadfastness. For it is good to be settled, strengthened, established in the truth. For if ye do these things ye shall never fail: so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our God. Thus you grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, to whom be glory both now and forever. Amen.

P. D. G.

Elder F. M. Williams, of Ga., requests information as follows:

1st. When was the first Missionary sermon preached in America?

2nd. When was the first Convention organized in our country?

I am not able to state when the first Missionary Sermon was preached. If by missionary sermon is meant the first sermon that was preached basing Salvation on money, or creature works, or act of man, I cannot tell. False doctrines have been preached from early days. The devil preached the first lie in the Garden of Eden, telling Eve what would be the certain effect of certain things if she would do them; but it was contrary to the word of God.

Since then he has had his worshippers, his false prophets, false teachers, liars, until the end of the Jewish dispensation. He had his Judas among the twelve apostles, false teachers in early days and has them now.

The gospel is preached by those the Lord sends with the Holy Ghost sent down from heaven, and this reign, and admits no creature works, but it is the preaching of Jesus Christ and him crucified, the way, the truth and the life. You are not redeemed with corruptible things, such as silver and gold from your vain traditions, or from your sins, but ye are redeemed with the precious blood of Jesus Christ, as of a lamb slain from the foundation of the world, and manifested in these last times for you, who by him (not by money or human instrumentality, believe in God who raised him from the dead, and gave him grace and glory that your faith and hope might be in God.

The love of money is the controlling factor in all business and matters, but it is not in the kingdom of heaven. It is no marvel that money beggars and money hunters shall be active in many ways in their efforts to get control through that means. It is a matter of deep surprise to see how these money beggars suppose and claim that gain is godliness. What arts and devices

they use, and how they and the world act in concert.

2nd. The first convention the Missionaries ever held in North Carolina was in 1830, in a town called Greenville. The first Missionary Society ever organized among the Baptists was formed in England Oct, the 2nd, 1792, according to their own statement.

The division or separation between the Baptists on missions began in this country about 1830. But the leaven which brought in the modern mission system was at work before that.

There is a great difference between the bible sanctioned way of preachi. the gospel among the heathen, and the modern missionary way. The Lord qualified and sent out his servants to preach in the olden time. They were not hired nor salaried preachers. The old order of Baptists contend for the old way, the old paths, rejecting all schemes and plans of men. The Lord God furnishes full instructions according to the pattern shown in the Holy Mount of God. The bible thoroughly furnishes the man of God unto and in all good works. If the bible does not authorize a matter we should eschew it. If the bible teaches a matter we should give good heed to it

P. D. G.

PROVERBS—ECCLESIASTES.

Solomon means peaceable.

He was king of Israel, and the preacher as well king in Jerusalem. He is famous as the wisest man that ever lived. His offices were many. The Lord never makes a man wise without having a use for him. As king, Proverb utterer, and preacher he was famous, as builder he had no equal on earth. In the varied industries of his rule, and the pacific character of his reign he is without a rival. In his efforts to find the source and fulness of pleasure he has no equal as an explorer. In his summing up of the disappointment in

all these he uses the word that is written in the heart and conscience of all seekers after truth, Vanity.

1st. Let us briefly consider him as Proverb utterer. He gives a definition of a Proverb. Its scope and purpose is wonderful, yet proverbs do not create any thing. While they deal with wisdom, instruction and understanding, and receive the instruction of wisdom, justice, judgment, and equity, to give subtle to the simple, to the young knowledge and discretion, yet that wisdom, justice, judgment, understanding and discretion existed before. Proverbs do not create them but utter them, perceive them and receive them.

Literally, naturally mankind learn from experience and observation that certain causes produce certain effects, and they deduce their conclusions and record them in such expressions as harden and solidify into proverbs, the compression of the wisdom of experience in these expressions that so fittingly express a truth so undeniable that they become as apples of gold in pictures of silver.

Solomon says there is nothing new under the sun. Proverbs are not new things. Some man of superior knowledge may embody them in wise sayings so appropriate that people will gladly recognize their suitableness of expression, but they were true before he collected them, or gave them the imprint of a current expression.

As king in Israel he spake these proverbs. They are setting forth what wise men are, and what fools are; what fools think they are or will be namely wise and great; what wise men know themselves to be—namely fools. Wisdom and folly, good and evil are set over one against the other in proverbs.

But to understand a proverb and its interpretation is the wisdom of the wise. In the achievement of this in its fulness there is but one in the like-

ness of sinful flesh that has ever attained and that is the Lord Jesus. In the dark and mysterious conflict between righteousness and wickedness no convicted soul can see a way whereby the guilty are made righteous according to the law, or how God can be just and justify an ungodly sinner that believes in Jesus until the interpreter, one among a thousand, appears as the chief among ten thousand, and speaks as never man spake, and then this soul perceiving the words of understanding, attains unto wise ourselves.

2nd. Then he is prepared to dwell in Jerusalem, and hear the preacher; for Solomon is a preacher of righteousness. But what is his text, and how does he expound it? His text is man is vanity, or all flesh is as grass. Vanity of vanities saith the preacher, all is vanity. Solomon tried every earthly resource to find happiness, but all vanity. He exhausted every resource where men suppose happiness is. God gave them the opportunity to try every place but he found it not.

What is the use of preaching if it tells us man is vanity—that all flesh is corrupt, and all his endeavors end in failure?

That we should not depend on any of these things of earth. Our life is not here, our treasure is not here, our home is not here. Our head or husband is not here: but our enemies are here.

Our foes are in us and round about us. Hence we should set our affection on things above, and seek these things.

The proverb proves we are fools, and the gospel is preached to those that are a failure—the poor in spirit.

In Jesus there is all fulness. He knows the deep import, the holy requirements of the law, and man's inability to comply. He knows the frailty of man. He can pity. He rules in Jerusalem. He is the great preacher

and interpreter. What a friend we have in Jesus.
P. D. G.

OBITUARIES

JESSE NORRIS.

In memory of the character of the above subject I wish to state a few facts concerning his life. I have been acquainted with him about fifty years. I never knew anything against his public character. He was strict in his own business, firm in his promises. He married Miss Lany Braswell, a very honorable lady, raised two honorable daughters, and they married honorable men. He died and was buried the 19th of May, 1904. He followed the Primitive Baptist meetings about fifty years, but never joined any denomination. He lived an honorable life, and filled an honorable grave. He was buried in the vicinity of Elm City in the presence of a large concourse of people. All the business houses closed at the time, while the writer conducted the services at the grave. I always loved to meet him, as he was a pleasant man to me. He gathered a handsome living, left his family well to do in this life. He paid his expenses as he went, died out of debt and was a lover of good men; but he was down on bad men. He was a good farmer, a charitable man to poor people, and stood firm in politics as a Democrat. He was a man that lived above the evil habits of bad men. I do not know his birth place. He was about 78 years old at the time of death.

Respectfully,

WM. B. WILLIAMS.

R. F. D., No. 1, Elm City, N. C.

ELDER WILEY A. VIA.

Elder Wiley A. Via was born in Franklin county, Va., June, 1843, died in said county, November 26, 1902.

Brother Via was married to Miss Elizabeth Janney about June, 1865, and by this union were six children, four daughters and two sons. One son died before he was grown. Brother Via's first wife, who was a faithful member of the Primitive Baptist church,

preceded him to the grave by some six or seven years.

His last wife was Miss Lizena Slone, and by this union were three children, two daughters and one son.

Brother Via joined the Primitive Baptist church at Long Branch on Sunday, August 20, 1865 and was baptized by Elder T. L. Roberson. He was chosen deacon March 19th, 1870; and was liberated to preach October 18th, 1873, and was ordained to the full function of the gospel ministry September 19, 1874, by Elders G. L. Tuggle, T. L. Roberson, W. R. Radford and Asa D. Shortt.

Elder Via was elected clerk of the Smith's River Association, June, 1878; and was re-elected at every term until September, 1902. He was unable to be at that meeting of the association, Elder Via was a good gospel preacher, and was admired for the Christian virtues that he possessed; such as meekness, kindness and brotherly love. He had a noble heart and was much given to hospitality, which is one of the qualifications for a useful minister. We should try to follow his example in this particular, for without hospitality we cannot be very useful. I have heard Brother Via preach often, but never heard him say anything that caused levity in the congregation; and he truly preached (as much so as any man I ever heard, as though each sermon was his last). And we that profess to be called to preach should follow his example. Elder Via served as pastor at one time as many as three churches, and at the time of his death, he was serving two churches. Comparatively speaking he was almost, if not quite taken away in the prime of life, but why he should thus be removed, while others older in the ministry are yet here, I do not understand, but if it can be. I leave it to the churches that he served to answer.

Elder Via left eight children, four daughters and two sons by his first wife and two daughters and one son by his last wife; together with his wife, and a number of brethren, sisters and friends to mourn his

departure. We would say to Sister Via, his bereaved widow, and to his dear children that he is no doubt better off than any that he left behind. I was with Elder Via about ten days before he died, and he seemed to have the cause of Christ as much at heart as I ever saw him. He suffered four or five months with a growth on his liver, or stomach—it was hard for the doctors to ascertain which—before he died. Brother Via was a good soldier in the war between the states, and remained in the army till the surrender. He also served his county as a constable commissioner of the revenue, land assessor and school trustee. Much more could be said concerning this good man, but all that we could say would add nothing in the minds of those who were acquainted with him.

ASA D. SHORTT.

WILLIAM O. WARREN.

The subject of this notice, Mr. William O. Warren, was born in Edgecombe county, N. C., August 2, 1848, and was the son of John and Jennett Warren, of that county. He was married to Miss Callie Lawrence January 12th, 1876, and they have three children surviving them, Edgar, Mrs. Minnie Cobb and Katy Gold. He was only sick about a week with a very bad carbuncle, and went to the hospital at Tarboro for treatment, and died there after severe suffering, at the home of his daughter, on the 24th of March, 1904, and was buried amid a large concourse of sorrowing relatives and friends in the old family burying ground at Cometoe.

A good man has passed away, as many can attest, and one who is greatly missed in every sphere of life where he served so faithfully. I cannot enumerate the virtues with which I consider him endowed, but will say among them was prominent a love for truth and righteousness. He practiced the same and we feel was Baptist in faith. He leaves to mourn his sad loss a dear and much afflicted companion who yet sorrows for him, his dear children, brothers and sisters, and

a host of friends. May the dear Lord comfort and give them resignation.

M. T. LAWRENCE.

Hamilton, N. C., June 29, 1904.

IN MEMORIAM.

William Thomas Walton passed to his reward on the morning of the 29 of February, 1904, from his home on Sandy Creek, at Pickaway, Va., county of Pittsylvania, after an illness of 10 days duration, in the 72nd year of his age. He was the first born of Gideon and Martha Walton and the eldest of a family of nine children—5 boys and four girls. His father died young, and he faithful to his convictions, strove hard to help his mother care for the younger ones. Their testimony is, that he was both father and brother to them.

He left his mother's home at 25 years of age, and entered the employment of Mr. James Terry, a respectable farmer of the community. The next year, 1858, he moved with Capt. Henry Barksdale to Campbell county, near the city of Lynchburg as overseer for him. That he pleased him was attested by the fact that he raised his salary each year until the outbreak of the Civil War. In the year 1859 he returned to his first home long enough to visit his mother, and claimed his bride who was Elizabeth D. Echols. After his marriage he returned to his Lynchburg home with his young wife, and faithfully served his employer until Virginia seceded, and the call was made for volunteers. He then left his wife and baby boy in the care of Mr. Barksdale, and entered the service of the Confederacy. It fell to his lot to follow the noble "Stonewall" Jackson, who he esteemed above all other warriors, and to be a member of the famous Stonewall Brigade. He was shot down near Winchester by a Yankee rifleman, was taken to the hospital and finally sent home. He had four brothers in the war, but as he enlisted from Lynchburg he was not with them.

He raised ten children of his own, nine of whom survive him. His wife also survives him, and two younger brothers, M. M. and H.

S. Walton, and two sisters, Mrs. Thos. N. Walton, and Mrs. Martha J. Lewis. His children in the order of their ages are: W. B. Walton, Mrs. Sallie A. McLaughba, Mrs. Martha E. Yates, Mrs. Virginia H. Henry, Mrs. Fannie L. Lewis, Mrs. Susan Alice Evans, John W. Walton, Miss Rosa Edna Walton and Richard H. Walton.

During the last twelve months six grandchildren were born to him and five of them were boys. He has twenty-nine grandchildren—16 girls and 13 boys: Ida J. Walton, his second daughter preceded him to the grave.

He was a faithful husband, father, brother and neighbor, a man in the true sense. During a few of his last years he was a great sufferer from an eye trouble, which caused the loss of one eye. He was a member of the Primitive Baptist church which bears his name, and which he labored faithfully to build.

He was buried on the hill in sight of his home by the side of his daughter, to await the resurrection of the just.

SALLIE LEWIS.

By the request of my dear aunt Fannie Winstead I will try to write an obituary notice of her dear mother, and also my grandma, Sallie Lewis. I feel very unworthy to make an attempt to write an obituary of such a remarkable woman as grandma was. But feel it my duty when requested, to do the best I can, trusting I hope in the Lord for help. Grandma was born December 1st, 1822, and departed this life March 13th 1904. She lived 81 years, 3 months and 13 days. She was the daughter of John and Patty Page, and was married quite young to Reddin S. Lewis. There were 14 children born unto them, 7 boys and 7 girls. She lived to see all her girls pass away and laid to rest except one, Sister Fannie Winstead, who is a faithful member of the Wilson church. All her boys survive her but one. Grandma was baptized between 40 and 50 years ago by Elder Edmond Edwards, and was a faithful member of Autrey's Creek church as long as she lived, always filling her seat unless

Providentially hindered. She went to hear the gospel preached as long as she was able. I have heard her say many times that she used to go to preaching on an ox cart, walk, or any way she could get there. Brethren and sisters, how many of us are as faithful today. She was a dear good old faithful mother in Israel, and was known many miles around. I believe that every body that knew grandma loved her. She had many friends that were willing to do anything they could for her comfort and consolation. Her doors were always open for the Baptists, and she loved to see them come. As far back as I can remember when any traveling minister would come through here, they were very apt to stop with grandpa and grandma, and she would look as though she was almost happy to me when in the presence of these dear people. She loved her church and pastor, and since she became disabled to meet with them she would nearly every meeting send her love and request them to pray for her and to live in peace. She lived a widow near 30 years, and I think it can be said of a truth of her that she was one of those widows indeed that continued in supplication and prayer both day and night, and the Lord I believe was ever near her. He forsook her not in her old age but was with her in that trying hour of death, and we believe her bed felt soft as downy pillows are. Her husband was a faithful deacon of Autrey's Creek church until his death; and what little I understand about it grandma came as near filling the duties of a deacon's wife as any one I ever knew. She was always ready and willing to help the poor and needy around her, and also to visit the sick in the community. I could not be present at her death, neither did I get the news time enough to get there till they had carried her to the grave; but I was in time to see the great multitude of people that followed to see her dear body laid to rest in the cold and silent tomb. Her children that were present seemed to be perfectly resigned to the will of the Lord in taking their mother home to rest. We all feel that it was better to die and be

with Christ than to live in this sinful world any longer. Those present at her death say they never witnessed a happier death. She craved to die, but would say I want to be reconciled to the Lord's will, and want to wait with patience. She was conscious to the very last, and died without a single struggle. Blessed are the dead that die in the Lord. Aunt Fannie said it seemed to her that she could almost see the Angels of God hovering around her dear mother's bed awaiting to bear her spirit above. She said she felt like the presence of the Lord was there. I went to see her some time ago when she was sick, and had not been there long before she said, Mattie I am not afraid to die, I am sitting here waiting for the Lord to come to take me home with him, and I want to wait with patience. When she would ask her pastor to pray for her she would say brother Crisp, don't pray that I may live, but pray that I may be reconciled to the Lord's will. I have said and thought so many times, oh, that I could live and hold out as faithful as my old grandma did. A good many of your readers are well acquainted with her, and I feel can say with me that her children have lost a dear and loving mother, her grandchildren a good grandma, the church a devoted and faithful member, and her neighborhood a very useful neighbor, but we do not mourn as those without hope, for we believe without a doubt that she is now resting from all her labors, and is in heaven with God and those happy angels that hovered around her bed while she was dying. She did not believe that we would know each other in heaven as we do here, but would know as we are known. She dreamed of seeing the angels of God and that they were all the same size and all alike, and all were dressed in white alike. She would often speak of the love and mercy of her great Redeemer, and of her sweet hope in Christ, and would say Mattie, if I am saved it will be by grace and grace alone, nothing good that I ever did; for what am I? nothing but a poor old sinner, but the Lord is so good to me: he has been good to

me all my life, and I want to sit here and wait on him with patience, I have not suffered enough yet, and when I have then he will come and take me home. Oh, how bright her dear old aged face was

when she would be talking so. She bore the very image of our heavenly Father, and she loved him above all things else. What a dear faithful old soldier of the cross she was, and, oh that more of us could and would live as she did. When the news came, your grandma is dead, I felt to say within, bless the Lord one more bright jewel in heaven, one more poor old weary one is happy and at rest, "Precious in the sight of the Lord is the death of his saints." She is happy in him, where no sorrow will ever cross her peaceful breast any more, but she will be happy forever and forever. Rest on Grandma, we would not, any of us, call you back if it were in our power to do so, for you so much longed to go and dwell with Christ. May all her children by the grace of God be able to meet their dear mother in the house not made by hands eternal in the heavens. May they all when they come to die be prepared to say as she did, I long to go and be with the Lord. May we never forget the good advice and the good example she set before us. May we never forget the mother and grandma. She leaves 7 children, 44 grandchildren, 26 great-grandchildren and a number of relatives and friends behind.

Brother Gold you know grandma and know what I have written is the truth, but I can't write it as I wish to.

Written by her devoted grand-daughter.

MATTIE LUPER.

Sharpsburg, N. C.

Yes, sister Luper, you have written the truth. God bless you. P. D. G.

EMMA ELIZABETH ALBRITTON.

It is with a sad heart I make the attempt to write the obituary of my only sister.

She was the daughter of Arden and Arzilla Wiggins, deceased. She was born in Lenoir county Sept. 3rd, 1858, and died of pneumonia at her home near Kinston the

13th of March, 1904. Sister was married to A. A. Albritton the 10th of June, 1880. To this union were born three children, two sons and one daughter, all of whom survive her.

Sister joined the Primitive Baptist church at Manco, Pitt Co., in November, 1895, and remained true to her church until the last, although she lived so far she could not attend regular. She seemed to enjoy it very much and told me she felt like she was going home when she started to her church. She sang strong on Thursday before she died Sunday, and told me Friday if she could always feel like she did the day before she would not mind being sick. Sister was sick just one week, and suffered very much, but seemed to bear it patiently. I think she was conscious until the very last.

A husband, three children, one brother and one sister are left to mourn our loss, but we mourn not as those without a hope. We feel like her sufferings are over. I have lost father, mother, and only sister, and I feel sad and lonely, but since it is God's will I will not murmur at my troubles. But will say the Lord giveth, and the Lord hath taken away; blessed be the name of the Lord.

May I be prepared to meet those dear ones gone before in a better world than this Dearest sister, thou hast left us,

We thy loss do deeply feel,

But 'tis God that has bereft us,

He can all our sorrows heal.

Written by her loving sister,

S. E. PHILIPS.

Kinston, N. C.

ELIZABETH A. BENNETT.

Mrs. Bennett's maiden name was Smith. She was born January 4th, 1828, and died January 20th, 1904. She was married to Johnson Bennett on January 26th, 1864, and bare eleven children, nine of whom survive her.

Mrs. Bennett lived an exemplary life as a wife, mother and neighbor so that none knew her only to love her. She spent the most of her time at home attending to the things of her house hold. For some years

she was not able to go out much but was always glad to have company and loved hospitality. In her affliction she was cared for by her only single daughter, Miss Sallie, husband, son, and other members of the family doing what they could for her comfort.

Religiously she was firm in the doctrine of the Primitive Baptists though she never was joined to the visible church. Her life was one of a well ordered walk and a godly conversation and she loved sound religious conversation.

All of her living children got to her bedside before her death and while she was fully conscious, and she had a word for each of them. She died in the triumphs of faith and very happy so we fully believe she passed out of this evil sinful world into the glory of our God.

I attended her funeral and spoke concerning our hope in the resurrection of the dead after which her remains were laid to rest in the family cemetery to await the time when the Lord shall awake the sleeping dead by his voice from heaven and all the saints be caught up in the glory of our God to dwell with him forever.

The Lord bless the aged and bereaved husband and the children.

Yours in Hope,

L. H. HARDY.

Elder W. W. Brinson expects, the Lord willing, to be at Sandy Bottom Saturday and 2nd Sunday in July.

The next session of the Eno Union is to be held with the church at Cedar Grove Saturday and 5th Sunday in July.

The next session of the Dutchville union is appointed to be held Saturday and 5th Sunday in July with the church at Cedar Grove, Wake Co., N. C. A general invitation is extended.

Those coming by rail write to Elder G. B. Powell, T. C. Powell or J. W. Powell at Wake Forest. They will be met there on Friday.

J. W. POWELL, C. C.

APPOINTMENTS

JAMES A. MONSEES.

Flat Creek, Aug. 5.
Salisbury, Aug. 6 and 7.
Concord, Aug. 7, at night.
Bear Creek, Aug. 8.
Watson, Aug. 9.
Union Grove, Aug. 10.
High Hill, Aug. 11.
Liberty, Aug. 12.
Lawyer's Springs, Aug. 13 and 14.
Tyces School House, Aug. 15.
Jerusalem, Aug. 16.
Howard's Chapel, Aug. 17.
Freedom, Aug. 18.
Albemarle, Aug. 18, at night.
Mountain Creek, Aug. 19.
Big Creek, Aug. 20 and 21.
Tom's Creek, Aug. 22.
Rock Hill, Aug. 23.
White Oak Springs, Aug. 25.
Thence to Abbott Creek Association.
Conveyance needed.

GARDNER BRYAN.

Cedar Island, Friday, Saturday and 5th Sunday in July.

Sheffields, Saturday and 1st Sunday in August.

Straits, Saturday and 2nd Sunday in August.

Davis Shore Monday night.

Piney Point Tuesday night.

Nelson's Bay, Wednesday night.

Hunting Quarter Thursday.

Cedar Island Saturday and 3rd Sunday.

J. E. ADAMS.

Liberty Tuesday after the Fourth Sunday in July.

Pleasant Grove Thursday.

High Ridge Friday.

Bethany, 5th Sunday and Monday.

Mr. Joel Sellars Tuesday.

Lawyers Springs Saturday and first Sunday in August.

Charlotte Monday night after 1st Sunday in August.

Pleasant Hill- Tuesday and Wednesday.

Saulisbury Thursday and at night.

Pine Saturday and 2nd Sunday.

Greensboro Monday night (Proximity
Cotton Mills.)

Burlington Tuesday and at night.

Gilliams, Wednesday.

Arbor Thursday.

Thence to the Country Line Associa-
tion.

ISAAC JONES.

Little River, July 15.

Sparta, July 16.

Antioch, July 17.

Elk Creek, July 18 and 19.

Piny Creek, July 20.

Fox Creek, July 21.

Saddle Creek, July 22.

Peach Bottom, July 23.

Rock Creek, July 24.

Zion, July 25.

Crab Cree, July 26.

Cross Roads July 27.

Crooked Creek, July 28.

Lambsburg, July 29.

Stewart's Creek, July 30.

Union, July 31.

Pilot Mountain, July 31, at night.

Tom's Creek, August 1.

State Line, August 2.

Snow Creek, August 3.

P. D. GOLD.

The Staunton River Association.

Union, Monday.

Malmaison, Tuesday.

Cane Creek, Wednesday.

Danville at night.

Reidsville, Thursday and at night.

Pleasant Grove, Friday.

Thence to the Country Line Association,
which meets on Saturday, 3rd Sunday and
Monday in August, with the church at Coun-
try Line.

W. H. SHIELDS.

Brother Joel Loveless' at 4 p. m. 4th
Sunday in July.

Seats near brother Jack Wood's
Monday.

Danville, at night.

Some one meet him at Union ware-
house Monday at 4 o'clock.

Seats near brother Watson Chaney
Wednesday.

Terry's school house, Thursday.

NOTICE.

The next meeting of the Eastern
Union is appointed to be held with
the church at Concord, Washington
Co., N. C., commencing on Friday be-
fore the fifth Sunday in July, 1904.

C. F. BENSON,

Church Clerk.

Brother Gold:—We have had some lovely
meetings at Newport recently. I baptized
three there last meeting, and three at the
meeting before. Also at the meeting at
White Oak Church two were baptised. Bro-
ther C. C. Brown was with me and preached.
He is a good preacher. I was at the White
Oak Union at South West. It was a good
meeting.

W. W. BRINSON.

Reelsboro, N. C.

The Mill Branch Union meets with the
church at Black Creek.

The next session of the Cedar Island un-
ion is appointed to be held with the church
at Cedar Island Friday, Saturday and fifth
Sunday in July 1904. All lovers of truth are
invited.

JOHN P. TINGLE.

The next session of the Smithfield Union
will be held with the church at Smithfield
Saturday and 5th Sunday in July. A general
invitation is extended.

J. A. BATTEN, Union Clerk.

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Account Grand Lodge B. P. O. Elks, July 18th to 23rd.

LOUISVILLE, KY.

Account Bi-ennial Conclave Knights of Pythias, August
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18
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Zion's Landmark.

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—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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All names and post-offices should be written plainly.

All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Dear Brother Gold:—When I was only a child and nearly as long ago as I can remember, I had heard of heaven then as a place where good people went to rest when they died, and I felt a sense of my unworthiness then, and it seemed that it would be perfectly useless for one of so near no-significance as I was to attempt to aspire to any such thing. However, I was then only a child, and would not have expressed it in just these words then; but this is the way I express it now; but later on, and after I was eighteen years old, I did profess some kind of a hope in Christ, and yet I was almost unconscious of all that was embraced in such a profession; and part of my time yet, it is just all I can do to confess that I believe that my salvation is as sure as I believe and preach that the salvation of the true church is. It stands upon a sure foundation, and cannot easily fall, and its redemption is backed by all the God head, and I don't think I ever get so low in darkness but that I believe there is such a thing as a true church, and I am about as often inclined to believe that the Primitive Baptists are that people, and I believe, too, that I am a Primitive Baptist. So at last we get it all up this way, that if we are anything at all, we are all of it; and if we are not all of it, we are nothing; for there is no half way ground about it. And now with all this in consideration on my part I am not scared, neither am I having very much concern about what

the devil is going to do with us: but as touching our church organization, and that peace that should attend us, sometimes I do have some concern and some fearful apprehensions about what we are going to do with ourselves.

Is it not strange, surprisingly strange, that children of the heavenly king will ever get so far out of line as to attempt to bite and devour one another?

This brings about a bad state of affairs; and as I would not make this letter personal, I will just figureate one case and see where it will fall. Brother A. gets on the stand to preach. Remember now that I said Brother A. gets in the stand to preach. He confesses on a start that he don't feel much like preaching just now; and none of us would fall out with him for that (for we all get that way), so he starts off very slowly, and in his driftings round directly he bleats out something about a time salvation. Well the poor fellow don't propose to mean by that either that there are two kinds of salvation, one for time and one for eternity, nor two ways of being saved, nor anything like that, but he just means to speak of that end or part of salvation that people realize or enjoy while they live in this world of time. That's all, but about the time he makes this remark he happens to remember that there is one brother B. (not present) but away across the country somewhere, that entertains an idea different from that of his own.

and so instead of brother A. preaching as we expected, he fires into snapping and biting at his brother B. and consumes time enough devouring him to have preached a right good sermon; and after he is through with it all neither himself nor his congregation, nor anybody else is benefited by it: but yet it has its effect, for this brother B. soon hears of these absurd remarks that brother A. made about him, and this so fires him up that about the next time he gets up to preach he just sits up an awful battery and opens fire on this brother A., and throws such a volley of hot shot—balls and shells and almost torpedoes at him till he makes everybody believe that he thinks brother A. is a perfect ignoramus for ever hunting such a thing as a time salvation any way, and now brethren these things don't have to be, and ought not to be, and if we have young preachers that don't know any better the older ones ought to tell them better. I know this subject is not exactly pleasant, but while we are here let me make one more point. Some Christians are much stronger in faith than others, and some are better established in doctrine than others. Some are so strong that they can fathom way down into the very depths of mystery, and bring up and elaborate the doctrine of election and predestination with such clearness and skill that it looks to us as if there was no mystery in it to them, while others can't do it. They are so weak that if they were interrogated on these points they could only answer and say, "That's the way brother A., B. or C., says it is, and I look upon them as good, sound, able ministers of the gospel. Now those weaker ones know the joyful sound, they love and appreciate the doctrine, but could not tell it to save their lives: and the strong ought to bear the infirmities of the weak, and would it not be better for the strong to go at least a little slow with their re-

proof and rebukes, and be careful how they censure the weak lest they in their haste should become an offender, and wound the weak conscience of some good brother or sister for whom Christ died?"

Feed them gently, brethren; don't strangle them to death with strong meat, but give them the sincere milk of the word that they may grow thereby, and ere long they may be able to take some meat, too.

And now, putting all things together, if we can all agree upon the fundamental principles of salvation, and can lisp enough of the praise of God in our experience to glorify him in the salvation of our soul, had we not better try to be content with this, and especially let all unimportant points of controversy that always brings strife and confusion go.

I don't at all think it is wrong for brethren to speak with each other on controverted points, nor to discuss subjects upon which they disagree, and I love to see in any brother a spirit of uncompromising faithfulness to contend for the truth as he understands it; but this should always be in a spirit to gain, and never with an intent to over-ride and destroy a brother because he is weak, or for the sake of victory. I have not written this because I am offended at all, for I am not, but by the way of friendly admonition and as timely warning of impending difficulties that seem to threaten the peace of our Zion. What hinders? Why might not every Primitive Baptist turn their face Zionward, and work for the things that make our peace?

A. M. DENNY.

Dear Brother Gold:—I send you for publication a dream that my son Thomas handed me to look over the other day. He has had several remarkable dreams I would like for you to see. I also had a dream soon after

I was baptized that I have sometimes thought I would send to you for publication that my children and grand children together with others who wish to can read when I am gone. I close with highest regards to you and family.

NANNIE L. SUMMERS.

Myself and some one were traveling along a road and were meeting people, and we saw one coming to meet us that was different from all the others we had met. I thought we dreaded this one and tried to shun him, but he came straight to us and caught hold of me. It seemed that this one was death, and I did not live to get away from that place. I died at this place where he met me. I saw myself fall on the ground. I did not suffer any pain or dread of dying, and thought I was so near dead when I fell I did not feel any thing. I then started away, and looked back and saw my body lying there dead. I went on a little way and everything was white with snow and ice, but I got along with much ease and comfort for a little way, and I left the earth and was going up in the air at a great speed. I was looking up and thought there was a cloud between me and heaven, but it was not a thick one. My thought was when I get a little farther through this cloud I will be in sight of heaven, and I thought I could almost see heaven then. I was happy and was singing. My mind was changed from all earthly things and was entirely on heaven and happiness. I then awoke. I hope when my spirit leaves this body of mine I will be blessed to feel as I did in my dream.

WM. THOMAS SUMMERS.

Dear Brother Gold:—I send you for publication what I hope the Lord has done for me. When I was about 12 years old I was made to know that I was a sinner, and if I was saved it

would be by grace. And I was in so much trouble I did not want any one to see me. I would try to pray, and all that I could say was Lord have mercy on me a poor sinner. I would play with other boys and try to enjoy the world. One night I was sitting in the room. It was dark and I was singing, and I saw something look at me over the door. It was the shape of a man's head and, the color of fire, and it had thorns all around it like needles. And I was in so much trouble I did not know what to do. I would try to pray to the good Lord to have mercy on me a poor sinner. One morning before day I was lying on my bed and I saw something on the wall in the shape of a man. It had its arms stretched out against the wall, and it was as white as snow. And when I saw it the words, As on the cross the Savior hung, came to my mind. I will never tell how happy I was. My burden was gone, and I felt like I would never see any more trouble, but I would go on in my sinful ways, and try to enjoy the world, and then my trouble would come with double force. One night while lying on my bed I heard the prettiest singing I ever heard. It was in the east, and after it stopped I heard, it seemed to me like a clock, strike over me three times, and my burden left me again. Last summer I dreamed of being baptised in the river, and the water was clear and pretty and before I changed clothes I was laid in a box and I thought it was very soft inside, and a large crowd of people were standing around me. I was then happy and thought I would live a happy life, but I was young and thought I would enjoy the world and my burden came with double force again, and I did not want to live, and if died eternal woe would be my doom. I did not want anyone to see me. I wanted to be off in a thicket alone. I would try to pray to the good Lord to save me or eternal

woe would be my doom. I would sit and listen to them sing and talk, but I could not get any rest day nor night. I felt like I wanted to join the church, but did not feel like I was fit to be with the Lord's people. I dreamed again of being baptized. I didn't remember going in the water, but I remember coming up out of the water, and Pa was standing on the bank crying and Mama was sitting on a seat, and I went up to her and put my arms around her neck, and laid my head on her shoulder, and both of us were crying, and I can never tell how happy I was. All the next day in the field at work I felt like I could sing and shout all the day long. I would not tell anybody anything about my feelings, and I soon got in trouble again. I wanted to join the church, but was afraid I was not fit. I went on this way for several months, and I dreamed that Pa and I were in the woods at work, and Pa told me that I would be baptized in two weeks. It was then two weeks until the next meeting. I was happy again and wanted to tell Pa and Mama, but was afraid I would deceive them. I got in so much trouble I would read the Bible and try to pray to the good Lord to have mercy on me. I finally told sister Annie Standly about it, and she told Pa and he asked me about it, and I told him my feelings, and asked him to pray for me, and I felt better. During that week the greater portion of the church being present I told them my feeling and was received and baptized the next meeting by my father. My age is 14 years, lacking 6 days.

Your little brother in Christ, I hope,
THURSTON NANCE.

Dear Brother Gold:—I have been thinking for some time of writing a few lines somewhat as my mind runs; but as I am only a poor sinner and full of wickedness and sinful thoughts,

it may be only adding more sin against my soul. But I know one thing, and that is, I love the Baptist doctrine, though I don't get to hear any of their preaching, as I am 8 or 10 miles off from their church I have asked for some of them to come this way, but have failed to get any one to preach here yet. But I think there will be some one along this way soon. I am trying to sell goods for a living, and think it a hard life to live, and expect to quit it after this year, if it's the Lord's will to spare me, for if I know my own heart I want to do right with my fellowman, and I don't see how I can serve so many masters. So I can't see any better way to make my bread than by the sweat of the face. I want to live a private life. I do not belong to any party, never voted but one political ticket, and hope if I did wrong then that the good Lord will forgive me for it, as I voted against the Baptist politics mostly, I think, as I voted the Republican ticket, and was a little offended by a Baptist at the time. But thank God, I have been made to feel that Christ is worth more than all to me, and at this time feel to say farewell to all politics by which come so many offences, for they do lead some of our best friends to say so many hard things. I again say, may the good Lord forgive me for all things that I have said, and I feel to ask him to help me to forgive all, for if I don't forgive others I know the Lord will not forgive me. Now I hope the Baptists will not so engage in politics as to cause trouble in their church. While I am not fit to join them, I do love them, and want them to let brotherly love to be ever with them, as I think they have the light, and it is badly needed to shine at this time, as we are so easily led off from the path of duty. Now I hope you will not take any offence at this, for I can not express myself just like I wish to do. But

if I know my own self I wish to live a better life and live in peace with all. I know the Lord is greatly blessing me, and I ought to feel more thankful to him who is the giver of all our blessings, for I have been blest in many ways. While I have not had any of the world's goods, as I was a poor widow's son, raised up without a father's instructions, and wandered off in many idle habits for which I now have to look back and mourn over, for not spending my younger days in usefulness. So I see the need of the Lord's help to show me how to instruct my boys which I want to grow up better boys than myself. While I feel I have been blest with a good wife, and do hope our children may always remember mother, for we remember some of the last words of Christ while on the cross was to behold thy mother. So I look upon a mother's love as being the next thing to the love of Christ who gave himself for his chosen ones. I must close for this time, hoping the Lord will still bless you, and help you to continue for the truth, as it is in Christ Jesus.

Yours truly with a little hope.

J. E. WALKER

Stokesdale, N. C.

Dear Brother Gold:—In hope of our precious faith in Jesus as our precious rock of salvation to the praise of his love to all that truly believe, and if ye believe ye shall do these things, and greater things still shall ye do. Our blessed Savior was opening the eyes of the blind and casting out devils, and raising the dead. Yes, they could do what he was doing and greater still. Truly they could preach and testify to his death and resurrection which was truly the greatest of all things, it being the power and wisdom of God.

The best evidence that I believe in God is that I greatly fear him, and that

fruit works in me to justify my belief being as I feel secure.

But, oh, there is another trouble I have to contend with. I have a great many fears and doubts of myself, feeling that I am such a great sinner, and so far from what I ought to be; yes, that my fears and doubts that the good I would do I cannot find.

Dear brethren, if Jesus has not done it all for unworthy me it will be everlasting sadness for me. Blessed forever be his precious grace; he has done it; yes, and it is forever well done, for all that the Father has sanctified and called I believe are safe. Yet I cannot walk by eye sight. I must walk by faith, hope and charity. Faith, hope and charity are truly weapons that are not carnal, and they are all precious gifts.

While I am only dust and ashes, and poor and ignorant and wholly dependent on his principles and mercy.

Yet, with all my poverty and ignorance I can say of a truth, great has been my experience so expressed in me by visions and one wonderful revelation. While I believe truly he has taken the blind by a way I knew not, and given me the treasurer of darkness, and riches hidden in secret places, he has gone before and broken the bars of iron and the gates of brass, and I truly hope has made the way plain to the praise of his glory.

I desire the prayers of all the saints in hope.

A. T. BALLARD.

Willow Bend, P. O., W. Va.

Dear Brother Gold:—For some days my mind has been much stirred up with the words, "But let your communication be, yea, yea; nay, nay—for whatsoever is more than these cometh of evil." Mat. 5:37.

Thus the dear Lord taught his disciples and if we are disciples they mean us to-day. To be christians we must

follow the teachings of our Lord in both walk and conversation for, "Evil communications corrupt good manners." 1st Cor. 15:33.

It is just as necessary for us to be circumspect in our conversation as it is in our walk.

I remember that once I was at Elder James Wilson's. At night we sat out on the porch and I saw a star (or vapor) shoot through the firmament from north to south. I said, I'll bet that it will be cloudy on to-morrow and the wind from the north. He said, "You will? What will you bet?" I felt sorely rebuked in my mind for having said that word, and I said, thank you brother Wilson for I will not bet. He said, "You should not say what you do not mean." That has been a lesson to me to this day.

There are several of those silly words which christians should not use. I do not know that it is necessary to mention them for every one knows them. Any word that one uses to qualify his language and to make it stronger is a by word and worse than useless. A christian should say only what he means and should use no word to make others think that he meant not that things for if his words in the general conversation are too light to be understood his qualifying it will make it no more weighty with any honorable and thinking person. If any qualifying word is used in the place of an oath it is just as profane as the oath itself, and if it is not used as an oath it is entirely meaningless and how can a meaningless word qualify an honorable expression?

Our conversation should be such at all times and in all cases that we are not ashamed to meet any one face to face with it and, if need be, repeat it in any company. Then it should be that which becometh christians and it will not need an oath nor other word to make it appear stronger.

One need not talk on religion all the time for any honorable topic may be spoken of by the children of God and in a godly manner.

For christians to set examples of evil words before their children is not bringing them up in the fear and admonition of the Lord. For us to use them anywhere else is not letting our light so shine before men that they may see our good works and glorify our Father in heaven.

It is rather grating on your feelings to hear the young people speak against the religion of their parents, especially so when you ask them their reasons for this and they tell you that those who profess to be religious in their neighborhood do no better and use just as bad words as those who make no profession at all. There are watchmen even outside of the church and they always have their eyes open to the things which are done in the church or by the members of the church. Some of these watch for evil that they may gainsay the brethren while others watch because they want to see the fruits of the spirit and eat of them. Whether it be before the gainsayer or with those who are seeking for the truth we should be careful to use chaste language whether in religion or in the affairs of this life.

We cannot entirely separate ourselves from the vulgar and profane of this world, for to do this we must needs go out of the world. And what if God has commanded these to be round about us and to be thorns in our sides and to try us whether we be sound in word and acts? Will we prove our soundness in his holy calling by partaking of their ungodly conversation? How would a stranger know that God had made a difference in us and our worldly companion by his holy calling? If he be a christian why should he prefer our company and conversation to that of the other fellow if

we use the same language and act just as badly as he?

Suppose one comes before the Primitive Baptist church and is received into her fellowship and the next Sunday or soon thereafter he or she goes to an Arminian Sunday school and takes a part in the exercises of that school, where is the light? Does that one really show a death to those things, and a life to God and his way? Either these things are right or they are wrong? If they are right we had best unbuckle our swords and join in with them, but if they are wrong then why say, "It don't make any difference?"

I know that this is a day of much slackness in almost every household, but will the Lord look lightly on these things? Should we say that the Lord knows his people and will bring them out of these things and thus excuse ourselves for our criminal neglect to teach our children in the way they should go?

Our walk and conversation should be right at home first and from there to go out to every other place as an example worthy to be followed by our children and others.

All our commands to our children and to others under us should be firm, but in love and in such manner as to draw the love of the one to whom we give the command. Thus their service will not be slavish, but a service of love and they will take knowledge of us that we have been with Jesus.

Let us adorn our profession with a well ordered walk and a godly conversation.

Your brother with a true desire to follow Christ Jesus, our Lord.

L. H. HARDY.

Reidsville, N. C., June 30, 1904.

"PRAISE YE THE LORD."

Psalms 150.

Dear Brother Gold:—My mind seems to be exercised on the above lan-

guage of David. He spoke of praising God in different ways, first in the 150th Psalm, 'Praise God in his sanctuary. Let us notice it is the Lord's sanctuary and not man's sanctuary, and if it is the Lord's it is a sacred place. O, that this poor worm of the dust knew how to praise the Lord.

This sanctuary must be the house of God and the place where the children worship God, also the church of God, and a place for the children of God to flee to in time of trouble—the great place of refuge. This house is a house of safety for the poor child of God and it is the Lord's house, the Lord's sanctuary.

O, dear child of God, just think how we praise him. Praise him in the firmament of his power: Every breath we breathe praises God, if we are in God's sanctuary. If you are in the house of God you are in the house of safety. All of your doubts and fears, and dark and lonely hours spent in this time—world will not change the purpose of God. The salvation of his people praises him. Then praise ye the Lord. Praise him with the sound of the trumpet.

Let's hear the testimony of the prophet Joel. "Blow the trumpet in Zion." Zion is the city of our God. This trumpet was to be blown in Zion—not out of Zion. What effect did the blowing of this trumpet have? Listen, dear reader to the sound of the trumpet. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breast. Let the bride groom go forth of his chamber, and the bride out of her closet.

The bridegroom came forth and with the sound of the great trumpet the bride came out of her closet. Praise him with the sound of the trumpet.

The bridegroom came out of his chamber, the great and upper room

above, and came to this low ground of sorrow to call his people together. In short the prophet Joel was speaking of what would take place at the coming of Christ. The priests, the ministers of the Lord would weep and say, "Spare thy people, O Lord." These we understand were the ministers and priests in the law dispensation at the end of the Jewish world as we might say, "The keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease." The great and noble of the earth feared and trembled at the voice of Christ. Even King Herod feared him. "All the daughters of music shall be brought low and all nature is under Christ in subjection, and then shall the great trumpet be blown and it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions, and also upon the servants and upon the handmaids in those days, will I pour out my spirit.

And when this spirit was poured out on the day of Pentecost see what effect it had on the people of all tongues and nations in that day. Some mocked, some were amazed, some said they were drunk, but Peter, a man of God, stood up and told the people that this was the word of the prophet Joel coming to pass—that he would pour out his spirit upon all flesh, and they spoke the wonderful work of God as the spirit gave them utterance. Praise ye the Lord for his wonderful works toward the children of men. Praise him with the timbrel and the dance. Praise him with stringed instruments and organs.

Do we think for a moment that it is our duty to bring in all of these instruments in our church houses? From the same authority we have the right to bring in one as well as another, the

dance as well as the organ, and if it is the duty of the church to bring in the one, it is also the other or all.

David here speaks of praising the Lord with the different instruments. We hear Christ say he spake in parables. Then he said, "I came in the volume of the book it is written of me, to do thy will, O God."

We see Christ in this music, and in the great trumpet that we have been speaking of. When we hear the natural trumpet blown we know it is to collect the family together at certain hours, and when the spiritual trumpet is blown it gathers the children of God together. As David played the harp in the presence of Saul, and the evil spirit departed, have you not, dear friend, sat under the sound of the gospel when the evil spirit left nothing in your mind, but the gospel sound? What sweet music it is to the believer. There are different gifts in the church, but all of the same spirit. David as a type of Christ spoke of the different musics, but all of a natural kind. Here is the great lesson to the children of God. David's instruments were unable to play of themselves, but must be strung and tuned by man in order that the skillful player could make music, however, not every one can play and make music, but every one who has the organ of hearing can hear, and there are but few that can preach the gospel, but all of the family of God who have ears to hear can hear. As the instrument is prepared by man so is the heart of man prepared by the Lord. "The preparation of the heart and the answer of the tongue is from the Lord." We have no account of this music after the setting up of the church here below. All of this was fulfilled in Christ, as all of the law service was. To bring in any part that was fulfilled in Christ is dishonoring to him. O, dear brother preacher, let us lay aside all strife and contention, and

come boldly with the same determination of the apostle, knowing nothing but Christ and him crucified, playing that sweet music that will bind the children together and make them love their meetings, and love to keep step after that sweet music. So farewell for this time. O, that the Lord would give his dear people hearts to pray for this poor weak and feeble man. My been in poor health this spring. My dear companion also is in poor health. Dear brethren, pray for us if you can.

Finally farewell.

P. W. WILLIARD.

High Point, N. C.

Dear Brother Gold:—I have been thinking for some time of writing some things I hope I see contained in the 7th of Proverbs. I am the strangest person I have ever met to understand, and the more I understand myself the the stranger I seem to be. When a certain scripture fastens itself on any mind it seems that I have no power to free myself from it. As to the portion of scripture referred to I do not know if I can find words to express my understanding or not. For what am I poor, weak, sinful and blind, know nothing only in part; yet I trust in that God who knows all things, is pure, and saw the end from the beginning, and works all things after the council of his own will. And if it is his will that I should see and show to my brethren some of the beauties in this script; he is fully able to so work, and if I do nothing else it may be I will cause some one who is able to take notice and show the things contained therein to us. "My son, keep my words, lay up my commandments with thee." Oh, that we could keep his words and his commandments present with us all the time. Then we would be able to live: for in the second verse he says keep them and live. If we do not we are liable to hurt our brethren: finally

destroy their confidence in us, and force them to cut us off from the church; for if thine eye, hand or any of thy members offend thee cut them off, etc. And my law as the apple of thine eye. If we keep this law as the apple of our eye how it would prompt us in that, that we are commanded, and be strength in time of trouble. Bind them upon thy fingers, write them upon the table of thine heart. When they are so perfectly with us we will be so acquainted with them that they will ever be present with us to enable us to do what so ever is commanded us. Say unto wisdom, thou art my sister, and call understanding thy kins woman. I do believe this is the desire of every one of God's little ones to be filled with the wisdom of God, and have that perfect understanding so that they may know what is demanded of them. Oh, how I have prayed and plead for understanding, that I might know what is required of me (if any thing). All the foregoing qualifications seems to be necessary to protect us, and to enable us to recognize a certain true and the only genuine thing of its kind that is, or ever has been, the church of our God. 8th verse, that they may keep thee from the strange woman, from the stranger which flattereth with her words. All this is given us (his children) to protect us from the strange woman, and enable us to recognize the order that is free; for all scripture is given by inspiration of God, and is profitable, etc., that the man of God may be perfect, thoroughly furnished unto all good works. Then let us read, praying God to enable us to understand, and so save us from the strange woman. For she flattereth with her words; yes, she would deceive any and all if she could. The many ways she has, it would be impossible to enumerate. She has her Sabbath schools, temperance meetings,

Christian Endeavor, and a thousand other man helping orders. But the worst of all is the one they practice in the evening, in the black dark night, where they represent the good man is gone away, but they are doing very well without him. 10th verse. She is represented a very bad woman, but she is still the strange woman, and we are to keep separate from her. 11 verse. She is loud and stubborn. They seem to think the more noise they make the more good they think they do: and how they do work: they will stay and work over one void of understanding half the night, telling him they have paid their vows and enticing him every way they know how: and how they seek them out, running all over the house, and all over the neighborhood, trying to get others to come into their house, where they can see all the fine things they have. And these consists of their own works and ordinances made by men. And then thousands follow her as an ox to the slaughter, not knowing where they go. But now to children, hearken to me; let not your heart decline, go not astray in her paths. How I do hate to hear of brethren getting caught in these nets of false religion. For she hath no mercy. If you are wounded she hath no sympathy for you. She has her works and knows nothing else. Many strong men have been slain by her. Some of our able ministers have gone astray after her, and been lost to the true church. Their brethren had to give them up, and it grieves them. Her house is the way to hell. It does seem to me that if I was thrown out of the church I would be in torment, which here means cut off from enjoying the church and its ordinances, being dead to the church. Oh, how we should shun the strange woman and all her children. Let us not compromise the truth to any; but earnestly contend for the faith, always watching and pray-

ing God to guide, guard and direct us in all truth, enabling us to live in peace, to love another, and give us that spirit, so we can esteem others better than our selves, live in unity, neglect not our meetings. Brother, this is so imperfect, and looks to me so like a failure to show that that is contained in this chapter that I don't know if the brethren can understand what I am trying to write.

T. E. ATTERBURY.

Dear Brother P. D. Gold:—I have felt desirous for several years of giving a sketch of my life and experience of grace, for the comfort of the afflicted saints, who are traveling by faith through this vale of sorrow. I was born in 1852. From 12 years I began to think of death and judgment. Some would tell me that I could by effort get religion. I would make the effort but failed, and then I would be worse if possible. To make it short, I was married at the age of 18. I was proud with flattering prospects. I had been married about one year and I fell with affliction; lay upon the bed for about seven long years. I was now upon the bed of affliction, without grace, poor and friendless. O, what a distressing condition I was in. I got into a melancholy condition. I did not know what was the matter till one night when I was asleep. I dreamed that the world was on fire in the north, also in the south, and I lived in the middle. I said, oh Lord, help me. Then I saw Jesus standing about the middle of the house. I saw his wounded feet and hands. I saw the scars where he had been whipped. I was afraid of him, but he spoke with a calm, sweet voice and said, your sins are all forgiven. Then I felt light; I thought I would wake up my husband and tell him, but something said it is nothing but a dream. But since then I have had much affliction, and am troubled on ev-

ery side, but then my hope of heaven is brighter. I do not believe in an ingredient mixed with grace to save sinners, for the Lord needs no help. He is the only salvation and governs the worlds at will and he will nowhere fail. The gospel is carried by persecution, and not money. Those new things gotten up by desires of man are to decoy good men and women from the truth. God will call and send his ministers to preach in spite of all opposition. Satan calls his preachers, and they go, if there is nothing in it to authorise them. If not they go to something that pays better, but God's way is far above the ways of the world. Now, if you should publish this I may write again.

From your unworthy sister, much afflicted.

MALINDA PREWETT.

Etta, Ga.



Elder P. D. Gold, Dear Brother:— I will endeavor to write what I hope the Lord has done for me. I feel too unworthy to call you brother, but anyway I will, hoping this may be of some comfort to God's dear people. I don't propose to write all the evil wickedness of my life, for it would take an immense volume to hold it; but as to write anything good I ever did aside from a moral duty I know not how. I was born in Franklin county, Va., in the year of our Lord, August 19, 1869, and was raised up by good, moral parents, who seemed to take great pains with me, and I loved them dearly; and it affords me great pleasure now to think of them. They professed to have a hope in Christ, and were baptized last summer, and now they seem to be happy to associate with the Baptist people. But I soon learned to swear when out of their presence: but it seems to be one thing for me to remember my dear old grandma Brooks.

She was at our house on a visit while I was out in the yard one morning. I cursed and my sisters heard me and told her about it, and she told me if I did not stop cursing the old blackman would get me. I only thought she meant a negro, but I soon found different. I soon became troubled in some way different from what I ever was. I took the measles when I was about 12 or 14 years old and got better but was taken with relapse. I lay a good while and thought I was going to die. I became troubled in some way or other, but I put my trust in Jesus. One night while I was so low there seemed to be a bright face appear before me with a smile. I did not think much about it at the present; but it seems to be something I can't forget, and after that time swearing was something I did not desire. In some way it left me, I know not how; but I guess I did other things nearly as bad. I would engage in dancing and being in wild company, but after it was all over I was chastised in some way for it. Oh, these troubles would come on me, and I felt so condemned, and felt I was so mean. I would often get with my comrades, and they seemed to be enjoying themselves so well I would join with them. I would try and wear off my troubles. They seemed to be so happy while I felt so vile, for there seemed to be no joy for me. I kept on in this way until I was married at the age of 24 years. I tried to forget all these troubles and work after this world's goods; but oh, dear reader, these troubles would come on me. I could not wear them off. I would often seek lonely places to pray to God. I would fall down on my knees, and could but say Lord, have mercy on me a poor sinner. I would become ashamed of myself, and thought I would try and think about this world's goods, but it would not be very long before I would be calling on the Lord

again. I would think what kind of a person am I, that I made these promises and broke them. I would go to preaching and would hear preaching of different orders. Someway I tried to believe in the Methodists. I thought it was within a person's choice that he could get religion, if he wanted it; but oh dear reader, if I understand this subject it is something that gets us, and we know not how. We are like unto Nicodemus. The wind bloweth where it listeth, and you hear the sound thereof, but whither it cometh and whither it goeth thou canst not tell. So it is with every one that is born of the spirit. Well, I will try and get back to what I started to write about. Two years ago my troubles seemed to get harder with me than ever. I was off at my work about one mile from home. It seemed to come to me I was a condemned sinner. It was getting late in the evening and was then growing dark. I did not care whether I went home or not. I wanted to be alone, but for fear my wife would be uneasy about me I started for home. While going through a very tall piece of corn it seemed to be a good hiding place, so I knelt down on a rock, and prayed to God. It seemed that I was forced to call upon him. What should I do to be saved? And there seemed to be an answer darted into my mind to read the Bible. Well, I jumped up and started on my way home feeling as I never did before. It seemed to ring in my ears all the way home, read the Bible, read the Bible. That was something I had never done much of. I had rather read any book than the Bible, but sometimes when I was about the house I would pick it up and try to read, but it would condemn me so I would lay it down, for I thought it was not for me. It seemed to be for some one else. I felt I was so sinful I would not try to read. So one day I was in great

trouble and concluded to try to read again. So I picked it up again and thought I would let it fall open and that I saw would be an answer to what I had been praying for. It opened at the 14th chapter of St. John, and it read, Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, etc. Oh, my heart felt rejoiced. I went back to my work that evening rejoiced, felt so much better than I had. I thought perhaps I would not see so much trouble now; but that did not seem to last very long. I would keep trying to hold to the world's goods. So last spring I had to give up, finding I could not do anything myself. I put it all in the hands of the Lord, and oh, dear reader, I have been made to rejoice in the Lord. It seemed that my prayers were answered. I felt he would reveal himself to me in some way or other. One night in January I dreamed I was in hell, and the old Satan had me at hard work. It seemed he had be rolling a large wagon wheel up a steep hill, and the mud was up over the fellows. So it was a hard task for me. It seemed that he had me to start rolling at the foot of the hill, and I rolled to the top, and where he stayed was half way the distance. So when I got against his house he came to the door and looked out at me to see if I kept at work, and he was so ugly it frightened me, and I raised my eyes and saw an angel coming I thought, but after it came to me it was my uncle, and he took me from that awful place. About that time I awoke and was so badly frightened I was afraid to move, and was almost afraid to leave the house. The next day I thought that old Satan would get me. I became troubled again, and if any poor fellow ever prayed in earnest I did. In a few nights after that I

dreamed another dream. I dreamt I was at the prettiest place I ever saw. There seemed to be preaching there, and it was the Baptist people sitting all around the stand, and I tried to go to them, but the devil would keep me run back. There seemed to be a great stream of water on one side of me, and Satan was between me and them, so I could not get there any way. It seemed he kept chasing me all the time. At last I stopped to look in that direction, and saw an angel start from where the crowd was, flying, and he came down to me and told me he would help me up there where those pretty people were. After he talked to me it seemed that I knew it was one of my cousins, who is a member of the Baptist church, and took me by the hand. She said she wanted to talk with me, and I asked her what about, the subject of religion? She said yes. I told her then I would talk to her. Then we started on towards those pretty people, and just before we got to them, they all banished away, and then I awoke, repeating these words, what can a poor sinner do but trust in His grace, from behind a frowning providence he hides a smiling face. O my heart felt rejoiced. I knew it was but a dream, but felt that God had made it manifest. I felt like shouting to the top of my voice. I felt better than I ever did before. I thought my troubles had done left, but it was not long before I was in trouble again. I went and told my brother-in-law about this, and he told me he liked to hear me talk that way, but it was not long before I became sorry I told it, and thought I never would name it again, for it was nothing but a dream, but I could not get away from it, for it seemed to be on my mind day and night. While one day I was at my work it seemed to sound in my ear, you must be baptized. I was alone. O, it made me feel so curious: I had not thought about that. I wanted to leave that place

right at once. I thought my brother-in-law was not very far off, and I would go and tell him about it, but before I started it came into my mind, what if I should be deceived? But I went on any way. When I got where he was he seemed to be glad to see me. So we sat down, and I began to tell him what had happened with me. He said I ought to be baptized, but I told him I was too unworthy. Some how I could not be willing to that, so I started back to my work again. I thought it was nothing but foolishness any way, but I had not more than got out of sight of him before I was called down on my knees to beg for mercy, and it did not seem to do me much good. I had not gone more than one hundred yards before I had to kneel again. There seemed to be a weight upon me that I could not carry. I felt weighted down. I tried to pray, but it seemed that I could not utter a word; it seemed to be groanings which I could not utter, and that I was about to choke to death. I thought then if was God's will, let his will be done. So I got up then and started to my work. I seemed to feel light. Then in a few nights after that I dreamed if I did not go to the church I would lose one of my children. I could imagine that I could see them before me, but could not tell which one it was. They would say to me, Papa, is it me? Oh, I felt so bad about it. I often get up now at the dead hours of night, and go to them and listen to see if they are breathing, and some how I feel so uneasy about them. It may cause me to go to the church, but the thoughts of my being so unworthy I thought of my being so unworthy, I can hardly bear the thoughts of it. I will tell you something else that happened to me on the night of the eleventh instant. I felt in some way that I was far from God. After all the rest had gone to bed I sat up by the fire a good while meditating over

spiritual things. I became in doubts of myself. I felt so lonely, and trying to pray I went off to bed still thinking over the same subject. I thought anybody had a better experience than I had, some seeing pretty lights shine around them, and I had nothing of that sort to tell. I began then to hear music in the heavens. There seemed to be as many as 3 or 4 voices singing these words—There is a Bright Light Shining, There is a Bright Light Shining in Heaven for You. Oh, it made me feel so good that every nerve and muscle seemed to be carrying the tune. So I went and told it to some of my friends, and after I told it I became sorry I had told it, for it may be I was mistaken, but it seems I cannot get away from that. I went to hear Elder O. Plybon preach last first Sunday. It seemed he preached me a good sermon, and that it was to me and me alone, but I felt too unworthy to be with such good people. Well, I must close my sorry letter. You can use this as you wish; if it is not of any interest just cast it aside. I feel I have left out much I ought to have written. I have tried to write as it came to me. I feel that I would like to have the prayers of all the Christian people. I am yours in hope of eternal life beyond the grave.

A. J. H. BROOKS.

Felicia, Va.

Elder P. D. Gold, Beloved Brother:—I appreciated your kind favor of last spring—your answer to my enquiry in regard to "life insurance." I feel that I need more counsel, as there is some division out here over the question, and I wish to be on the right side of the question, should it arise in our midst. In fact it is already among us to some extent.

I noticed that you, and Elders Respers, Mitchell and Oliphant seemed to be about together on the question. You

do not endorse it, but are forbearing. You spoke of writing against it in the Landmark. If you have any articles on it please send them to me and oblige. The question seems to present itself to me about as follows: A wealthy man (the insurance company) proposes to offer to a certain party (its patrons) a chance to win \$5,000 for \$50; or the patron may lose the \$50 and win nothing, or he may pay \$50 each year for 50 years and lose all; or he, by falling behind one day loses all. Is not that the same in principle as gambling, or the raffling business, or the lottery business? If I were to win \$5,000 dollars for \$50, I injure the company and am too much benefited myself, and so the company in its chance business, must injure other patrons to keep on foot itself. The very word forbearance, implies something wrong to be born with, and even a little sin affirmed to be a righteous thing would become unbearable, finally, would it not? We bear with evils, however (some of them), when they are confessed and repented of, but not if persistently justified would we?

P. S.—I don't pretend to be good at all, but I have had some reasons of inexpressable love for Jesus—the man of sorrow. I have loved him as a man. It is the sweetest feeling I ever had. You and I will soon cross the river, and there will not be even a straw between us there. I have no doubt but that you will go to heaven.

I. J. TAYLOR.

Maud, Tex., July 18, 1904.

Remarks:—I have never seen the wisdom of life insurance. While there is no express word of God condemning it, nor any Bible word authorizing it, there has not been to me any good reason for it.

The things that are prevalent among men indicate their state of morals. It is argued that men do not as a rule lay up money themselves, or are so prone

to spend their money that, unless they invest it in insurance companies, they will never have any money. So they pay other men to keep their money for them, and when they die it is paid over to their families or creditors, and they pay a heavy rate.

They receive about 4 per cent. for it in this way, instead of six per cent. which is our lawful interest in North Carolina, so that it is not a good investment even financially speaking. To encourage such investments because men have lost the art of saving is a poor reason for insurance. Rather let men return to the safe old habit of not spending all their earnings.

Men's love of money plunges them into many foolish ways. They insure to gain. The best way to earn money is to labor for it, and take reasonable care, buying such things as are needful or useful. To hoard money and worship it is wrong.

I do not see how Baptists could make a rule to exclude their members without a thus saith the Lord for it.

Is there any need of forbearance among our brethren? Is God a God of forbearance? See Rom. 2:4. Here forbearance is coupled with God's goodness and long suffering. Should brethren forbear each other? See Eph. 4:2 and Col. 3:13.

P. D. G.

Dear Brother Gold:—"Let him that is without fault cast the first stone." I find this quotation used by yourself relative to a certain letter which appeared in the Landmark of June 15th. To whom was this addressed: To God's people? By no means; but to those alone who know nothing but carnal weapons. His people have been taught and have learned, that "he who taketh the sword shall perish by the sword." They have also been taught and have learned; that they were, and are still

sinners; hence the above quotation was never intended to apply to them, for the reason that: "Judgment begins at the house of God," and every mouth is stopped. If a brother is overtaken in a fault, we are admonished to restore such an one. The question would suggest itself. In what way or manner was he overtaken? Was he overtaken by publicity, or did his "sin find him out?" Suppose the magnitude of the fault should justify the sentence of death; then no restoration could be had. Under what head does this character fall? Had he confessed his fault, he would more or less, always have the sympathy of the church. Not so, publicity overtook him, and found him in a fault unto death. How does this accord with the scripture? "Your sin will find you out." It has the same accord that Christ had with Belial. Christ has promised to be with his people to the end, and the scriptures abundantly testify: that he is, and has been, and always will be; and because of that, "their sins find them out." Who then overtakes them, Christ or publicity? Of course it is Christ. They then present themselves before the church to be dealt with as seems proper in her sight. How different are the two characters, the one whose "sin found him out (although the sentence was death) was under the tuition of that spirit, who says, "I will never forsake you," while the one overtaken by publicity, was and always had been, under the tuition of him, who walketh to and fro, seeking whom he may devour, but this character never has to seek, neither is he meat for him, because he is always with him, and at his right hand to do his bidding; but the poor saint, whose sin finds him out," is his meat and drink indeed. This character in question may have stood forth as a mouthpiece for God, and at the same time continuously carrying on his most horrible, loathsome.

debauchery and wickedness, with no fear of God before his eyes. Such a character is uncommon among humanity, and if the most absolute disdain on the part of the church, would constitute the cast of stones, then I think with propriety, yea, with impunity, they might be heaped upon him until every vestige of his vile body was hidden. It is entirely in keeping with such a character, after being caught up with, and the simple light sentence of expungement from the church of the Most High, visited upon him, that instead of carrying himself to some dark, black, secluded abode of night, and there remain until perchance, some eye of sympathy might find that he recognized the enormity of his crime, and might administer some little solace, by passing notice. Where is he soon, yes very soon found? In public print, emblazing abroad much sorrow and repentance, and declaring with characteristic effrontery that: "his desire to do and live right has been and still is as good as any man's." Such declarations are, and have been and always will be in keeping with that character who subordinates everything to his wicked lusts.

Most respectfully submitted for publication.

Your brother in hope,

A. S. HOLDEN,

Hillsboro, N. C.

Remarks:—The woman caught in the act of adultery was presented by her accusers before Jesus with a view of entrapping him. Jesus said to the accusers, Let him that is "without sin cast the first stone." That is said to all and applies to all accusers. A witness against another is not supposed to be guilty of what he is condemning in another. Who art thou that judgest?

Jesus gave the true meaning of the law, and then as the judge forgave her. Man does not bring himself into judg-

ment. If man is honest enough to confess a wrong as soon as he commits it why should he not be honest enough to not commit it?

His sin finds him out. David cloaked his sin as long as he could. None of us confess our sins until they become so burdensome we have no peace and confess for relief. It is God that brings everything into judgment, whether it be good or whether it be evil. How wonderfully he loves us if he brings our sins to our remembrance in time, and we confess and forsake them.

W. J. Stephenson's letter was published that the brethren might see where he stands, according to his own confession and avoidance. His neighbor has come along and searched him out, and shown that there is error in him in his asseveration of an innocent intent in him. When God appeared to Job he said, the words of Job are ended. I will speak no more. He was vile in his own eye and abhorred himself in dust and ashes.

I always felt the church did right in withdrawing fellowship from him. He is without excuse for his sin and his conduct after was an aggravation. We have but few preachers, but it seems we have had too many of late. We need men that fear God and abhor evil.

P. D. G.

Elder P. D. Gold, Dear Brother:—I feel it my duty to write you a few lines to inform you that the general sentiment of the Baptists in the Little River Association as far as I have heard them express themselves objects to W. J. Stephenson's letter being published in the Landmark. Now, Bro. Gold, while I do not feel capable of advising such an able and gifted brother as you are, I really don't know that I thought of it while in your presence. It seemed that our minds were engaged in better things for which I feel

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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EDITORIAL.

Friend Whitford Gillikin requests my view of Luke 15:11—25.

1st. Jesus spake in parables. These are not fables or stories, lies or imaginative things, fiction or novels, but they are faithful expressions of realities setting forth what is true, and always will be true. Fables use animals to declare what is true of men of certain classes, or under certain circumstances, or in certain conditions. The cunning of the fox exhibits the scheming of certain men; the thirst of the wolf for sheep shows the hate of certain men that would devour the church. The helplessness of a sheep sets forth the traits of a child of God.

But the parables of Jesus set forth in a higher degree what men do, and the consequences of men's conduct. It is not biography, it is not history. It partakes of the order and expression of instruction. It never blunders, is never mistaken, is never out of place, but is always truth. By its use Jesus, who knows all of man, with what awaits him, maker of man show what is man's condition, both now and forever.

2nd. There is a profundity in the parables of Jesus that includes the entire state of man, so that if we know

glad it was so. Now, Bro. Gold, I am willing for you and the Baptist generally to know my sentiments in regard to this matter. I believe from the acts of W. J. Stephenson a few days before he was betrayed to the public that his tears and sorrow are for being caught more than the crime, for just a short while before the crime was made public the yearly meeting came on at Smithfield and that girl was present and he went on and helped to administer the supper, commune and washed Bro. J. A. T. Jones' feet, and after service was over took this girl home with him to take dinner with him and his wife and he knew at that time what was trumps just as well as he does now, and that proves to my mind, if such a thing is possible that if the whole thing could have been kept hid he would never have come up and confessed it, but still would have gone on as heretofore. Now, Bro. Gold, I am persuaded to believe that you have all reason to believe what I have written to you is in love, desiring your peace and welfare, and that the blessed Lord may continue to bless and guide you to the comfort of his people. Now, Bro. Gold, I don't particularly request you to publish this letter, but willing to leave it to your better judgment, and if it should be your mind to publish this I am responsible for what I have said and willing to stand by it for the honor of the cause of our blessed Lord and Savior. I hope to hear from you soon.

Yours in hope,

J. T. COATS

ERROR.

In the last issue of the Landmark Brother James A. Monsees was made to say what he did not mean to write. He meant and wished to say, that the devil was his enemy. He cannot be the friend of any one.

P. D. G.

the meaning of these parables then we know man himself. It may as well be observed here that Jesus used no time in descanting on the philosophies of mankind, or men's theories and speculations, but he taught the things that are most important for men to know—things that never become obsolete, but are the same always, and things when men are made wise unto salvation will always interest them and engage their attention.

3rd. In the case considered here he presents a certain man who had two sons. It will not do to ignore the fact that each one is his son. The matter under consideration is his answer to an objection the Pharisees raised against him, namely that he received sinners and ate with them. From the standpoint of the Pharisee that was a fatal blunder of Jesus. Surely he could not be the son of God if he received sinners. But what a bad standpoint did the Pharisees occupy. Who could commit a more fatal blunder? It was to assume that they themselves were not sinners. What need would men have for Jesus who are not sinners? What need would men have for Jesus who are not great sinners? What is worse than a Pharisee? He is not only no better than a publican, but is so deceived and wrapt up, blinded and conceited in his hypocrisy, that he is full of the worst abomination of pride and self love, yet knows it not.

4th. The illustrations Jesus makes shows that there is no intrinsic difference between that which is lost or wanders off, and that which is safe at home. A man having a hundred sheep and one wanders off and is lost; or the woman with ten pieces of silver, and one is lost, while the nine are safe home; or the man with two sons, and one requests the portion of goods falling to him, who wanders off and wastes it in riotous living, while the other abides with his father.

There is no condition the sheep may be placed in that will cause it to become a goat. There is no condition in which the lost piece of silver will become anything but silver. There is no shameful living this wandering, unthankful, wasteful and spendthrift son may plunge himself into when he will cease to be a son of that same father.

5th. The labor of the shepherd or owner of the sheep, the search of the owner of the silver, the mourning anxiety of the father all prove the nature of the relation of ownership or sonship cannot be altered or destroyed by the loss of the property, or wrong doing of the son.

The owner of the sheep seeks it until found, puts his own shoulder or power under it and brings it back to the fold with great rejoicing, and with no damage to any one. The owner of the lost silver searches with carefulness until she finds the lost piece of silver, and then gives vent to her gladness in the presence of her neighbors.

The wayward, wasteful son carries in himself, ignored and unheeded in his foolish and shameful conduct, the elements, principles and feelings which will compel him to return home under the grief of his suffering, while in the father there dwells the affection and love that will welcome the lost son and his return: yet as the son by wilful sinning has brought on himself this shame he must return, confessing his wrong, and imploring forgiveness of his father: for in his restoration to his place he had deserted his own sin must be deplored, and the righteous conduct of his father must be maintained.

6th. The life relation of father and son in the gospel will most assuredly endure and display its indestructible principle and love and power against all unworthiness and sin of the erring child, and restore that joy once disturbed; for the shepherd must have his own, yea the good shepherd

must bring the lost sheep home; the woman, the church, must have all her pieces of silver; the father must welcome all his children home amid great rejoicing. It cannot be a broken family. Jesus came to seek and to save that which was lost. P. D. G.

Brother Z. C. Farbour requests my view of Mal. 4:1, "For behold the day cometh," etc.

Brother Barbour holds that this scripture is yet unfulfilled, or is still future, or has not yet been fulfilled.

1st. The day referred to was in the future to Malichi who lived some hundreds of years before the sun of righteousness arose with healing in his wings to those that feared the name of the Lord. His arising with healing in his wings was fulfilled on and after the day of Pentecost.

2nd. What is the proof of this? Before the coming of the great and dreadful day of the Lord and the prophet Elijah should be sent to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest the Lord smite the earth with a curse. Who is Elijah? He is John the Baptist, who came in the spirit and power of Elijah that brought down fire from heaven, and exercised the great power of overthrowing idolatry, and restoring the worship of God who is a consuming fire.

One truly reading the books of the Law must be impressed with the solemn searching character of that worship. There was death in it. Lambs and bullocks must be slain, and their blood sprinkled on the altar and on the worshippers. This said the men that worship here are sinners and deserve death; but mercy prevails, and these lambs and bullocks, that are innocent in the type, die for them. Moreover the offerings are by fire which must never cease to burn on the altar. Fire

is the most consuming element and tries things.

Jesus is the whole burnt offering—the passover Lamb. He was the most holy offering. All the wrath of God must be poured out on him, and he makes an end of sin by the sacrifice of himself, being made sin for us, because he knew no sin.

John said, I indeed baptize you with water unto repentance, but one cometh after me who is mightier than I. He shall baptize you with the Holy Ghost and with fire. His fan is in his hand and he will thoroughly purge his floor, the wheat will he gather into his garner, but he will burn up the chaff with unquenchable fire, Mat. 3:11-12.

Peter, on the day of Pentecost, alludes to the prophecy of Joel. It is called the great and notable day of the Lord, Joel 2:28-32, and Acts 2:16-21. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. Peter tells us it was fulfilled on the day of Pentecost. Yet we have the same natural, literal sun and moon now that then ruled the day and night. The scripture is fulfilled as it was prophesied of. In what sense is that? The legal heavens, or Jewish heavens that then were, passed away. The legal sun or light of that heaven was darkened as a shadow, and its moon was turned into blood—fulfilled in the shedding of the blood of the new covenant, even of Jesus the Lamb of God who takes away the sin of the world. The stars also of that firmament fell to the earth or passed away as Jesus the sun of righteousness arose with healing (not curses) in his wings. For Jesus is that true light that lights every man that comes into the world. He takes away the first covenant that he may establish the second. No place in the gospel church is found for the first covenant of works. No longer shall the people of God be shut up in the prison where-

in there is no water; but unto them that look for him shall Jesus the sun of righteousness arise with healing in his wings; and it shall come to pass that whosoever shall call on the name of the Lord shall be saved. For God will pour out his Spirit on all flesh—on his people whether Jew or Gentile.

3rd. But how are the wicked burned up as stubble? The Jews said, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation," John 11:48.

This was literally done. The Romans did burn their temple and take away or make an end of their nation. Soon after the resurrection of Christ the former worship under the law passed away as a national worship.

4th. John said Jesus should baptize with the Holy Ghost and with fire, and that he would thoroughly purge his floor, and gather his wheat into his garner, and burn up the chaff with unquenchable fire. Jesus gathered his people out from among the Jews. He came to his own who received him not, but as many as received him to them he gave power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but born of God. They are the wheat which he gathered into his garner. But the Jewish nation or the wicked are cast into outer darkness and as a nation they are destroyed root and branch.

5th. In the experience of the Lord's children their own fleshly, uncircumcised nature shall be destroyed, and shall burn as an oven. There is a use for our fleshly nature here in time, but the flesh shall be burned up as chaff. There is a use for chaff in the growth and development of wheat, but when the wheat is harvested and the chaff separated from wheat, of no further use is the chaff to the wheat. All our filth and

wickedness shall be destroyed in the resurrection; then shall the righteous shine forth in the kingdom of their Father above the brightness of the sun.

But the wicked or ungodly as cheat or tares shall grow together with the righteous unto the end of the world, when they shall be burned up as chaff.

This is not yet fulfilled, or is yet in the future. A few words of prophecy run unto the ends of the earth and into eternity. But the fulfillment begins in time. We or such as are risen with Christ know that there is a blessed fulfillment of these scriptures now working as leaven, and that it shall work unto the consummation of all things. The wicked are now as ashes or as something consumed under the soles of our feet, and all of this world, the lust of the flesh, the lust of the eye, and the pride of life are as chaff, and shall all be consumed; while those things that are above where Christ sitteth on the right hand of God shall remain as wheat gathered into garner.

P. D. G

CIRCUMCISION.

Literal circumcision was typical. Of what? Of a circumcision made without hands in cutting off the body of the sins of the flesh by the circumcision of Christ.

This circumcision is not made with hands—not as the literal Jewish circumcision. This one cuts off the body of the sins of the flesh by the circumcision of Christ, who was cut off, but not for himself. The transgression of his people was laid upon him, and he bore our sins in his own body, therefore they must be cut off by death, the death of the cross. The sword of justice awakes against him, and this cuts off our sins by his death. We cannot therefore glory in the flesh. If any man glory let him glory in Christ Jesus crucified. By this circumcision death

follows. We are cut off. Then we as dead to the law by the body of Christ are prepared to be buried with him—baptized in the name of the Lord Jesus—unto the likeness of his death, and risen in his likeness through the faith of the operation of God, who hath raised him from the dead. And also being dead in the uncircumcision of the flesh God hath quickened us together with Jesus, having forgiven us all trespasses. We are no longer under the law. The handwriting of ordinances which was against us and contrary to us is blotted out, having been nailed to his cross, fastened in the cross so that it is taken away.

What a wonderful circumcision this is, and it so binds us, joins us, to Jesus crucified, buried (risen and glorified, that we are complete in him, wanting nothing.

This is substantial work, an effectual cutting off, making this people holy in Christ Jesus. Such have no confidence in the flesh. We are the true circumcision (not typical as were the national Jews), but circumcised inwardly in the heart. This inward, spiritual circumcision, whereby one is inwardly a Jew, a new creature in Christ, constitutes him an Israelite indeed. Such worship God in the spirit. This causes a heart spiritual worship. Such rejoice in Christ Jesus, and cannot glory save in him. Such of course have no confidence in the flesh.

These spiritual worshippers are a best people. They are called with a holy calling, not according to their works, but according to the grace given them in Christ Jesus which is revealed in the coming of Jesus Christ in the flesh, who put away sin by the sacrifice of himself.

If we then are risen with Christ our affection should be on things above, where Christ sitteth at the right hand of God, for we are dead and our life is hid with Christ in God, and when

Christ who is our life shall appear then shall he also appear with him in glory.
P. D. G.

To the Churches of the Country Line Association.

Dear Brethren, I have felt for several years that there are some things connected with our Association that are a reproach to us, and therefore not to the glory of God. It is well known that for many years our Associations have been noted for very large crowds and much disorderly and unlawful conduct. The ungodly and the pleasure seekers look forward to these yearly meetings as an occasion for a grand picnic and time of riotous reveling. Some come to traffic, some to play cards and swap horses some to sell strong drink, and many more to drink it. Many come to have sport and to revel in sinful pleasures etc.

Now, are we in any way responsible for these things? I verily believe we are. Our custom of camping on the ground for three days and nights opens the way, furnishes the occasion and attraction for these things. Now if this be true, should we not stop it? Some might say how are we going to hinder people from camping on the ground? The only trouble I apprehend is to get the Baptists themselves to quit. If they will consider this matter from the standpoint of God's glory and not their own pleasure, I think they will confess they ought to quit it. It might be argued that the order has been better of late years. But one has only to go out on the outer circles of the crowd to realize that the disorder has just moved a little farther off. It was said we had good order at the Harbor two years ago, when as a matter of fact, sick women and others could not sleep in the meeting house on account of noise and bad conduct around it; and report says that a certain man has boasted that he sold four barrels of liquor at that Association, and I hear it is being stored up by the jug full to be sold at Country Line. Can we afford to bear the stigma of these things until we have done all we can to prevent them? I think not. We are

commanded to shun every appearance of evil and to give none occasion to the adversary to speak reproachfully. Let not your good be evil spoken of. I hope the brethren, sisters and friends will consider this matter in the fear of God, and I would be glad if every church would signify in their letters to the Association in August whether they are in favor of camping or against it.

Y. I CHANDLER.

The Abbot's Creek Union Association is to be held with the church at Suggs Creek, commencing on Saturday before the fourth Sunday in August, 1904. A cordial invitation is extended to all desiring to come to see us. Those coming by rail will be met at Star on the A. & A. road, also the Durham and Charlotte road comes to Star. All coming from south north or east will be met on Friday and carried to the meeting on Saturday. Any wishing to come please notify A. Leach, Star, N. C.

There will be conveyance from Seagrove, on the A. & A. R. R.

A. P. LEACH, Church Clerk.

Elder P. D. Gold:

Dear Brother:— Please give notice in the Landmark that the twenty-fourth annual session of the Seven Mile Primitive Baptist Association will be held with the church at Mingo meeting house, Sampson Co., N. C., to commence on Friday before the second last Sunday in September, 1904, the 16th, 17th and 18th. Mingo church is about four miles from Dunn. Those coming by railroad from the south will arrive at Dunn on Thursday, 1.15 p. m. Those coming from the north will arrive at Dunn about 4.30 p. m. same day. Brethren, sisters and friends will be met and conveyed to and from the Association. Brethren, sisters and friends are invited. We hope to meet a goodly number of the ministering brethren at that Association.

CORNELIUS HODGES,
Association Clerk.

Dear Bro. Gold:—The Country Line As-

sociation is appointed to be held with the church at Country Line, Caswell Co., N. C., on August 20, 1904, and continue three days. Visitors by railroad will be met at Ruffin, N. C. on Southern R. R., on Friday at 12 o'clock, 16 miles from the place of meeting, provided they send me a card eight or ten days before hand.

Y. I. CHANDLER, Mod.

T. H. RUDD, Church Clerk.

Fitch, N. C.

OBITUARIES

MRS. M. L. A. YARBORO.

In memoriam of my beloved aunt, Mrs. M. L. A. Yarborough. She was born March 10, 1831, and died February 12, 1904. She was a daughter of John L. and Sallie Lunsford. She was married to J. M. Yarborough, February 14, 1854, and was the mother of nine children. They all died in infancy except three sons. She also left nine grandchildren. She joined old Flat River church about the date 77 or 78. Aunt was a lovely Christian character, living out her religion, making manifest that she had been taught of Jesus. Meek, humble, modest and retiring in her disposition, the more you saw of her the more you loved her. Her children have lost a good mother, her brothers and sister a dear sister, her neighbors a kind friend, but we feel sure our loss is her gain from the abundant evidence that she left us. Her husband had been dead about two years and she has said ever since his death that she was ready and willing to go for several months before she died. She desired to hear preaching and singing and talked of her hope of heaven, and told her experience to some of her loved ones who visited her in her last days. She was never well after her husband's death, but bore her sufferings with so much patience, never murmuring or complaining. It was my privilege to visit her several times the last two years of her life, and I feel like her influence over me for good will follow me through life. Her very presence seemed a sweet benediction

to me. May the Lord prepare us all to meet in heaven.

NANNIE F. CARRINGTON,
Durham, N. C.

MRS. LAURA A. VAUGHN.

It is with a sad heart I write a few lines in memory of our dear mother, who departed this life May 24, 1904. She was born May 1, 1853. Her natural life here on earth was 53 years and 23 days. She had been a member of the Missionary Baptist church about 28 years. She was a great sufferer, having been afflicted for a number of years, though she bore her sufferings with great fortitude, and patience. She would often remark, that when her sufferings here on earth were ended she would pass over the dark river, and rest with her Saviour, where there is no sorrow, no suffering, no pain, no death.

She never looked sad, but was possessed of a bright and cheerful countenance, always ready to speak comforting words to the bereaved or troubled heart. She was kind and charitable to the poor, and never turned a beggar from her door without bread, and a glad heart. In her last days she talked freely about dying, and seemed to be happy. She said, "Jesus was helping her onward and Jesus would welcome her home."

On the day she died she said she dreaded nothing, only the sting of death, that she had just received a message from her Saviour and he would bear her over the river to rest in endless joys above. Oh, what a consolation it is to us, for our loved one to leave such bright evidence of a happy home beyond this vale of tears. True, we can't help but mourn our loss, but it is wrong to wish her back in this vain world.

We should be submissive to the Lord's will, and ask God with earnest desire of heart to prepare us to meet death and make us ready to say:

LUCY M. ADAMS.

REBECCA A. ROBERTS.

Roe, Carteret Co., N. C., July 8, 1904.

Dear Brother Gold:—By the request of her brother I will write a short piece in remembrance of Rebecca A. Roberts, who we believe was called home to dwell with Jesus, on the 29th day of June, 1904. She was born June 12, 1833 and died June 29, 1904. She united with the Primitive Baptist church at Cedar Island in April, 1854, and lived as one who wanted to spend her time serving the good master. She was married to Joseph Roberts in 1866, and moved from Cedar Island to Portsmouth, N. C. Her husband, I think, died about 1890, and left her; but she had one son and he was good to her. She was the daughter of Jesse P. Goodwin and Cortney, his wife. The dear sister was afflicted a long time, and seemed as she was warned that her time was short on earth, for she wanted to leave Portsmouth and come to Cedar Island so she might be with her brothers and sisters. She has only one brother and three half brothers, and three half sisters, and a host of relatives and friends to mourn her loss, which we hope is her eternal gain. May God let his blessing rest upon us all.

THOMAS L. GOODWIN.

ABSCILLA MEARS.

Died May 28th, in Edgemont county, N. C. near Medora, Abscilla Mears, daughter of Jacob & Beady Brake in her 80th year. She joined the church at the Falls of Tar river in 1855, of which church she remained a faithful and consistent member until death placed the crown upon her head that she had a view of many years ago, and loved to express the hope that she would wear it some future day.

She was married to brother R. D. Mears in the early seventies, who still remained to mourn her loss, and yet her eternal gain as all who know her believe. She was a burden bearer all of her life, for she was the mainstay of the family in her young as well as her old age. She was poor in this world's goods, but strong in faith, and rich in love and mercy of God, which she manifested by a walk and conversation that would do honor to some of much more pre-

tentious. It was happiness to her to make others happy, and a pleasure to do a favor for one in need. In short, if I could live a life as acceptable to God as I took her's to be I would miss many heartaches, groans and fears.

JESSE BRAKE.

Medora, N. C., June 3, 1904.

JOHN WILLIAM BRAKE.

Dear Brother Gold:—It is a sad and solemn thing to attempt to write on the death of our own child, yet I, this morning, undertake the task.

John William Brake, the oldest son of Jesse and E. A. Brake, was born June 30, 1873, and died June 19, 1904, after being confined to his bed four months with that dreadful disease, consumption. He leaves a wife, one child, father, mother, three brothers and seven sisters to mourn his loss, still not mourning like for one whom we have no hope. It is hard to train us poor worms of the dust to say, Thy will be done, yet how thankful we should be that we have been spared 31 years to weep the weeping that none but the bereaved can weep.

While Willie never joined the church he lived a life from childhood up that many professing hope would do well to imitate. He had no enjoyment for bad company, and while he took his drink at home, he took pleasure in saying he had never taken one in a saloon, or used profane language on any occasion. He was a strong believer of the Primitive Baptist faith, but like a shoe peg, had to be driven to fill his place of duty. His patience during his four months confinement was a marvel to all who saw him; but he seemed perfectly resigned to his fate, and preferred his troubles to himself, so now we hope,

JESSE BRAKE.

Medora, N. C., July 3, 1904.

APPOINTMENTS

W. C. EDWARDS

Union Grove, August 8th.

Crooked Creek, August 9th.

Meadow Creek, August 10th

Clark's Grove, August 11th.

Jones Hill, August 12th.

Howard's Chapel, August 15th.

Freedom, August 16th.

Liberty Hill, August 17th.

Bear Creek, August 18th.

Mountain Creek, August 19th.

Flat Creek, August 20th.

Salisbury, August 21st.

Pine, August 22nd.

Abbott's Creek, August 23rd.

Tom's Creek, August 25th.

Lock Hill, August 26th.

Thence to Abbott's Creek Association.

He will need conveyance.

Z. R. BALLANCE.

Willow Spring, Saturday and fourth Sunday in August.

Sandy Grove, Monday.

Fellowship Tuesday.

Bethel, Wednesday.

Hannah's Creek, Thursday.

Clement, Friday.

He will need conveyance.

J. A. T. JONES.

JAMES A. MONSEES.

Flat Creek, Aug. 5.

Salisbury, Aug. 6 and 7.

Concord, Aug. 7, at night.

Bear Creek, Aug. 8.

Watson, Aug. 9.

Union Grove, Aug. 10.

High Hill, Aug. 11.

Liberty, Aug. 12.

Lawyer's Springs, Aug. 13 and 14.

Tyces School House, Aug. 15.

Jerusalem, Aug. 16.

Howard's Chapel, Aug. 17.

Freedom, Aug. 18.

Albemarle, Aug. 18, at night.

Mountain Creek, Aug. 19.

Big Creek, Aug. 20 and 21.

Tom's Creek, Aug. 22.

Rock Hill, Aug. 23.

White Oak Springs, Aug. 25.

Thence to Abbott Creek Association.

Conveyance needed.

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Agent for the 4B's, Wilson, N. C.

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AUGUST 15, 1904.

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Zion's Landmark.

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WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

(Selected.)

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."—Hebrews xii, 2.

Religion is an article, and perhaps one of the common things you will find in the land in which we live. It carries with it certain advantages, and I am ready to admit that it often gives an individual a degree of respectability, and a certain position in life. But when the question is really put in the balances of the Sanctuary, will it do anything for us when we come to lay down our mortal bodies upon a dying bed? for you know we are all dying creatures, and that fact cannot be too often impressed upon our minds. For as we read in our lesson: "it is appointed unto man once to die," and you know there will be no bribing the judge of quick and dead; there will be no false evidences. The great white throne shall be set, and the books shall be opened, then the record that kept against us shall be revealed, "for the eye of the Lord goeth to and fro in the earth." All will be spread out, and laid open and bare, and the dead shall be judged out of the things written therein. Well now, the apostle's object in the discharge of his ministry was, to show the wrong, and to show the right; and to point out that religion which will never do to die by, and

set forth that religion which has God for its author; and every minister of Jesus Christ who rightly divides the word of truth will do the same; and woe be to that man that keepeth back anything, crying, "Peace, peace," where God has never spoken peace. May the Lord give both speaker, and hearers an insight into these things, and help us to throw as it were our whole consciences open and say—"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm, cxxxix, 23, 24).

Now, in calling your attention to the text before us I want in the first place to point out the way in which some of the learned read the former part of it. They say that it should be rendered thus: "Looking away from everything else, and looking unto Jesus absolutely." That is how they would render it. Now, does it not strike your mind that something must actually take place in an individual's experience before ever they can look away from everything else, and look absolutely unto Jesus? Now I want to take the opening part of our subject into consideration and view it from that standpoint. I will then notice several kinds of faith; for wherever you find persons with a profession of religion they must have a faith in it, and if they are sincere, they will tell you that they

are right. But coming to a conclusion like that, unless their experience will agree with God's word it will stand them in no stead in the time of need. There are a great many kinds of faith in the world; but after all there is only one right kind of faith. Hence the apostle states, "One faith, one Lord, one baptism," and no more. So it is necessary here if we do anything like justice to our text, that we must separate this faith from every other kind of faith. There is only one conclusion that we can come to, and that is that the apostle's faith must be the right kind of faith; for he states that "Jesus is the author and finisher of our faith." I would like to notice in the next place what we understand by the joy that was set before him. Well, if you consider the Almighty and all his wondrous perfections, should you consider him in all his marvellous attributes, there is not anything that can add to his holiness, his purity, or to his happiness? And yet the apostle intends to express it here. Well, will you gather up the statement that immediately follows; and it will give you to understand what the apostle intends here. He goes on to say that "for the joy that was set before him, he endured the cross." Now the word cross has a great many significations; but the expression "Cross" here means the Cross of Christ. And not only that material cross on which he suffered, but "he was a man of sorrows, and acquainted with grief," from the manger to the cross of Calvary, hence, as we have said, he is called "a man of sorrows, and acquainted with grief," but he endured the cross because there was a certain joy set before him; and when he had accomplished all that the Father really required at his hands, all that he had engaged in "the covenant ordered in all things and sure" to do; then we read here that he took his

seat at the right hand of the throne of God.

Now, let me take you back again in the first place to the opening statement. Who are those persons that are really brought to look away from everything else, and to look absolutely unto Jesus? Does it not convey to your mind something like this, that if you see another person moving altogether in another order of things, that something must have taken place in that person's experience that is supernatural; something that God must have wrought here by the power of his Holy Spirit?

When the Lord begins a work of grace in a sinner's heart, do not think for a moment that that sinner steps right out of the world into the gospel liberty of the children of God. You will remember reading in the gospels of the two ways, the broad way and the narrow way, and that many enter in at the one and that few enter in at the other; that the gate is so strait that it won't admit you and your righteousness, it won't admit you and your own wisdom, it won't admit you and your own strength. It is then the work of the Holy Spirit to bring down the haughty looks of man, to lay all his glory in the dust, and to bring him to see that he is a poor, lost, sinful, and undone creature; and to cause him to put his mouth in the dust and say, "Behold, I am vile." And to acknowledge with that blessed man of God and say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee, and I abhor myself, and repent in dust and ashes." Here then the individual begins to turn his eyes from the world to another object. Those associations that he once enjoyed, those common surroundings in life that once gave him pleasure he now leaves.

"He leaves the world with all its store;

And leaves it to return no more."

What a strange work is the work of

grace upon a sinner's heart! You may depend upon this, that it will bring you sooner or later to see the things exactly as the apostle lays them down here, and you will look away from everything else; and you will have to look absolutely unto Jesus.

Let us go a little further in the experience of God's people. We are told that "God works in the heart of his people, both to will and to do of his good pleasure;" because you know our natural will is so averse to the will of God that we are always building up something, and looking unto something, and expecting acceptance from something that is worldly, that we need God's power to operate upon our hearts, so as to turn away our eyes from beholding vanity. And here the Christian sometimes pleads at the throne of grace, that the Lord, the spirit, would help him to "look unto Jesus." Here he observes that vanity is stamped upon everything, and he wants the Lord to work in him according to his pleasure, and to keep him still looking unto Jesus.

You will remember poor Peter at a certain time, walking upon the sea. But possibly his heels ran before his better judgment; and, although the Redeemer had said, "come"; yet by and by he began to sink, when he cried out, "Lord, save, or I perish." Then the Lord said to him, "Oh ye of little faith," so we see that it was a want of faith that caused him to begin to sink. Yes, whenever we lose faith in Jesus depend upon it Satan will come in with his hellish train and a thousand other things to upset us, and we shall sink apace in our feelings; so that you see it is not merely looking once or twice unto Jesus, but it is always looking unto him.

"Now, who are you looking unto? and on what ground do you take your stand in reference to your acceptance before God? And remember this,

that "Our God is a consuming fire." On what ground are you trying to find acceptance before God? It cannot be on the ground of your own merits; it is only through the mediatorial office, and merits of the Lord Jesus Christ. He takes every heartfelt prayer of a poor sinner and perfumes them in his own blood, through him alone we are accepted, and therefore he is called the mediator of the new covenant. Now, you know what a mediator is. He is the middle man between two parties who are at variance. So the man Christ Jesus is the middle man; for as holy John says, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Now on what ground can you plead your cause? On the ground of his own sacrifice, his own blood, and his spotless obedience and righteousness. And has this great High Priest offered himself on your behalf? And do you feel that the Father has accepted you in him who is God's beloved Son; and in whom he is well pleased? There is another thing we have to look unto Jesus for, and that is a complete righteousness to cover our naked souls. Yes, you need more than the death of Christ (if I may use the expression) you need a wedding garment. And where do you look for one? Oh, yes, you need a righteousness that is spotless, and pure, in which to stand before the scrutinizing eye of the eternal God! It is in this righteousness that you alone can be accepted; it was wrought out by Christ himself, and it must be put upon you by the Holy Spirit. Yes, Christ Jesus lived a life of righteousness for his people, and then he expired upon the accursed tree, that he might redeem them from all iniquity, and save them in himself from all the demands of Justice, and with an everlasting salvation.

So we see that the Lord's people are those who have need above all others,

to be always "looking unto Jesus." But let me carry the point a little further; even to when we change worlds. Some people talk about looking back upon a well-spent life. Well, you may have been of some good to your family, you may have conducted your business with strict integrity, which will bring respect, and make you an ornament to society, and individuals will trust you, because it is only by that open, simple, honest life that you can establish a right reputation. But as for looking back upon a well-spent life, it is merely a stereotyped saying, without duly considering what it means. Religiously viewing it, there is no truth in it. We are sinners within, and we are sinners without, and we have to say with the Apostle Paul: "In me, that is in my flesh, there dwelleth no good thing." You will find that God's people agree with the testimony of the prophet: "We shall be saved." But when you come down to a dying pillow can you look back to certain little bills that you have been able to set up since you came out of Egypt? If so, here you are encouraged to hope and hang upon, and look to Jesus; and argue thus. Would the Lord have shown me these things and afterwards mean to destroy me? (Judges xiii. 23). No, Jesus Christ is the same yesterday, and to-day, and forever. "When heart and flesh shall fail," where can we look, but unto the Lamb of God, who taketh away the sin of the world? And so if that foundation be destroyed, what can the righteous do? Some time ago, as I was taking a walk, I observed the sun setting in golden splendour in the far west, and then sinking behind the clouds, and afterwards lost from view. And my thoughts were carried away to that wonderful fact we read of in reference to Christ's ascension, how that while he was blessing his disciples he departed from them and the clouds received him out of their sight. When

then the spirit is severed from the body what a wonderful vision you will have of the crucified Lamb of God, with the scars of Calvary still upon him; "for he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." It is "looking unto Jesus" now, but it will be looking upon him then, without a veil between the blessed and those persons that know the joyful sound, the sweet sound of the everlasting gospel. When we see him we shall be like him, it will be a transforming sight, for we shall see him as he is.

Let us notice in the next place something about this faith, "Jesus is the author and finisher of our faith." Taking, then, the statement as it lies before us; the person who is the author, is.

Let us notice in the next place something about this faith, "Jesus is the author and finisher of our faith." Taking then, the statement as it lies before us; the person who is the author, is the producer of the thing. All real faith has, you know, God for its author. I made a remark at the commencement, that religion as an article was a very simple thing. Well it is just the same with faith. Those persons who have a profession must have a faith in the profession they make. But how are they to judge between the real faith and a nominal faith? First of all, there may be a letter faith. But do not misunderstand me here; an individual may learn religion as far as the letter of truth is concerned, just as you gather up any other kind of information. There are some people who can split hairs in religion, but if you were to ask them to give a reason of the hope that is in them, they could not do so with any degree of satisfaction. But there is another faith, and that is a faith that works by love, and is the faith of the Lord Jesus Christ.

Those who have a profession must necessarily have a faith to correspond with that profession. Now the question arises, how are we going to distinguish the right faith from the wrong one. I often try to put it in this form: it's a faith that will enable you to know it by feeling it, and it will enable you to venture wholly upon Christ. Examining the case, and putting it carefully into the balances of the Sanctuary, I have never found in all my researches any individual that ventured entirely upon Christ, but those who belong to the church of the living God. It is as natural as it is to breathe to bring something as a recommendation to God. Some persons will rest more or less upon something; but when you refer to the election of grace, and everything else is left outside, and that live or die, lost or saved, sink or swim, I cast myself absolutely at the foot of the cross, and if I perish I must perish there: I have never found a faith that dare thus venture upon the Lord Jesus Christ but that which is the faith of the living children of God.

You very likely have sat under the sound of the Gospel, and by and by the truth begins to fall upon your spirit with a little power, unction, and sweetness, and it has produced a little liberty, when perhaps a little time previous you were just ready to cast away your faith, but now you feel constrained to believe, and compelled to come in. Thus faith, true faith, cometh by hearing, and hearing by the Word of God: but how can they hear without a preacher and how can they preach except they be sent? You will find that this faith will hold to, and believe all the work of Christ. There is not a particle of it that you can dispense with: and this faith will prevail with God in prayer, like Jacob's faith when he wrestled all night with the "angel of the covenant," and said, "I will not let thee go except

thou bless me." O, to have a grain of this living faith, which overcometh the world, and it takes in the whole gospel and not a part!

Let us now consider the next point, which is, "the joy set before him:" and let us take the latter statement first. "For the joy that was set before him, he endured the cross," etc. The word cross has various significations. You remember, when the Lord marked out the old beaten path, he said, "If any man will come after me let him deny himself," etc. Do you think that that means inflicting upon the body some physical pain. Persons may do that to feed their own pride, and thus endeavor to recommend themselves to God. To deny themselves in this sense of the word, they must take up their cross and follow him. You will find, if you are brought to know the truth as it is in Jesus, that there will be a daily cross for you to carry. Sometimes it will be in your family, sometimes from the surroundings of life, sometimes from inward corruptions, and sometimes from the hidings of God's face: and thus it will be as Bunyan quaintly puts it.

"The godly man is seldom long at ease.

As soon as one trouble's gone,
Another doth him seize."

Your cross and the cross of Christ are materially different things. The cross the Redeemer had to bear and to endure, was a very grievous one. Go to that chamber where he gathers round him that little band; and he begins to tell them that "One of you will betray me:" then they all begin to say, "Lord, is it I." Here the Redeemer began to inform them, and said, "My soul is exceedingly sorrowful even unto death." Follow him into the garden, and there you will see him sweating, "great drops of blood falling to the ground." By and by they enter with lanterns, and torches, and lead him

away to appear before their mock tribunal; they spit upon him, and place upon his head a crown of thorns, and heap reproaches upon him, which caused the prophet long before to say, "reproach hath broken my heart," etc. But oh, more than this, the Father had hidden his face from him, and there on the cross he hung, a spectacle before men and devils! Some say that he might put man into a position to be saved if he will. I bless God that I do not preach a gospel like that, and I hope I never may. He endured the cross, and the joy that was set before him was he loved the church, but he could not possibly have her until he had redeemed her from all iniquity. He is the head, and if you belong to him, you are his mystic members; and not a hoof shall be left behind. When the stones of that mystic building shall be brought forth, the inhabitants shall sing without one discordant voice, "Grace, grace unto it." The Christian can now sing:

"'Twas grace that taught my heart to fear,

"'Twas grace my fears relieved;

How precious did that grace appear,

The hour I first believ'd."

It is easy to have a profession when everybody sees as you see, and thinks as you think; but to have the whole multitude crying out, "Crucify him, crucify him, for it is not fit that such a man should live;" then comes the trial—to stand in that day when everything is against you. If you have a natural religion the world will approve of it; but a spiritual religion it will reproach. But time is short, and soon the voice of reproach, and the voice of applause will be silent in the tomb, and the great Judge of the whole world shall decide the question at the Grand Assize. May we then be looking away from everything else, and be found "looking unto Jesus the author and finisher of our faith; who for the joy

that was set before him endured the cross, despising the shame, and is now set down at the right hand of the throne of God." There is a very remarkable statement in the Acts of the Apostles, that when they were stoning Stephen, he said, "Behold I see the heavens opened, and the Son of Man standing on the right hand of God."

Then he shall put one foot upon the land, and the other upon the sea, and say, "time shall be no more." If you are of those who are brought to look unto Jesus, and away from everything else, you will stand now, you will stand before the world, you will stand in the hour of death, and you will stand in the great day when the Lord shall speak the words of welcome, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." May the God of all grace direct us to-night that we may look to the Lamb of God that taketh away the sin of the world! And now I must leave the subject, and may the God of love brighten all our prospects, and make us wise in his wisdom, that we may be found on the right hand side of Christ Jesus, and at last meet him—meet him to part no more. Amen.

Reidsville, N. C., July 19, 1904.

To Elder J. J. Hall,

East Durham, N. C.

Dear Brother Jasper:—The Lord willing I will now try to tell you some of the things which I think I see in the parable in Luke 15: 11-32, as you have requested. I have never heard but one of our brethren expresses things I see there and that is Elder Durand. To the best of my recollection he and I are agreed on the parable.

In the first place the Father spoken of is Abraham; secondly, he owned a living or inheritance; thirdly, he had two sons, or was a father. Then two points in the sacred scriptures; fourthly,

he divided this living between his two sons, one of whom wasted his part or living and was left a poor beggar; fifthly, he had, out side of this living which he had divided, a best robe, ring, shoes and a fatted calf which could not be divided, but which he gave to this son who had wasted his living, and he and those who rejoiced at his return ate and rejoiced together; and, sixthly, the elder son who staid at home didn't eat any of the feast.

Nearly all the parables of our Lord are intended to show the difference between the law worship and the spiritual worship of the children of light in the gospel. This one is not an exception to this rule.

Abraham was the father of the Jews to whom the law was given. In this law all who were under it were commanded to strict obedience, but this obedience, even when strictly rendered, could not make the person so obeying perfect. Perfection is what one must have to come before the Lord in peace and in as much as this cannot be had in obedience to the law it must come from another source. The Gentiles are not under the law of Moses, but they are under the law to God as was Abraham, who was before Moses. Thus one is as much under the law as another and all accountable to God. Each one has his living given to him. This is all that Abraham has and all he can give from this standpoint. This he gives to all alike. Here the generation of men become divided; the one part abides in this legal inheritance forever while the other wastes it and becomes poor. That part who live in this inheritance are the self-righteous, as the Pharisees, Saducees and Essenes were. They were so good that they unhesitatingly condemned the holy Son of God. To-day there are many who are abiding in this legal righteousness and have never left that which they at first received from Abra-

ham, but all the time are adding thereto.

The other class have received their equal share of that same living and have used it, but in using it it has wasted and has not gained anything. They begin to find themselves poor and hungry and naked. They see that all the living given to them by their father is gone and they are ready to starve and die. They know that they have no other part in their father's house for he gave them all at first and it would be strictly unjust for him to divide with them that which belonged to the other brother. Thus they are left to mourn and repent of their misspent life and to think of those who have not lived as they have and of even servants under their father's dominion and how much better they are than this poor suffering, starving soul who would eat husk but can get nothing. They are also in a helpless state for no man gives them anything.

Thus the poor mourning soul is cut off in every thing of the law and all his own works and made to feel his perishing condition in which he cries and mourns with no righteousness left to bring as an offering for he has wasted it all in riotous living.

He cannot now come and ask for more as his own for he knows that all was given him at first. Then if he had more what would it profit him? would he not waste it as he did the other? He thinks of nothing but to live now as a servant in his father's house. A servant's place is all he can ever hope to enjoy. Thus he resolves to go to his father.

Abraham is the father of the faithful or of those who have faith in the Son of God for he rejoiced to see his day, he saw it and was glad. In this capacity he has something yet in his house for those poor ones who have wasted all he had divided unto them in the law. These poor does not know

anything of this reserved blessing and therefore have no hope of receiving any such glorious thing. Thus they come naked, poor, miserable, blind and starving to the father's house, for to stay away is certain death and to come they must at all hazards. The blessed faith of their father sees them afar off and his tender emotions are moved towards this wayward, but now repenting son and he runs to meet him. He begins to make his plea for bread as a servant only when to his great and glorious surprise he hears of the reserved great blessings. He is naked, but now the best robe is brought and put on him, a ring on his hand, shoes on his feet and the fatted calf is slain ones hear the herald crying, Eat oh joyce because this son who was lost is now found, he was dead but now he lives again. Thus all those rejoicing ones hear the herald crying, Eat on friends, drink, yea drink, abundantly oh beloved. There is so much here that there cannot be any more famine, this is a land of honey, milk and wine where the harvest is ripe and the reapers have already put in the sickle and the poor little ones come in and glean without money and without price. Is not this a good time? Here is Christ, the fatted calf with his robe of righteousness, his ring of love and his gospel as the shoes for our feet. None of these could we ever receive under the law nor until all that which was given us under the law was wasted and we reduced to abject poverty. Then it is revealed that these holy things are in the great and glorious storehouse of our God and the Father of our father, Abraham. Of this great blessing there is no division, no, it belongs to the household of faith, those who have that living faith of Abraham, Isaac and Jacob.

That other son did not eat one mouthful of this fatted calf, did not know anything of the robe, the ring

nor the shoes which were now being worn by his brother. The inheritance he had and in which he rejoiced did not reach unto this wonderful blessing and he had lost none of his. He could stand without and murmur at the father for thus loving this wayward son and making no rejoicing over him.

Those selfrighteous home people who accused our Lord of being the friend of publicans and sinners, and of receiving sinners and eating with them are good illustrations of this son who so murmured and was angry. It seems that the world is almost full of them to-day and they are doing many wonderful things in the name of Christ, but in the final reckoning they will have to listen with surprise to that awful sentence, "Depart ye cursed."

Remember that there is no dividing of this last blessing, but it is a joint heirship to all the household of faith. It never wastes, we can use only enough of it to maintain us for the time being and can give none of it to another however needy he may be nor how near he may be to us in the flesh. Yet it is all we now have for ourselves or to give to others and we are always giving to those who have been led as we have been and who trust in our God.

Such as I had I have given to you. The Lord bless you.

Your brother in hope,
L. H. HARDY.

Reidsville, N. C., May 2, 1904.

Elder P. D. Gold, Dear Brother in Christ I hope:—I will try in my weak way to write what I hope to be the dealings of the Lord with me. I have been in trouble about my sins at times ever since before I was grown, but it wore off and I didn't think much more about it until about the year 1893. I got in so much trouble I feared I was going to lose my mind. I thought I was the greatest sinner on earth. I would try to ask the Lord to have mer-

cy on me, but I felt to be such a great sinner I feared there was no mercy for me. I felt like it was a sin for me to try to pray and often when I would see a bad cloud coming up it would trouble me, for I feared the Lord would destroy me for my sins. If there were any old Baptists in the house I would get my seat near them, hoping the Lord would spare me for their sake, I would promise to do better, but found I could not; my very thoughts were evil. I had raised five sweet little children and had seen so much trouble in many ways outside of trouble for my sins, I would often think it was judgment sent on me for my sins. I would read the Bible, but most of the time it was a sealed book to me. I would read the Landmarks and enjoy them very much, but it troubled me because I couldn't find where anybody had felt just like I had. So being very anxious about myself, but didn't want anybody to know anything about my feelings, I wrote to Brother P. G. Lester through the Landmark, giving no name, and told him some of my feelings. He answered very encouragingly to me, but I would often think I failed to make him understand my case or he would not have answered as he did. So Brother Gold, I wrote to you several times the same way, and you answered about the same way every time, which was a great comfort to me at times. But I didn't get much relief of mind until some time in January, 1896, I was in so much trouble about the trials and cares of this life and I thought, too, I had no hope of being any better off after death, it seemed to me it was more than I could bear. I was weeping bitterly and had almost given up in despair, and something said to me, courage, courage, you were born in courage. I ceased weeping and wondered what it meant. I didn't take it for a hope then. But it gave me a hope for a hope, but it seemed I could do my work with more

ease, and would have more patience, and could stand my trials about other things better than I ever had before. I had always dreaded death so much and one night while I was studying about it the words came to me Jesus can make a dying bed feel soft like downy pillows are. This was a great comfort to me, but I was not satisfied.

I went on this way about three years then I was impressed to go to the church but I wanted more evidence. I was afraid I was deceived and would deceive the church, but I couldn't get rid of the impression. I felt like if I didn't offer some great judgment would be sent on me. And I would promise almost every meeting that I would offer the next meeting. I went on that way until Saturday before the second Sunday in September, 1902, I went before the church and told a very little of what I have here written. I was received and baptized the next day by our pastor, Elder F. L. Oakley. Since then I have had many doubts and fears, but I have never regretted joining the church; it is a dear place to me.

Brother Gold, as I have been requested to send my experience to the Landmark, I send this imperfect letter to you, but if you think it not worthy a place in your paper throw it aside and all will be well.

Your little sister in hope,
M. G. TALLEY.

Elder P. D. Gold, Dear Brother in Christ, as I humbly trust:—I have felt impressed for some time to write something for your valuable Landmark, but I feel so unworthy I fear to undertake it. I have been requested to write and can't get rid of the burden without making the attempt.

I want to do what the Lord requires of me, but the trouble is, has he required me to write. I promised the Lord last evening if he would make my duty

plain to me I would try to do it to the best ability that he would give me.

I went to sleep and in my dreams I think it was made plain to me and I never got any relief till I said I will try to write, and then my mind became easy. Now, brother Gold, this is why I am trying to write for the Landmark.

Believing that you will be faithful with me, and not publish it unless it meets your approval, I ask if you find anything wrong in it for sake of Jesus, don't publish it.

I want to do my Master's will as far as I can, but I fail in so many ways. I have this body of flesh to contend with, and the desires of the flesh are not pleasing to the new creature. If I could control my mind and keep it off of the vain things of this world, and place it more on Heaven and divine things I could be better contented with my lot, although I have not got as much to complain about as some. Our family consisting of father, three brothers, two married, one sister married, and their companions and my self, all have a hope through grace of eternal life after leaving this vain world.

All belong to the church except three.

Now, is there not a cause for me to love our Lord who I hope has done so much for us?

I want to rejoice in his blessed name. When the children all come home and we can sit and sing and talk of his love and speak of his power there is not a dissenting voice in our little band.

Surely it is a Heaven below for a family to be so united together on such a great and important subject as all to have fellowship one with another.

We have a lovely church at Pine. The good Lord has seen fit to bless us with his true servants that we can have our monthly meetings and the word preached in its purity.

We have great reasons to believe

that the giver of every good gift and every perfect gift has given us young gifts that are proclaiming to us the glad tidings of salvation, and earnestly contending for the faith once delivered to the saints.

The old soldiers of the cross shed tears of joy in hearing the good news, and the poor penitents shedding tears on account of their misspent life, feeling to be without God and without hope in the world. There are some that are desiring to come home, but for some cause they still linger outside the fold. It seems to me if they knew how gladly they would be welcomed home they surely would come home to their friends, and tell what great things they hope the Lord has done for their souls. There is nothing that I enjoy any better in this world than to see them come and relate the dealings of the Lord with them.

The beauties of this world are fast fading from my view, and I want to thank the good Lord that my mind is more occupied with heavenly and divine things.

Since the death of my dear mother my mind has not wandered after the vain things of this world as it did before, and I have been more reconciled to the will of my master.

I have but a few things here in this world to court my stay. When I can say thy will, O Lord, be done, I have such sweet calm feelings that tongue fails to tell the ease of mind I then enjoy. I then can say, I know that my Redeemer lives. He died for me, he rose for me, and ascended up to the high heavens there to ever make intercession for me.

When I can feel this way it is enough for me. Though I walk through the valley of the showers of death I will fear no evil.

I trust that I have seen by an eye of faith the strait and narrow path that leads to peace and love.

I want to live and die in peace with all men.

Dear Brother Gold, I hope the God of Heaven will continue to bless you in your labor of love that you may live long to publish the good news in the future as you have in the past.

I began reading the Landmark before I was grown, and have been reading them ever since, a period of over nineteen years, and the longer I read them the better I enjoy them.

Dear ones, pray for me that I may be kept by the power of God, and when my time is filled up for me to be here no more that I may be prepared to go to a city of habitation.

I don't feel like this is worthy of your notice. I make so many mistakes, and if my mind could be easy without sending it I would not trouble you with it.

I hope to remain your humble sister in hope of a better world.

CYNTHIA L. WILLIAMS.

Jubilee, N. C., R. F. D. No. 1.

P. S.—Brother Gold—I want to tell you a dream I had before I began to write the above piece.

If you can interpret it for me I will be glad for you to do so:

I lay down feeling very restless. After lying some time I went to sleep, and in my dream I was preparing to get a meal's victuals, and there was not anything that I could find that belonged to me. There was plenty to cook, but I was afraid to make use of it, and I thought I would leave my cooking and when I stepped out of the cook room it appeared that I was walking about five feet above the ground on something like a sill for some kind of a building but I did not know what the sill was resting on.

All around me on the ground was a lot of stock of different kinds, such as farmers have, all begging me for something to eat. They appeared to be very hungry, and I was afraid to give

them any thing to eat because I could not find anything that belonged to me.

Now if you cannot see any interpretation to his dream please throw it in the flames and oblige.

C. L. W.

Remarks:—I consider that the writer to whom this dream was given felt the substance of that dream in feeling such unfitness to write. The food to be cooked, the supply to be given, the preparation, all come from him who is the foundation laid in Zion, which is above the world.

The cattle so hungry represent the sheep of the Lord's pasture which are to be fed. The unworthiness and unfitness of feeling in him who is to feed. Thereon this writer well expresses.

P. D. G.

Sharpsburg, N. C., Aug. 1, 1904.

Dear Brother Gold:—Enclosed is an experience written to me by our dear young brother just 14 years of age. It is so interesting from one so young I feel that I wanted others to read it, so I send it to you to do as you think best about it. He has written me several good letters and I enjoy reading them. The Lord is able to change the young as well as the old and may his name have all the glory, praise and honor.

In much love,

MATTIE LUPER.

Wilson, N. C., May 25, 1904.

Dear Sister Luper:—I will try to write you a few lines to let you hear from me. I am well at this time and hope this will find you the same. Sister Luper you must excuse me for not writing to you as I promised before now, for I feel that I am too poor a sinner to write to such a good woman as you are. It seems to me that you are a hundred times better than I am. Sister Luper, I just wish that you had been at Contentnea last third Sunday.

Brother Boswell preached the ablest sermon that I ever heard him preach.

Well my dear sister, I will try to tell you some of my experience if I have any: The third Sunday in June, 1903, I went to Contentnea to preaching. I had never heard much old Baptist preaching before that time, and I didn't care whether I went to hear them or not, but that Sunday I wanted to go, and when preaching was over it seemed to me that I was not fit to be in the church house and that is the first time I ever loved the Primitive Baptists. I didn't want any body to see me, I wanted to go off and hide. I felt to be a poor, wretched sinner. That night when I got home I didn't feel any better. I tried to pray, but it seemed that my prayers never went any higher than my head. But some time in the night I believe the Lord delivered me of my sins. I do not know whether I was asleep or not, but the room came light and something told me to arise and see Jesus. I believe dear Jesus has been revealed to me. He passed by and disappeared. The next morning when I awoke I felt everything looked anew to me. Sister Luper if I have ever been changed it was that night. I went on this way about a month and then my same old feeling came back to me. I felt like I never had been changed. I wanted to join the church, but was not fit. I went to my brother, Robert, to spend a month, and while I was there I had a dream that Brother Boswell baptized me. The third Saturday in November I went to Contentnea again. I wanted to join the church that day, but I could not go up. I didn't feel like I would be received. When I got back home I was so miserable. I wanted to lie down and cry. I could not be still. Those words came in my mind with force, arise and be baptized and wash away your sin. The next day as I was going on to preaching I

felt like if I didn't offer to the church that day I never would, so when the door of the church was opened I went forward. I could not keep from going. I was received and was baptized the fifth Sunday in November; that was a happy day to me. Sister Luper I believe we have got to go through many trials and temptations for the scripture tells us it is through great tribulations we enter the kingdom. I believe the Primitive Baptists preach the true doctrine of our Lord and Savior. We ought to love the Lord with all our heart, soul and mind, for he to save us. Well, I will close. Pray for me.

Your brother, I hope, in Christ.

STEDMAN LAMM.

Dear Brethren Gold and Lester:—I feel to submit the following remarks for your consideration. The subject on my mind is love and admonition. How should we love one? A mother loves a child a little better because he is a little more prosperous in this world's goods. Or should she love her children equally. I say make no difference in high or low, rich or poor, and love them even as ourselves. I believe all ought to feel that oneness, for there is one Christ, and one faith, and one father of us all, and I feel that we should always be at our brother's feet. But we find in our members two minds. With one we serve God, and with the other sin and death and we cannot at all times feel that love toward each other as we should. Christ says love one another, even as I have loved you even unto the end, and a manifestation of this love is when he saw the time had come according to the purpose of the Father, he gathered his disciples unto him and ate with them, and after supper being ended he laid aside his garments, took a towel and girded himself, poured water in a basin, and began to wash his disciples' feet; and he came

to Peter who said thou shalt not wash my feet, and Christ said if I wash thee not thou hast no part with me, and how can we expect to have a part with him if we cannot manifest that love and humbleness toward each other, for Christ said you should do as I have done, and happy are you if you know these things and do them. Now why should we keep one commandment and not another, for he said you should do as I have done unto you. Well some one says it dont mention it but once, or we would do it. I ask how many times Christ died for his people, or how many times was he baptized. It don't take a continuance of a thing to make it binding. I feel that Christ laid the example, and we should follow after the example that he gives us. Why are we leaving off these things in the latter days? I believe the Primitive Baptist church is the apostolic church, and Paul said, but though we or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. If this commandment had been given only to the apostles why did Christ pray the Father to keep them from the evil? I pray not for these alone, but for them also which shall believe on me through their word. He did not say for them who could believe on him if they would, but for them which shall believe on me through their word. Certainly he would not tell them to go ye therefore and teach all nations, baptizing them in the name of the Father and the Son and of the Holy Ghost, teaching them to observe all things whatsoever he had commanded you; and lo I am with you always, even unto the end of the World, and if he taught his apostles to wash each other's feet they taught the same, for he told them to observe all things whatsoever I have commanded you. The words of the poet sound sweet to me:—

Remember when Christ was below,
What condescension he did show;

He did his dear disciples greet,
And condescended to wash their feet.
If I your Lord and Master be,
And you my best example see,

You should each other kindly greet,
And ought to wash each other's feet.

And certainly they preached the preaching Christ bid them, and they of his apostles of to-day preach just what preaching God bid them and will be even unto the end of the world, for he said, Lo, I am with you, even unto the end of the world, and the end is not yet. Let us love one another with a whole heart fervently always assembling ourselves together in a godly conversation at all opportunities, not mingling or mingling with the things of the world, and pray God to keep us from the things of the world, and to be a lamp to our feet, and to guide us in the way of all truth, that we may answer all who approach us with a sound answer. Hoping I have written as my mind has directed by Christ our salvation. I have written this with the feeling of admonition that we should do as he has done, and stand and contend for the old landmarks our forefathers have set and that we should ever be watching and praying for him to keep us in the way of all truth. May the Lord bless you and the household of faith is my prayer. Pray for me and mine.

I am your unworthy brother,
O. M. BAIN.

Salisbury, N. C.

The second annual session of the Pig River Primitive Baptist Association will be held with the church at Fairview, Bedford county, Va., beginning on Friday before the fourth Sunday in August. All brethren, sisters, and friends invited to attend.

E. D. OVERSTREET,
Ch. Clerk.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII No. 18

WILSON, N. C., AUG. 15, 1904.

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EDITORIAL.

Dear Brother Gold:—One thing generally calls for another, and that thing for something else until my mind is nearly always on a strain, looking after the beauty of some scripture which seems to be casting about in my mind with its light half concealed.

I don't suppose that any one man, or even any one generation of men ever has or ever will at any one time understand all the scriptures. But I have thought that the time has been, is now, and will be that every word of it will be taken up and enjoyed by some body; but I have long since decided that it is not all for me; yet I had rather knew just what the Bible teaches than to know all of all other books combined.

So many of our folks are calling on you for your views on certain scriptures that I have wondered if you ever worry or get tired. However, if you will excuse me I wish to give you and the readers of the Landmark a brief sketch or rather a strange exercise of my mind recently, and finally I give you a problem to solve.

I was very busy at work one day, and ere I was aware of myself I found my mind closely and deeply engaged

discussing a subject concerning the circumstance or condition of the poor and the nature of their poverty. I mean those that are naturally poor, and the result of the exercises was a conclusion that mere poverty itself is no disgrace to any one. Perhaps one might think that I had a personal motive in reaching such a conclusion as this in order to excuse myself, as I have been a poor man all of my life; but it is not necessarily a disgrace for one to be in jail. Some of the best men we ever read of, such men as Peter and Paul, and Silas, have been in jail for preaching the gospel. And in their case neither the act of their lying in jail, nor the cause of their having to go there was any disgrace to them; but sometimes, and it is generally the case, the cause of one having to go to jail is a disgrace, for instance, if one steals and is sent to jail as a penalty or punishment the stealing is the disgrace, and his being in jail is the evil consequence of his sin.

Just so it is with the poor. We have known some so poor that they were not only deprived of having plenty of good things to eat, but did not have plenty of comfortable clothing. We have known some to go to meeting and have to leave their children at home for want of proper clothing. When such poverty as this is brought about by sickness or any other unavoidable misfortune, over which such have no control, then their poverty, nor the cause of it is any disgrace to them; and such people are subjects of pity, and should be subjects of charity, and those in more fortunate circumstances ought to divide of their substance with them. But when poverty is brought about by idleness, laziness or triflingness, or by dissipation, such as drunkenness or card playing, then the cause of their poverty is a disgrace.

I knew a man who had a wife and

several children at home and he made them work hard, made them raise tobacco and other farm products, and then he so wasted his means by living in adultery that his wife and children had to go barefooted. Here I will just refrain myself, and let the reader decide and say what ought to be done with such a man.

I would not claim that every man ought to go out on a farm and plow and hoe, and sow and mow, and make his living that way, just like I do. I never learned to make my living any other way, so that is about all the chance for me; but I believe it is the duty of every able-bodied man to lay hold upon some honorable occupation, and work enough to provide for himself and family a good, comfortable living with plenty to eat, and good, comfortable clothing, and decent enough so that they may appear well in society. Thus far my mind ran on in a kind of involuntary way without any dictation or effort on my part, and just as I reached this last conclusion this scripture dropped into my mind with some force, "Take no thought for your life, what ye shall eat, or what ye shall drink, nor get for your body what ye shall put on," Matthew 6:25. Now here is the problem, Brother Gold: Is the sentiment expressed above sound? If so, harmonize it with the text last quoted, and if not then confute it.

I only ask this in love and for information, and I think too that such exchanges might still add to the attractiveness of the Landmark.

Please let my post office be changed from Dale, N. C., to Pinnacle, N. C., R. F. D. No. 3, and publish this change in the Landmark.

A. M. DENNY.

Remark:—I consider the above sentiments sound as expressed by Brother Denny, and I heartily concur with him.

The scriptures teach that men should labor. Six days shalt thou labor and

do all thy work. All nature in her operation teaches that man should labor. It is for his physical good, and morally it is better for him. Paul exhorts that we should work or labor that we may have such things as are needful for food and raiment, and he says he that will not work shall not eat. Christ himself was a carpenter. Paul labored with his own hands. A man that does not labor, or that never has labored, or never has felt the burden of poverty cannot so well enter into the troubles of the poor.

But what does Christ mean when he said, why take ye thought for the morrow, etc.? He did not say we should not labor. He did say, Labor not for the meat that perisheth, but for that which endureth unto everlasting life which the son of man shall give unto you, for him hath God the Father sealed. He meant that we should not set our affection on earthly meat, nor things, for they all perish soon. We should seek and in that sense labor for the Kingdom of God. What a man's heart is set upon is his treasure or hope. If one possessed all the goods of the earth that could not save him. He soon must leave it all.

Why take ye thought for the morrow? It is right for us to labor or work as the Bible teaches for food and raiment. But it is not right for us to act and live as though the Lord does and care for us, or that earthly treasures are our life.

If God clothes the lily with beauty, and feeds the sparrow, will he not care for you, O ye of little faith? What honor do we render unto God if we act, talk and think as though God does not feel and clothe us, does not send rain and sunshine, does not cause the earth to yield plentifully? Does not every good gift, and every perfect, gift, come from him? Should we not trust him? Would you consider that a farmer while planting or cultivating

his crop, who would be all that time talking that he did not think that God would bless the labor of his hand, would honor God, who would be so uneasy that he could not sleep, fearing or thinking God would not cause the earth to bring forth any food for him? Does not that man praise God who so trusts him that he goes along cheerfully laboring, and is not worried because he thinks God will not do him good? Trust in God will lead us to rejoice in the Lord and serve him, giving thanks in every thing and rejoicing always.

If we love money or worldly things more than we love heavenly things then we will take thought about tomorrow so that we have not time to go to preaching to-day. But if we love the Lord and seek those things which be above then we say to our worldly affairs stay here while I go up yonder and worship him who gives and takes away, and whose name is blessed.

What think you of a Baptist who has this world's goods, and sees his brother or sister naked and destitute, sickly and needy and helpless, and yet gives such sufferers nothing to relieve their distresses? What think you Brother Denny, of a Baptist who never ministers or gives any of his worldly goods to his pastor who labors in the word and doctrine to feed God's humble poor—the Lord's sheep? Do you consider that such Baptists as do not give the poor preacher anything to eat or wear have much treasure above? God loves a cheerful giver. * Then what evidence has one that God loves him if he does not love God's servant enough to minister to him of his worldly goods or carnal things.

Faith shows and proves its genuineness by what it does. If I have true faith it lifts my affection above this world, and sets it on things above. It feeds and clothes me with heavenly food and divine beauty. Then I love

my brother more than I do things of earth, and if it is God's will for me to be poor it is right, and I rejoice, not in uncertain riches, but in God who giveth me richly all things to enjoy. Looking to him who owns and controls all things, I trust him to give me day by day my daily bread, and I am careful for nothing in this sense that though I have nothing I possess all things.

The godly man who is not bothered about managing much worldly property is far happier than the one cumbered with much serving, or that loves money, and will be rich, or desires to be rich in worldly goods. God's humble poor are the richest of all people—in true riches.

P. D. G.

A friend requests my judgment of the following case:

"Can a man or woman, dead in sins, with great solicitation entreat the Lord for his mercies on account of wicked thoughts, melancholy, deep depression of mind, disappointments, temporary insanity, despondency, and be delivered, thanking the Lord for snatching away the wicked thoughts, and giving the Lord thanks from the heart for it? Can a man dead in sins ever have a happy thought—thanksgiving?"

Remarks:—All diseases, insanity, etc., proceed from the devil in the sense that he has the power of death, and is the destroyer. Satan bound a daughter of Abraham, 18 years. The man possessed with a legion of devils was deranged or insane. Jesus healed diseases, cast out devils, gives his people a sound mind, and when he casts out the unclean spirit then this subject is found clothed and in his right mind, sitting at the feet of Jesus.

I have no question but that the Lord's people may get sick and die as men like other people, and that they may become deranged or crazy like

other people, but it is the Lord that heals them. The Lord sends evil diseases upon mankind in his wisdom, and in his righteous administration of the affairs of earth. We know that the Lord is above the devil, and uses the devil and wicked men in a wise and righteous way to accomplish his holy purpose, and we know that he humbles man and delivers from evil. Jesus was manifested to destroy the works of the devil.

If one has a humble heartfelt desire to be delivered from evil thoughts, or is delivered from great depression or insanity, and made happy and gives God thanks for this deliverance, it appears to me that is the Lord's work. Those dead in sins do not thus feel plagued and afflicted with the devil. The spirit that worships and praises the Lord is not of that wicked one. Blessed are they that mourn because they are oppressed with sin, for they shall be comforted.

P. D. G.

WHY SEEK YE THE LIVING AMONG THE DEAD?

The resurrection of Jesus Christ is the key that unlocks and opens the portals of eternity. When Jesus came from heaven he was the first and only man born of woman that ever came from heaven. He bowed the heavens and came down to earth. He brought truth with him for he is the truth. He received no defilement from earth though he came in contact with every defiling element and agency of earth and hell. He who knew no sin was made sin for us. He in whom was no death, who raised the dead, who only hath immortality dwelling in the light, himself laid down his life and abolished death.

Through death Jesus destroyed him that had the power of death, the devil, and delivered them who through fear

of death were all their lifetime subject to bondage.

When Jesus appeared in the flesh he was the Lamb of God made sin for us. He was adjudged as the one who must bear all the guilt of his sheep. All we like sheep have gone astray and the Lord hath laid on him the iniquity of us all. All the iniquity, every sin of all his people, was laid on him. He was delivered for our offences. When sin is punished it brings forth death.

No holiness of Jesus could exempt him from death, yet he could not die except for the sin of others. As the good shepherd of the sheep he must die for others. The soul that sins must die. Such is the nature of the unity or oneness of Christ and the church that he dies for them, the just one for the unjust. Why does not his death for the unjust exempt them from death in the flesh?

Jesus did not come to destroy the law or the prophets, but to fulfill and establish them. The decree of God is dust thou art, and unto dust shalt thou return. Adam must decay and return to dust whence he came.

But that which is born of God is born of incorruptible seed and cannot die.

Christ was not a mere mortal man. He was in the likeness of sinful flesh, and was put to death in the flesh. But his death or crucifixion was not to yield to corruption, but to destroy corruption—it was not the prevalence of sin over him, but he was thereby to make an end of sin. By man's sin death enters into the world. But by the death of Jesus death is swallowed up in victory.

Paul desired to be conformable to the death of Christ, and gloried that he was crucified with Christ. Then his death is not the ordinary death of man the result of sin, and the decay of man, but through death he destroyed him that had the power of death that is the devil.

Then the death of Jesus was most holy. There has never been on earth so holy an offering as Jesus who offered himself without spot to God.

In his resurrection he is declared, manifested, proven to be the Son of God. He is called the first born from the dead. He is the resurrection and the life. He is the power and the wisdom of God. He is the quickening spirit, the Lord from Heaven. We are begotten again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fades not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. How different is this from our corrupt earthly life in Adam. Behold the former things are done away. If any man be in Christ he is a new creature, old things are done away, and all things are by the power of God, the resurrection power of the Lord Jesus.

Christ said he that liveth and believeth in me shall never die. He that hath the Son of God has life, and he that has him not hath not life.

Then Christ crucified, risen and glorified is the way, the truth and the life, by whom we come to God.

We are to set our affection on things above, and not on things on earth, for we are dead and our life is hid with Christ in God; and when Christ who is our life shall appear then shall we also appear in glory.

What a glorious power then is the risen power of Jesus. We are born not of corruptible seed, or of the flesh; but born from above. Our life came from Heaven. What a wonderful truth to be risen with Christ. This is the reason we should seek the things which are above this world.

This natural mortal life is a mere shell as compared with the risen life. This body of death is the place and

source of our sorrow and trouble, our shame and distress. If we walk after the flesh we shall die. Does that mean to die corporeally? No. This we must do as men, whether we live righteously or wickedly. But to walk after the flesh is to be defiled and corrupted hereby, and to suffer as transgressors.

If we walk by faith we rejoice in the Lord, and have peace with God. If we walk in the flesh we enter not into the joys of our Lord. The fruit of the Spirit is love, joy, peace, etc. Those that walk or live in the Spirit enjoy these things. But those that sow to the flesh, or live after the flesh, cannot enjoy these blessed things of the kingdom of Heaven.

A preacher for instance that does not keep his body under, that is drunken, or guilty of fornication, or that defrauds, or in any way walks in the flesh, forfeits and loses the fellowship of the brethren, his salt has lost its savor, he has no spirit of prayer, nor of praise to God, has no joy in the Holy Ghost, is withered, dead to these blessed things.

The God with whom we have to do is a consuming fire, and burns up our fleshly works, and we suffer in the consumption if we walk after the flesh. But if we through the Spirit do mortify the deeds of the body we live. The three Hebrews lived wondrously in the burning, fiery furnace, and the fire had no power over them because they did not sin or walk after the flesh, but they walked with God. This is the life of faith or the resurrection life in which there is no death.

While it doth not yet appear what we shall be, yet we know that when we see Jesus we shall be like him, for we shall see him as he is. The power of this hope now animates us to seek the things that are above this world.

P. D. G.

Sister Annie Burrows requests my

view of Prov. 21:27, "The sacrifice of the wicked is abomination how much more when he bringeth it with a wicked mind."

1st. The proverbs measure squarely and truly. They are a just weight and a just balance. They set truth over against falsehood, and show the excellence of one, and the folly of the other.

2nd. They search out the hidden things, and enter into the chambers of darkness, and discover rich treasures in the depths. Who can stand against or resist the wisdom that searches out hidden things.

3rd. Motives, character, thoughts and interests of the heart are weighed here. Everything must be upright to be approved and accepted. The wicked cannot approach the throne of wisdom and righteousness. There is a lion in the way that will slay him. At wisdom's gate are sentinels that cannot be shielded, that know the heart and intents. Nothing unclean can be brought into the city, nor be smuggled into the holy place.

4th. God has respect first to the man. He must be accepted first. God had respect to Abel and then to his offering. The tree must be good first, and then it will bring forth good fruit..

Hence a wicked man cannot bring an acceptable sacrifice or offering to the Lord. He that lifts up his hands in sacrifice must have clean hands.

When Job abhorred himself in dust and ashes and said behold, I am vile, then God accepted him, heard his prayer, and turned his captivity.

But Job then felt vile and was broken hearted. There was then no wickedness in him, and the Lord accepted his offerings. Of course if a wicked man comes with a wicked mind to sacrifice it aggravates the case.

There must be no self-seeking—no

selfishness in the mind of him that approaches to God.

To worship in deed and in truth is the highest employment of mortal men. To serve God in deed and in truth is the highest and wisest service one can render. The offering must be in sincerity and in truth.

5th. When by the faith of Jesus our hearts are purified so that we come to God in his name then we worship in the beauty of holiness, and we are accepted in the beloved, and have the witness or testimony of God's spirit that the Lord hears us, and accepts us, and then we obtain witness that we are righteous, and we obtain that which we ask.

P. D. G.

VIEWS REQUESTED

Brother N. G. Greene requests my view of Luke 4:26 and 27.

How wonderful are the things of Jesus, yet how different from the natural, carnal thoughts and expectations of men.

1st. Jesus, as his custom was, stood up to read. Then his custom was to read the scriptures. What a book? There is none other like it.

2nd. He had just been baptized, being about 30 years old—not sprinkled as an infant. Satan had tempted him in the dreadful wilderness. Now he enters on his public ministry.

3rd. He teaches in Nazareth where he had been brought up—among his kinsfolk, neighbors and acquaintances. That is the place to begin. What a cross!

4th. The book of the prophet Isaiah was delivered unto him. He read from a scripture which is a text indeed, and exhibits the character and effect of the preaching of Jesus Christ, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recover-

ing of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

None have stuck to their text as Jesus did—none ever preached it as he did, none ever accomplished it, or are doers of the word as he was. That word was made flesh and dwelt among us, and of his fullness have all the characters described in this text received, and grace for grace.

5th. And he closed the book and sat down. Such wonderful preaching. He finished—closed the book and sat down. How good to quit when you are done. But none ever finished as Jesus did. All wondered at his gracious words. We do not know what they were unless he has preached to us. You can never tell to another the wonderful words of preaching. Elder Wm. Mitchell, the most gifted preacher I perhaps ever heard, once visited our country. During the greater part of his tour with Elder Eubanks he said he had no liberty, and would stand only a few minutes, until his last appointment which was at Wilson, while Elder Enbanks was preaching a text was given to Elder Mitchell, and he became eager, restless to preach. His text was, "Behold, there ariseth a little cloud out of the sea like a man's hand." This was perhaps to me the most wonderful sermon I ever heard, yet I could not tell anything he said. After this I was speaking about this sermon and its wonderful effect, and a listener said, what did he say? I replied, I don't know, I only know it rained and I was wet.

They all bare witness of the gracious words of Jesus. But did they believe? No. They said, Is not this Joseph's son. No, he was not Joseph's son. Jesus was not accepted in his own country. He said, ye will surely say unto me, physician heal thyself. What we have heard of your doing elsewhere do here in your own country. They said,

we know him, we know his father and mother. He is nothing but a man. He came unto his own and his own received him not. Faith does not look at natural things or outside things. Faith looks above, beyond appearances. Unbelief looks at natural things only and stumbles.

The Jews thought surely we are the people. We know all things. We are the favored elect people. Jesus refers to Elijah who in the days of the famine was not sent to the house of any widow in the land of Israel, though there were many widows in that land then. Where was Elijah sent? He was sent to a widow women of the Gentiles. There were many lepers in Israel in the days of Elisha. Did he heal them? No. It was Naaman, a Syrian, a Gentile, that was cleansed, but none of the lepers in Israel were cleansed.

What sort of characters are the partakers of the benefits of Christ's ministry? The poor, the broken hearted, the captives, the blind, the bruised.

When they heard this teaching, showing that they did not feel themselves to be such characters, they were filled with wrath, and they attempted to kill him then.

People in nature's darkness and pride cannot bear the doctrine of God's choice. Nature wants her own choice.

P. D. G.

Dear Brother Gold:—The train from Aberdeen arrives here and at Ether about 10 o'clock a. m. It is 7 miles from here to Suggs' Creek and four from Ether. I will try to have teams to carry all to the church. The train from High Point reaches Ether about 12 and 4 o'clock daily.

We will look for you and brother Hardy, and others that have a mind to come.

A. LEACH.

OBITUARIES

MRS. LULA WICHARD.

Died in Pitt county, April 27, 1904, of typhoid fever, Mrs. Lula Wichard. She was the daughter of R. M. and Fannie Jones, and was born November 21, 1866, and was married to John A. Wichard on December 17, 1885. She seemed to be troubled about her soul's welfare for about ten years, and said all of her sins were brought before her and she was made to confess them all, and a man appeared to her who was her blessed Savior, and she was made willing to leave all her loved ones and go to him in that blessed world above. She was blessed with many pretty dreams, and bore sickness and afflictions with great patience. She leaves many to mourn her departure, but they have hope for her, and therefore cannot mourn for her as for those who have no hope. May sweet and humble submission to the divine will be theirs, and his presence comfort their hearts.

M. T. LAWRENCE.

Hamilton, N. C., July 20, 1904.

SARAH MAHALEY.

By request of the family I will try to write an account of the death of sister Sarah Mahaley. She was born March 28th, 1859, and died February 26, 1904, making her stay on earth 44 years, 11 months and 28 days. She united with the Primitive Baptist church at Salisbury, N. C., on Saturday before the first Sunday in November, 1902, was baptized by Elder J. A. Church on the second Sunday following, and lived a consistent member of said church until the dreaded disease consumption came and wafted her spirit to the Father who gave it. She was always prompt to fill her seat when ever her health would permit her to attend. She was a loving wife and a kind mother. She was left a widow some two years before her death. She leaves six children without father or mother. But I hope the Lord of hosts who provides for us all will supply their needs. She always bore her afflictions without complaint, seem-

ing to feel and realize the Lord who works all things after the counsel of his own will, would do all things well, and if it was the Lord's will that she should suffer she wanted to bear it patiently. We know it is hard to give up the ones who are near and dear to us, but we mourn not as those without hope for I feel and believe that she was a genuine christian, always prompt in her duty, bringing forth such fruit as becometh a christian. I extend my heartfelt sympathy to the bereaved family and all relatives and friends. We mourn for her because we miss her, but our loss is her eternal gain, and I hope the Lord will bless and strengthen her dear children, and prepare them to meet her on high where there will be no more parting; and may the good and merciful Lord keep and guide her heart-stricken mother, brothers and sisters, enabling them to say that the Lord giveth and the Lord taketh away, and blessed be the name of the Lord.

Written by her unworthy brother in hope of eternal life.

JAMES A. MONSEES.

Linwood, N. C., June 29, 1904.

MRS. MATTIE E. HORSFORD.

By request I send a sketch of the life and death of Mrs. Mattie E. Horsford, who was the daughter of A. J. and M. A. V. Hudson. She was born the 11th day of May, 1855, and departed this life, December the 20th, 1903, making her stay on earth 48 years, 7 months and 5 days. She was married to Mr. D. S. Horsford some time in February, 1883. Unto them were born seven children, five boys and two girls, all yet living.

Mrs. Horsford was a woman of a very industrious disposition from childhood up. She was an obedient daughter to her parents, a kind and loving sister, wife and mother, always ready to help the poor and needy. She was very much afflicted for several years before she died, but seemed to bear her affliction with great patience. She never united with any church, but was a firm believer in the doctrine of the Primitive Bap-

tists, and we feel to hope and believe she was changed from nature to grace before she died; and while her body has returned to its mother earth, we believe her spirit has returned to God who gave it.

We most humbly hope her brothers, sisters, husband and children may be so blessed as to follow her example during life, and at death be prepared to meet her around the great white throne, where pain and parting will be known no more.

Written by her unworthy brother,

ROBT. D. HUDSON.

Reidsville, N. C., 7-24, 1904.

SARAH FRANCES PARKER.

By the request of her parents I attempt to write an obituary notice of Sarah Frances Parker, who died June 7, 1902. She was confined to her bed only four days. She was born April 18, 1885, making her stay on earth 17 years, 1 month and 20 days.

She was the daughter of Franklin Parker and Sarah Parker.

Sarah Frances was a good, obedient child to her parents, always ready to do the things the instant she was told. She was not a member of the church, but a strong believer in the Primitive Baptists. She was a tenderhearted girl. If her feelings were hurt, she would only make it known by crying.

Before she died, she often told her mother that she heard music and would ask her to listen, so she could hear it, and she said she heard singing. Thursday morning before day she began to sing and sang as long as her strength lasted. Then she turned her face to her mother and said, "Ma, will you go home with me," and then she saw her beautiful home in glory.

She never spoke again and this was at 3 o'clock in the morning and she died at 8 o'clock. We believe she past from a world of pain and sorrow to her Lord and Master, to hear that welcome voice say, Come unto me ye blest of my father to inherit the kingdom prepared for you from the foundation of the world, and then to meet with the angels and join with them in singing

praises to the God in whom she believed and trusted. She was a good singer on earth and loved to sing good songs. One of her favorite songs was "Even Me, O Blessed Saviour, Let Thy Mercy Shine on Me," and while our home is so dull because the songs have ceased to be heard, we believe she is singing anthems in glory, and while we miss her in our home, for it is sorrowful to loose such a devoted daughter, but we must say, "God's will be done; God giveth and God taketh away; blessed be the name of God.

We believe Sarah has gone to rest in the sunshine of his love, there to be ever more blessed in the bright world above, and we think we say that beautiful place in her sickness, for she often said, "I want to go home." This seemed to be her prayer and desire. The Lord answered it by taking her soul to himself.

O, what glorious things are found in the lesson of God's eternal love. When earthly parents fail the father of mercy says. Child, come home." At home is God presented in his love and likeness and his fatherly care once and forever where the wicked cease from troubling and the weary find rest.

We shall see her rosy face no more on earth, but we hope to meet on that beautiful shore, where parting is not known.

Her mother,

SARAH PARKER,

Benson, N. C.

Written by her uncle,

B. WOOD.

ROSETTA JONES.

Mrs. Rosetta Jones, wife of John D. Jones, was born April 1, 1875, and died August 7, 1902. She was the daughter of John and Nannie Fulk, and was married October 25, 1901.

They lived peaceably together from the time of their marriage until her death.

She leaves a husband and one child, father, mother and four sisters, and two sisters-in-law, with many others to mourn.

She professed a hope in Christ and joined

the Primitive Baptist church in 1901.

She was a pleasant woman and those that knew her loved her.

Her funeral was preached August 8, 1902, by Elders H. D. Dickey and G. O. Rey.

Dearest Rosetta, thou has left us,

Thy loss we deeply deplore;

We hope to meet thee with the just,

On the other shining shore.

Written by her sister-in-law,

MOLLIE E. JONES.

Samuel, N. C.

SARAH LILES.

Elder Gold, Dear Brother:—It is with a sad heart I attempt to write a sketch of my dear, living companion who was born February 11, 1860, and died May 30, 1904. She was the daughter of Claiborne and Frankey Waldrop, and was born in Sabine Parrish, La., and raised to womanhood there..

In the year, 1877, her widowed mother, herself and only sister, moved to Panola county, Texas, and in October of that year we met at her aunt's, and there I found a love in my heart for her that never has grown cold.

We were married January 31, 1878, and unto us were born twelve children, seven of whom died in infancy. She never made an open profession of religion, but on one occasion when she and my sister-in-law were with old father Blackman my sister-in-law related her troubles on account of sin, and when she and my wife went off alone my wife said to her that was her feeling. She also loved to hear them preach, and loved to entertain them at our home. While she was sick she said to one of our neighbor women that she did not go to the singing last Sunday, but she had heard much sweeter singing than that was, and she said she heard some sweet singing.

She was entirely rational to the last breath, and died perfectly easy.

She was a kind neighbor, and was always ready to assist them in any kind of work or trouble that she could.

She was a loving mother, and a loving and obedient wife. Yes, my friends, have lost a kind friend, and my little children a loving mother, and last of all I have lost my all. Yes, I feel like I can never get over my loss, but hoping that my loss is nothing to be compared with her gain, and the joys her spirit is now rejoicing in the peaceful presence of our God, I hope I can say in spirit, dear wife with God remain until that great resurrection morn, until I hope we shall meet the Lord in the air with glorified bodies to be ever with the Lord.

Written by her loving husband,

M. L. LILES.

LYDIA LEE SCOTT.

Dear Brother Gold:—It is with a sad heart I write for publication a short notice in memory of our little daughter, Lydia Lee. She was born May 12, 1901, departed this life July 10, 1904. She was always bright and cheerful. Many have said she would never be raised because she had too much sense for her age. But while we mourn her absence and grieve to look upon her little vacant chair, we are sure our loss is her eternal gain; for we believe she is now enjoying the sweet presence of her dear Jesus in that world that shall never end, and where there will be no sickness or sorrow, and no more separation.

But, oh, the parting is so hard here; it is almost like rending the very heart strings to see her go, but if we could only have that spirit of reconciliation to the will of him that doeth all things well, it would be easy for us, and we would be made to say, as one of old has said, though he slay me, yet will I trust him.

Written by her grief stricken father,

B. F. SCOTT.

Trenton, N. C., August 2, 1904.

P. D. Gold, Dear Brother:—I write to let you know that we have got our house at Rougemont ready so we can have preaching in it. We have not been able to get any of the brethren to preach yet, and the

people seem to be anxious for us to have preaching, and I am hungry myself. So I want you to have it published. We would like to have any of the brethren to stop in passing Rougement and preach for us. I want you any time in passing to stop and preach for us. Come to my house. It is not very far from the depot. I would like to have some of the brethren in passing on their way to the associations to stop and preach for us. Dear brother, I ask you to pray for me and children when it goes well with you.

Your little sister in hope,

LUETTA LAWSON.

Elder P. D. Gold:

Dear Sir:—I find that I am again due you \$1.50 for the Landmark for the coming 12 months. It is with pleasure that I enclose an order to cover the same. We want the paper, and we enjoy the messages which it brings, and we feel that it is well worth the money. When we like your paper I think it is our duty to tell you so, and we cannot do this in a more assuring way than by a prompt remittance of the amount of our subscription. Sometimes this important matter is deferred through carelessness altogether, and it should not be so. When there is a delay in the paying of our subscriptions it should be for the want of money, and not for the "convenient season," which some of us wait for.

I want to see encouragement extended to you in getting out the Landmark, so long as the duty devolves upon you, and I trust that it will be even so with you.

I saw in the Landmark some time ago a short note from Mr. W. B. Horner, but there was nothing to show his address. If I mistake not he is a son of the late Jefferson Horner, who was a faithful and devoted Baptist, of Granville county. I would like the address of Mr. Horner if you can furnish it.

Yours truly,

W. R. MOORE,

806 Decatur St., Manchester, Va.

Yes, sir, Mr. W. B. Horner is a son of Bro. Jeff Horner, Hargrove, N. C. P. D. G.

APPOINTMENTS.

L. H. HARDY.

Wheeler, Saturday and second Sunday in September.

School House, near Brother H. F. Wilkins, (Virginia), Monday night.

Mount Zion, Tuesday.

School House, near Brother G. B. Hites, Tuesday night and Wednesday.

Brother C. C. Hites Wednesday night.

Shiloh, Thursday.

ELDER JOHN R. DAILY, OF VIRGINIA.

Scott's, Wednesday, August 31, 1904.

Wilson Thursday, September 1, 1904.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.

Southampton, Bucks Co., Pa.

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PHLET,

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

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The Purpose of Zion's Landmark.

"Ask for the old paths, where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love. It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed. May grace, mercy and peace, be multiplied to all lovers of truth.

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P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

THE PRAYER OF FAITH ANSWERED.

"And Cornelius said four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God."—Acts x: 30,31).

My friends, how this proves that when God begins a work of grace in a poor sinner's heart prayer must of necessity be the labor in which he will be engaged. We know not when God began a work of grace in this poor man's heart. The Lord hath not seen fit to give us any account of how, when or which way he began the work, but from the sweet and blessed account here given it is manifest there was a work of grace. It might have been that Cornelius was from day to day begging God to have mercy upon him; perhaps he could not tell what was the matter with him. I look back to the early part of my experience, and in the first attacks of my conscience, I could not tell sometimes whatever was the matter with me, or what I wanted. That I wanted mercy I knew well; but, then, in what way God might shew me mercy I could not understand, for my sins were of such a dreadful cast and colour, I could not see in which way I was to be brought into the liberty of the Gospel. Now, we know nothing of the experience of

Cornelius, except what is here set forth. And it is in answer to Peter's question. Peter, as an honest, God-fearing, faithful, servant of God, when he went amongst those assembled together, wanted to know, for what intent he had been sent for. He did not want to know in order to suit the subject—nothing of the kind. He put the question, and our text is a part of the answer God constrained Cornelius to give: "Four days ago I was fasting." Who could say what anxious care those four days brought to that poor dear man. But the angel communicated to his soul, that God had heard his prayers and noticed his alms—not meritoriously. I do not apprehend it was received as such, but when the angel said, "Thine alms are had in remembrance in the sight of God," I do not believe the Lord suffered Cornelius to believe it was an act of merit his prayer was heard. God was pleased to bow the heavens and hear his prayer. You will remember, perhaps, one part of the prayer of the church set forth by Isaiah, and poor Zion was in an exceeding low state of soul, there is no doubt that, when she cried out, "Oh—that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." Ah, my friends, when a poor exercised, guilty sinner, or a needy sinner, if God hath not seen fit to bring him forth into the liberty of his dear

truth; if still under bondage, fear and guilt—how he will want God to remove that mountain that stands between him and a holy God. It is an extraordinary prayer, and who can tell how solemnly Cornelius prayed? He says, "Four days ago I was fasting until this hour; and at the ninth hour (about 3 o'clock in the afternoon) I prayed in my house, and, behold, a man." That was an angel of God he saw fit to send. He appeared, as in the Old Testament times, in the form of a man; but it was clear it was an angel of God. You will remember what the Holy Ghost, through Paul, brought forward in writing to the Hebrews. Speaking of angelic spirits he says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Now, here was one sent from the Holy God of heaven to do the gracious God's business and service, to come to this poor praying man. Perhaps he might have bowed the knee before God, but in whatever position he prayed in the spirit. If you feel as I do sometimes, you are like what dear Berridge says about prayer—"We squint and peep another way." In our prayers our hearts are all over the world, we travel here, there, and yonder, and oh! the many things that cause exercise to some of God's children. But it would appear as though his whole soul was engaged, and look at Cornelius, and I have measured my prayers by this dear man's prayer till I have been ashamed of myself for it appears nothing less than an answer from the mouth of God would satisfy him. Whatever he wanted, and I am bound to believe he wanted pardoning love to be shed abroad in his soul; he wanted to be delivered out of his captivity, he wanted a blessed freedom as in the presence of God, so that he could honestly commune, have intercourse, and converse with God. Abraham, you know, was

avored of God sometimes with that communion with his divine Lord. How the Lord condescended to show himself in the form of humanity and held converse with Abraham! told him his mind, and then what did he do? Calls Abraham his friend, and God made this known to him by a communication. You and I should not think of communicating to any person we met with, anything that was of a particular nature that we were passing through; but if we had a known bosom friend one who knew something of the same things and the same exercises and same trials that we have felt—for instance, if that person knew what guilt was—we should feel at liberty to communicate our exercises and trials to him. I have been glad to do that in years that are past, and again when I have been puzzled, or when I have been passing through anything that has had to do with the teaching of God, where God has been exercising me, and I have dropped in with others who were my seniors, and I have dropped a few things to get at whether they knew anything about them; and how it has filled one's soul with encouragement some times when we have found that older saints have been the road before us. I remember once speaking to an aged pilgrim in my youth. She asked me how I was getting along. I said, "I do not know, I am so tried I cannot say whether I have anything in my heart more than carnality and sin," and the poor woman broke forth and dropped a few words, and what a union I felt ever afterwards unto that poor pilgrim. She was one of the late Thos. Hardy's hearers in her early days. What an encouragement and confirmation to my tried youthful mind, when I found an aged pilgrim had been that road, exercised with the same exercises, tried with the same trials, burdened the same with sins and wanderings of heart!

Now, my dear friends, God knows the 'why' and the 'wherefore' that Cornelius should have been in this agitated state, or rather anxious state, for it was not excitement. Ah! there is a great difference between excitement of the flesh and the exercises of the soul under divine teaching! He had something of the mind of the Lord about the vision, so that he had to send for a servant of his to communicate and tell him what he should do. And when Peter came, these are some of the words he said to him: "Four days ago, I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius." Have you ever asked the question, how did the angel know the name of Cornelius? I do not know, nor do I want to know, how much wisdom angelic spirits possess. If God communicates anything through them for my soul's profit, I am content to receive it just as God sends it; and Cornelius seemed to be in that humble state, though he was astonished when he heard from Peter's mouth, after he had told him. Then God's message through Peter was to be brought forth. What for? What for? Why, for the people's profit, that they might know, as I have many times wished, that the same truths we may be helped to set forth and testify about, that God would bless them in like manner; for I believe God's poor servants are obliged to speak faithfully the same truth God communicates to them, and the same experience the Lord has given them to realize concerning what he hath done for their immortal souls. They do not stand to speak about many things that might interest the mind—the mind—the carnal, the fleshly mind. No, they want to speak out the plain, naked truth of God, just as God communicates it to them. It required something with Peter's Jewish heart, it wanted something to reconcile him

to go to the Gentiles; Peter thought they were unclean, out of the secret of God's love and mercy, and out of the secret of his communication. Hence Peter required something out of the hand of a gracious God before he could have been made willing to have gone and preached to the Gentiles, for they were, in the estimation of Jews, even as dogs. Well, for this poor Gentile, Cornelius, and those about him, Peter was the mouth-piece; he was the man more especially tried and exercised, and consequently applied to to make known his petition, to groan out his sorrows. Oh! yes, we must sometimes groan them out, for we cannot at all times put them into words. David could not and on one occasion he was so troubled he could not even speak to the Lord; but oh, what a mercy God can hear the secret sigh and the secret groan! and there is one blessed portion that assures our souls that the Holy Ghost, as a spirit of intercession, works in God's people and helps their infirmities "with groanings which cannot be uttered," cannot be expressed in any audible sounds. But the dear child of God is brought into the same circumstances of life. The Lord knows how to bring his people into profitable exercises, so that he will draw prayer from them; he will put them, sometimes, if we may speak, into a vice, in order that they may pray unto him, whether in sighs, cries or groans, just as it pleaseth the Lord. Sometimes God's poor children (I have met with some) have felt as though they never prayed aright in their life. Who can tell but that Cornelius might have been exercised in like manner until that dear angelic Spirit of God came down to communicate to him what he did? He might have thought his prayer never entered the ear of God. But, as I have said, I believe that portion in the Revelation, where there is this one remarkable expression, so that whenever I am speak-

ing about prayer and the exercises of God's people who fear they do not pray aright or like God's family, I have quoted the portion where John saw a bottle called a vial, and it had a perfume, an aroma, and that bottle, perhaps, contained your prayers, your insignificant cries, your groans; the prayers of the saints were in that bottle. Why, the fact of such a figure being brought forward shows God's infinite compassion in hearing the groans, sighs, and cries of his people. Montgomery expresses it as—

"The upward glancing of an eye.
When none but God is near."

You are weary of the internal groan or sigh. The Lord knows all about it; and these prayers prayed out of a heart made tender and contrite before God I believe in; one groan of the spirit of prayer is ever weighty in the ears of the Lord. If he does not answer directly, we must not despair. Abraham had to wait five-and-twenty years before God heard and answered him concerning Isaac; and see how God's promise was all fulfilled, in Christ, the seed of Isaac, that all nations should be blest in him; especially that nation that God singles out, and peculiarly sets apart as his own choice—that nation of all nations; for out of all nations will some people be gathered. John saw the innumerable multitude which seemed to astonish him, and he said, "Sir, what are these?" And he said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Ah! friends, none of us know how many of the black race, how many of our poor fellow creatures with colored skins, are there or will be there. The color of the skin makes no difference, for the work of God carries on is much deeper than the skin. It is deep down in the

heart where God creates and gives a soul new life by his grace; it is in the heart, not the ear or head; and in the poor living soul called by grace, black or white, Jew or Gentile, God will make his grace to be felt, his love to be known, his purpose to be fulfilled, and grace will get the glory, too. "And Cornelius said. Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house." I do not quite understand, but I believe he intended to convey to Peter he had been fasting four days to the time the angel spoke to him to that hour; "And at the ninth hour I prayed in my house." Oh, my friends, if you have a weight upon your conscience—guilt, misery, or trial—that you cannot manage, may God help you ever to carry it before the Majesty of heaven! He is able to hear prayer now as much as ever he was in the days of Peter and Cornelius, for he remains the same unchanging God, with all the compassion towards poor sinners now as much as he had compassion upon poor Cornelius! there he says, "And, behold, a man stood before me in bright clothing and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God," not in the sight of himself. Oh, I have many times come to the conclusion in my own mind I would give it all up, but then the Lord gives a little familiarity and sets all right; I want power, I want divine wisdom to be given; I want a heart freely to feel this before the Lord, so that I might feel assured the Lord hears and answers my petition. We do not want to live upon frames and feelings, nor do we want to come before God in a merely formal way. Yet we cannot make alive our own souls, or keep them alive in communicating any spirituality. Alas! what poor, helpless creatures we feel we are; such poverty of spirit, such an emptiness of soul, and such a prayerless state of experience. I thought I

should be more spiritually minded, but all my help must come from God. As much as Cornelius felt all his help must come from God, so I feel my help must come from God, whether in thanksgiving or in begging. And poor Cornelius: his soul was almost ready to leap out of his body when he knew the Lord had been paying attention to his cries and tears! I do not suppose for a moment he wanted to hear about his alms; he would not be proud about them; but "Thy prayer is heard," is coupled with "thine alms are had in remembrance in the sight of God." I have felt it is a mercy when God's dear people have been constrained to do anything for their poor, for those they have known; well, the Lord notices it, not meritoriously, my friends, but to prove what the Lord says: "It is more blessed to give than to receive." Now Cornelius had this double blessing, so to speak: what he had been inclined and constrained to do, as well as his prayer had gone up before, gone as a remembrancer to put God in remembrance in in days to come, as well as present; and give to Cornelius the blessed satisfaction and ^{seal}. And as to what we have said about merit, I do hope there is not a soul upon the face of the earth that would hate and abominate meritorious works more than I, when brought before God, or attempted to be brought before God, for I feel that blessed truth by Hart—

"But as to man's merit, 'tis hateful to me."

And I believe the song of the work-monger, but to hate his meritorious works, not hate poor sinners; no, he wants to carry out the law, and love his neighbour as himself, and Cornelius by this blessed satisfaction communicated to him, even by "Thy prayer is heard." Is there a poor soul in God's house who would like to hear the same words? "But," say you, "I don't pray like Cornelius, or feel such spirituality

of mind as he had." If you feel a drawing towards God, and constrained to pour out your prayer to God, if you feel you must cast yourself upon him, you are identically in the same position, and the Lord shall arise for your help, and make known the purposes of his love to your heart. Some of God's dear, tried people I sometimes meet—have sank into a state of despondency, and feel they shall never hear the voice of God, and feel his pardoning love sealed; but when they hear the voice of God speaking in a way of mercy, oh, how many of them have lived to prove they have been labouring under entire deception and mistake! Oh, that wretched, abominable unbelief that drags our souls down to such a state and shuts us up in the prison of unbelief! But oh, when the Lord speaks, the power of unbelief cannot hold us. Perhaps some of you have been there: I have, more than once or twice; once, I recollect, dear Covell, after he had been sitting under my ministry, and knew a little of my exercises, came to me at Forest Hill, and said, "I told you it would be all right." He said, "I have preached my last sermon hundred of times, and I have thought I should pray no more. But how long does it last? The time comes and I am helped again and again." My friends, when the soul is feeling sunk under fear, one word from the mouth of God will put "crooked things straight, rough places plain." Although the Lord has seen fit to communicate in times past, yet, when the fresh trial comes, it causes fresh cries and fresh desires that God would afresh come and bless the soul. Now, the angel goes on to say, "Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done

that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." As though Cornelius was ready to say, I want thee to be faithful to us: tell us all thou knowest what God is to our poor souls, give us to hear the naked truth of God, whatever might follow. I think I can imagine a little of what dear Cornelius meant in his showing his wants and his anxious care, and that anxiety going on.

May God help you never to give up your praying, being instant in season and out of season. If we poor worms who preach consulted with flesh and blood when to go up to God's house, you may depend upon it we should stay away or go somewhere else; but we have to go out whether in bondage, misery, happy or otherwise, for the exhortation is—"In the name of the Lord." We are wont to pray in the dark. May God help you never to give up your praying, sighing, crying, and groaning till God shall appear for you. Amen.

South Lowell, N. C., June 30, 1904.

Dear Brother Gold:—With the permission of my father, I send to you for publican, a circular letter written by him to the churches composing the Eno Association, which convened at Mt. Lebanon, August 1, 1891. Feeling that it contains the exhortations of which the church at present, stands so sorely in need, I am deeply impressed to have it once again appear where it may be read with care and weighed in the balance of "Love," which alone holds the key that unlocks the storehouse of peace; yea, that sweet peace once enjoyed by the faithful fathers and mothers in Israel; that heavenly rest, in which abounds no commotion, no disturbances, no tumults, no railing for railing; but all quietude and freedom from terror, a just fear of God;

and love for the brotherhood.

Brother Gold, how can I, in my extreme nothingness do justice to this thought which has concerned me, so long? I can only hint at it, and may God give us all understanding, and lead us back into the "old way" that was marked by the dear old saints who now dwell in the land of society. I often ask myself the question: What am I? The answer comes: "Nothing," and truly I never felt my weakness more than now, nor can I move unless God wills.

He is all power in Heaven and in earth, and he worketh in you both to will and to do of his own good pleasure. I write you desiringly, but with a trembling pen; for I feel so unfit to be found in the household of faith. Could my walk but be orderly, my conversation godly, hope would not be so often well nigh gone, for I feel myself to be the least in the kingdom, if one at all, and am in almost constant fear that I am an imposition on the church.

Brother Gold, if I know myself, there is a constant longing in my breast to see the church one united body as it seemed to be when I was a child. I did not understand then why they all wished to assemble around firesides, spending hours together at the homes of brethren and from time to time, appoint such meetings, nor would they allow little things to keep them away from church. Is it true that iniquity abounds, and the love of many is waxing cold? This must be the trouble and O how dreadful the situation. But there is a promise to those who endure to the end. What can we do? Must we begin with our brother? No, no! Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again, and why beholdest thou the mote that is in thy brother's

eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam that is in thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye. Here, when complaining at others, we are called to a halt, knowing that we are treading upon dangerous grounds. Have we one single thought or feeling that should not exist towards a brother or sister? Does a coolness dwell in our heart toward one? Are we going to nurture it, and fold it tenderly in those recesses, and walk beside the brother or sister, in all the church ordinances, and when the question is asked: "Are all at peace?" We by our silence, act a falsehood, because we have not been reconciled to our brother. "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift." These are but little things, some way think, but blessings are withheld on account of them. Large streams from little fountains flow.

Brother Gold, I feel that you can do justice to this idea to which I have only hinted, and I desire to have you express yourself. Perhaps you know something of the trouble now existing among us, and may God help you to point out the "old way" our fathers have trod. There is one thing that each and all of us should strive against: that is, when a subject arises that bids fair to raise a controversy, we should be very, very cautious in our expressions, because these little differences too often arise from the fact that we do not understand each other, and that our views upon certain things are just the same if only we would be patient and bear the infirmities of the weak. God help us.

Brother Gold, please correct any

wrong expressions herein found, and throw the mantle of charity over poor erring me. I hope to see you at Durham the third Sunday. Remember me when all goes well with you.

Your sister I hope,

LIZZIE H. GARRARD.

P. S.—Mrs. N. C. Faucette asks me to say to you that her Landmark has not come since May 15th. She thinks perhaps in your rush that you overlooked her, as she has recently subscribed.

"LET BROTHERLY LOVE CONTINUE."

I know of no injunction more fitting, and when observed, is always demonstrated in the life of the church; but brethren, let us pause for a moment, and propound to ourselves the question: "Does brotherly love continue?" if so, why so much discord, so much contention, so much back-biting, and in fact so much of everything which tends to further the kingdom of satan; and so little which tends to demonstrate that we are the children of the Most High? This is a matter of deep moment, a matter of life and death, a matter of weal or woe; and just so certain as the continuance of "brotherly love" is life; just so certain, does death follow when it ceases to exist. Again I call a halt: ask yourselves the question: "Is there no remedy?" Certainly there is. Christ is our life, but under existing circumstances, it may appear almost to us, as it does to the world; hidden. How glorious, when we can behold our life hidden with Christ in God, but how fearful when that vision is obscured by the veil of disobedience. What can we hope for, what may we expect? Is the son of perdition about to be revealed? and then comes the falling away; then this question propounds itself: "Who shall be able to stand? An old father in Israel, in his editorials of late, has admonished the church to return to her first love,

to return to the Landmarks which our fathers have set; and many other exhortations. While in every instance I agree with him; but yet while the finding of your first love, and the finding of these old Landmarks, is certain life, he has failed to point out the road. Some may say: 'This brother has also given us a remedy, in which we agree, to-wit: That Christ is our life, but he too has failed to show us the road.'

Ah, brethren, therein lies the trouble with your unworthy writer. If I have ever been in the way of the old Landmarks, or have ever found solace to a sick soul in the embraces of a first love; the way back is so full of briars and thorns, abounding in all manner of things so thoroughly opposed to him who doesn't look upon sin with the least degree of allowance, that I am led to exclaim. "O, wretched man that I am, who shall deliver me from the body of this death?" Then the question is suggested: Where is the way? I look, and behold, on all sides I seem to be hedged in. Ah, brethren, how fearful the situation, how agonizing the thought, that the frowns of an offended Deity rest upon us, and yet there is a way out: back to that first love, back to the old Landmarks, and back to where brotherly love first existed; but brethren, rest assured that you will not be carried back as you were first brought to your first love; because you will have no one to beat down, to grub out, to burn and destroy the briars, and thorns of this way, which your own sowing, your own cultivation has produced. You alone will be the reaper, receiving the just recompense of your reward, and then, as in days past, you will be able to realize and exclaim, "Salvation is of the Lord—therefore, consider what I say, and may the Lord give you understanding in all things. "Let brotherly love continue."

Now in conclusion, brethren, I would

say, that being fully satisfied, that no confusion, no disorder, nor in fact none of the ills incident to the church find any lodgment whatever in the old landmarks, I most earnestly suggest that we watch with a zealous eye, any and all things, which in our opinion, do not fully savor of "thus saith the Lord," I care not from what source they come, let that source be ever so learned, ever so sound in doctrine, if it doesn't accord with the old landmarks, in every respect, receive it not.

A. L. HOLDEN,
Hillsboro, N. C.

CIRCULAR LETTER.

(Republished by request.)

To the Ministers and Messengers Composing the Country Line Association—GREETING:

You remember the association last year appointed me to write a Circular Letter, to be read and adopted or rejected by this body, and my mind seems to be impressed to write upon the subject of ordaining ministers.

I suppose our association will compare favorably with other associations of this state and of the United States, and yet the wholesale manner in which we have put men into our pulpits is alarming. Several years ago I was talking with a faithful old minister on this subject and I told him that I thought at least one-third of the men who had filled our pulpits since I joined the church had been excluded from the fellowship of the Baptists. He admitted that our course had been bad, but thought it had not been as bad as I said. Upon investigation we found the case to be even worse than I had expressed it to be. We came very near making it half, instead of one-third. Such a record as this ought to cause the the Baptists to pause and consider.

Perhaps some one may be ready to say I ought not to be making these evils so public, lest our enemies should

find them out and use them against us. Ah, my brethren, our enemies already know these things, and the better course for use to pursue will be to take steps to correct our faults, and thereby give our enemies less cause to speak evil of us. Some years ago Elder C. B. Hassell, in preaching an introductory sermon, remarked that some brethren, in opposing the support of the ministry, would argue that the churches were too poor to support all our preachers. His modest answer to that argument was "have fewer preachers." So long as churches feel that their preachers cost them nothing they will not be particular about how many, nor what kind, they send out. Whenever churches are brought to see that the scriptures require them to attend to the temporal needs of their preachers they will doubtless be more cautious, and not so ready as they now are, to call for the ordination of every man who may come forward and request the privilege to preach regardless of his qualifications. We too often look at these things from a fleshy standpoint, instead of comparing the qualifications of the applicant with the scriptural requirements. A man's being able to speak fluently, and even quote scripture correctly, are not necessarily evidences of his call to the work of the ministry. "And no man taketh his honor unto himself, but he that is called of God as was Aaron;" (Heb. 5:4.) There are other gifts besides the gift of the ministry, but we Baptists seem to have lost sight of all except that one. As soon as a man has impressions to exercise in any way he is taken right from the floor to the pulpit, and thus the church often spoils a good deacon or exhorter, to make a poor preacher. "Now there are diversities of gifts, but the same spirit 1 Cor. 12:4). Where are those diversities of gifts here spoken of? They are not now found among us. No church should feel at liberty to

send forth any man to preach, provided they are unwilling to take him as their own pastor. They should not cast off upon others that which they are unwilling to receive themselves.

The scriptures require a preacher to have a good report of them that are without, or in other words, he is to be a man of good moral standing among his neighbors, whether they be members of the church or not. I will here offer a suggestion which might perhaps check this evil tendency to ordain men who are destitute of the scriptural qualifications. Let each church give frequent opportunities to its male members to exercise in opening meetings and offering a word of exhortation.

This course would, of itself develop the various gifts in the church, and make the church (and not the applicant himself, the judge of his fitness for the work. By this experiment some egoist, who is anxious to make a display of his oratory, might perhaps learn by experience that preaching is a harder task than he had thought it was, and thus might be induced to desist from his preaching delusion, and thereby save himself and the church from a wide spread disgrace.

In speaking of the support of the ministry Paul said: "Do ye not know that they which minister about holy things live off the things of the temple? And they which wait at the altar are partakers with the altar. Even so hath the Lord ordained that they which preach the gospel should live of the gospel. (1 Cor. 9:13, 14).

Here the apostle is alluding to the fact that God, in dividing up the land of Canaan, did not give to the tribe of Levi any land at all, but required them to spend their time in ministering about the holy things of the temple, and to get their support out of the offerings brought by the other eleven tribes to the temple to be sacrificed upon the altar.

In the above quotation the apostle tells us that God has ordained that those who preach the gospel should live of the gospel. Some brethren undertake to make it appear that the above language is figurative and not literal, but the context shows conclusively that he was speaking of a literal living—meat and bread. In the Old Testament God often warns the other eleven tribes against forgetting the Levites, because they had no land. The less a gospel minister has to do with the things of the world the better for him and for the cause of God.

The devil is always seeking an opportunity to criticise a true minister in reference to his management of temporal things as well as spiritual ones. If our churches would attend better to the temporal needs of their pastors no doubt all would be more spiritual, and the preaching would be better. Evidently, no preacher can meditate or speak composedly, provided he knows at the same time that his family is in need, and that he is robbing them of his services to attend a church that will not compensate him for his labor. A preacher who will require of his brethren a contract for his services before he will agree to preach for them does certainly manifest very little confidence in their honesty. Baptists that want their preacher to preach for them gratis are requiring him to do that which they themselves would be unwilling to do. Sometimes you hear a brother say that he would have done more for his preacher than he did if he had not said so much about money. No preacher should go beyond the teaching of the Scriptures, and he should not be too cowardly to tell the whole truth. He need not be afraid of losing anything financially by such threats as the above, because members who talk that way are not the ones that help preachers anyway. Those members that are so much afraid of letting the left hand find out

what the right hand is doing, do very little for preachers with either hand. They generally want to conceal their own covetousness. The Scriptures tell us that covetousness is idolatry, therefore, it should not be tolerated in the church.

When a member loves his money better than he does his brethren there is grave doubt about his loving God at all. "But who-so hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.)

In conclusion, I will say that I have used great plainness of speech, because I love the Baptists too well to daub them with untempered mortar.

I have written what I considered to be the plain truth and I do not mean to be personal. If anyone is not guilty of the evils of which I have written he need not take any offence. If he is guilty he will be likely to show it by bringing opposition to the truth.

JAMES S. DAMERON.

Elders Gold and Lester, Dear Brethren:—I will offer some thoughts for your consideration, and the readers of your paper. "For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. 7:19. For we draw nigh unto God by the hope that is in us, which is Jesus Christ. The law had a shadow of good things to come, and these good things were Jesus Christ and all things that are treasured up in him, that is everything that was given to the household of faith. The light of God's grace was reflected all through the law dispensation, which produced the shadow, so the shadow started from the substance.

For the law made nothing perfect. In what sense? In regard to salvation. The law pointed to Jesus, and what he did, the law was just and holy and

had to be fulfilled. The fulfilling of the law was the suffering of Jesus. God's children were under the sentence of death. God said to Adam, for in the day that thou eatest thereof thou shalt surely die. Die in what sense? In three particulars, death eternal (if not re-preived), death corporal, and death to all knowledge of our lost condition by reason of sin, and also our knowledge to the perfection of Jesus, for Jesus was our severty that is to suffer instead of us. In the suffering of Jesus there was a perfect offering which made reconciliation for us. While Jesus was on the cross he said it is finished. Then salvation was complete, the law was satisfied, and justice could claim no more, then perfection was brought to view through the suffering of Jesus, then the law was honored in the salvation of sinners, and why because Jesus paid every demand of the law, and the sinner was released. Here is where mercy and truth are met together, righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from Heaven. This was wonderfully fulfilled in the conception and birth of Jesus, and also when he expired on the cross. It is said that Jesus by the one offering perfected forever them that were sanctified. This has reference to the Old Testament as well as the New Testament saints, for they could not be perfected without us, for it takes all of the children of God to complete the bride, the lamb's wife, or the building of mercy; for this building is the house of the Lord. The Lord manifested himself in the tabernacle that Moses built, and also in the temple that Solomon built, but Solomon realized at the dedication of this great house that it was insufficient for a dwelling place for the Lord, and said: Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built.

but yet he dwells in the hearts of his children which is a spiritual house. For we are admonished. Thus, that thou mayest know how thou soughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth, showing very conclusively that this house is the people of God. It should be our highest aim to glorify God by an orderly walk and a godly conversation. When this is the case our light shines before men, and we glorify our Father which is in Heaven. God's children were redeemed not only for their happiness, but for the glory of his great name. When the Queen of Sheba went to see the wisdom of Solomon, he told all that was in her heart, but when she saw the order of his house there was no more spirit in her. Solomon in this particular represents the Lord: this house represents the church; so the order of his house was a manifestation of his wisdom and glory as well as his work. So is the church when adorned with grace, glorifying the maker and builder of it, who is the Lord Jesus Christ, and for this purpose he came into the world to do that for sinners that men nor angels could not do. The scripture very clearly teaches that salvation is based upon what Jesus has done, and is yet making the same manifest by the operation of the Holy Ghost in our hearts, for Jesus said he should take of mine and show it unto you, and this is what gives us the knowledge of salvation which we realize the efficacy of it here in part, but will be complete when the dissolution of our body takes place.

Yours in hope.

ASA D. SHORTT.

Floyd, Va., R. F. D. No. 1.

July 31, 1904.

Elder P. D. Gold, Dear Brother:—
Sister Williams requested me to copy

the experience of brother Williams from the Landmark as it was published before the Landmark was put in pamphlet form and the paper that contains it is so worn by usage that it can scarcely all be read, and her and her children desire to have it in pamphlet form. She wanted me to ask you to republish it if you could do so. I also send for publication an obituary notice of brother Williams, though I felt very incompetent to write it. May the blessings of the God of Jacob rest and abide with us all.

A. GOURLEY.

Dear Brethren in the Lord:—I have felt impressed for sometimes to speak to you of my travels, trials and troubles in this life. The Lord first warned me of my sins when I was but a little child, even before I knew there was a God or devil. I was only four or five years old. I had a dream that the devil caught me up and ran with me. I cried for help and he dropped me and I took wings and flew away. When I awoke I was so scared that I was wild. My mother had me in her arms and was begging me to tell her what I had seen. I related my dream and she held me in her loving arms and told me this was a warning from God and to never forget that dream. Then I asked her who was God who the devil was, and can look back now and think the first preaching I ever heard my mother did it. She told me of the goodness of God, and how all would be captivated by the devil at his will were it not for his love and power. Again about two years after this I dreamed that my mother and myself had been away from home and on our return she said to me: "The destroyer has been here and killed all of our people." We went into our house and I saw my people slain and the destroyer came in and I looked at him, and I knew him to be the same devil that had met me before. My mother thrust

me up stairs and followed me and he pursued us, but there was a window opened to us in the house top that I knew nothing of and she put me out and followed, and he was after us, but we had wings given us and we flew away.

This dream I never told to any one after this, as I grew up I became very wild and frolicsome. My whole desire was to be in lively company, music and dancing, playing the violin myself was the best passtime I could find to keep off thought of a more serious nature. When I was quite young my parents both professed a hope at the time there was trouble in the Baptist church between Elder J. Wilson and his church, which resulted in their joining the Methodist church, consequently I attended their meetings more than all the other denominations and because my parents were in the Methodist church, I being ignorant, believed they were right.

In 1861, in May, I enlisted and went to the army and I tried to do my duty as a soldier and can say that I never had any particular fear about hereafter more than my dreams until Sunday, the 21st day of August, 1864. I had feared the devil because I had seen him in my dreams, but on this occasion it was said to me as I formed my company, for I was in command of Company I, Fourteenth N. C. regiment: "Before the sun goes down you will stand at the bar of God to be judged according to the deeds done in the body. I raised my head and looked. It seemed to me that every one I looked at looked like so many corpses. We marched from Petersburg down the Weldon railroad three miles. I was detailed to go forward on that beautiful Sabbath morning to open the battle. Oh, how I tried to pray. How often the methodist sermons rang in my ears that day; that I had sinned away my day of grace, that it was

nothing but my dues. How often had I been exhorted. Now is the time, and I felt now it was forever too late. These thoughts perplexed me, although in battle until one o'clock when I thought or it seemed to come to me: Trust in the Lord, you can do nothing. Right here I began somewhat to think of predestination. I promised great things if the Lord would only spare me that day. So he did spare me and I came off that night greatly indebted to the Lord and not a farthing to pay. I had always believed when I wanted religion that I could go to work and get it. So after my scare that morning I resolved to commence the work and as soon as we retired to camps that night and I dismissed my company, I in remembrance of my promise went to the words and instead of begging the Lord for mercy on a poor blind sinner. I like the Pharisee of old commenced to thank the Lord for hearing my promise that if he would spare me that day that I would forever hereafter serve him I got up from there a great deal better I believed. I thought it would be no trouble to become a Christian. Next morning I went again and in the evening I went again. I thought I was getting very good, but as I raised up from prayer there stood one of my men laughing at me. I never felt so mean in my life. So I never went to prayer again. The next April by the mercy of God I was sent home after the surrender at Appomattox C. H., Va., and in October, 1865 I was married and from the time I got home up to 1869 all I cared for was fun, etc. In the fall of 1869 my dear mother was taken from me. Then it seemed I was told that I was in the world without hope and without God; not even a friend to pray for me, and that I was lost. Notwithstanding these feelings I would abuse the old Baptist and would tell my wife for she believed in them, that if I had the power they

should never open their mouths in the world again, for every time I went to hear them preach the devil was in me and I was crazy. So the next summer after my mother died. I was in the field by myself plowing. I heard the voice of my mother call me three times by my name. I stopped and looked, but saw nothing. Then I was in great trouble, believing I was going to die. In August following my mother's funeral was to be preached at a campmeeting. When the services began I heard that same sweet voice call me three times again. When the congregation stood on their feet I could not. All my dreams came back to me. I saw my mother or fancied I did and tried to hide it. I came home that evening and tried to eat supper but could not. I had read in Gen. 6th, and the Lord said my spirit shall not always strive with man, etc. And I believed it was to me. I went back at right. I was like Nicodemus who went to Jesus by night. I felt that the cross would be much lighter. So when the sermon was ended I had put myself closer, and it seemed the very man I had the most confidence in was the first one to find me. I felt to be in the very throes of death. He said to me don't you want religion. I told him if I knew myself I did. He said come to the mourners' bench. I refused but bowed at my seat and he prayed for me. I came away no better and some said I had religion and had fallen from grace, and I was fearful myself and would read the scriptures. For it had been better for them not to have known the way of righteousness than after they had known it to turn from the holy commandments delivered unto them. I was then letting others judge my case. So I was going on blind. It seemed to me that I had more losses and crosses than any one else and I believed it was all for my wickedness. We lost four dear little

children and I believed it was all for my sins. In June, 1881, I was on my wagon driving my team and my feet hanging down, and my left foot was caught by the wagon on a stump and mashed it all to pieces so to speak. Something said no wonder, you are such a sinner. I was five miles from home by myself. I thought I would never get home alive. I saw all my sins from my earliest youth. This was a trying time with me. As soon as my foot got so I could be up I took my Bible and commenced work again, verily believing that there was something that I could do to bring myself into the favor of my God. And it did seem that the scriptures were different to what they had been for I did not read two hours before I saw that I was condemned. I had done every thing the law said I should not do. I felt willing I thought, but did not know how to make the first step. I had not known such trouble since the 21st of August, 1864. I got up, took my crutches and hobbled to where the hands were. I looked in every direction. It seemed to me that the sky was lowering, the sun failed to give its light, though it was clear. I believed judgment day was at hand. I imagined I could hear the last trump and see the righteous gathered up, and I looking after them like one of the foolish virgins that had no oil in their lamps. All I could say was "Lord have mercy. I could not think for one breath that it was the mercies of the Lord. I verily believed every hour was my last. I went on in this condition, trying to read, trying to beg. For many days and nights I could not sleep. I could not eat. I believed my own dear wife hated me, and I knew she never mistreated me in her life. Saturday before the fourth Sunday in August, 1884, was meeting and I wanted to hear Elder J. M. Harris preach. I thought he would console

me. I had lost all confidence in the work system and I wanted to hear him. So I went and the first thing I heard was that he would not be there, but that brother F. J. Stone would preach. The hour arrived and brother Stone read the 1st Chapter in Luke. All the while he read it I had never felt so before in my life. His text was Luke 1:28: And the angel came in unto her and said hail thou that art highly favored, the Lord is with thee, blessed art thou among women. He preached and I must say the first sermon I ever had been blessed to hear in all my life. He was going on telling how that she went to the hill country to see Elizabeth and how at the solution of her voice the babe even John did leap for joy. Right then and there I saw the light just as I had dreamed and it seemed there was something fleaped within my soul, and it was joy. Oh blessed day when Jesus washed my sins away. I could scarcely keep my seat. I felt that I was transfigured. I really felt new; it seemed that the middle wall had been taken away. I saw the gospel it seemed just as it was. I could not see why I had not seen it before. I thought that I could tell every body the way, but I find it is a mistake. The half has never been told, nor never will be. As soon as the sermon was over and the church went into conference I took my hat and went down into the woods and sat down on a log to meditate. Oh I felt so light the first thing I knew I was praising God, saying, "Bless the Lord, oh my soul. I do believe the Lord has blessed my soul this day. I jumped up to see if any one was near. I saw no one, and I went back on my way. I determined never to tell it to any one. I never even told my wife, for before I got home I feared that I was mistaken. I had my eyes opened to the scriptures while brother Stone was preaching and he said if he only could know

that one poor soul had been fed it would doubly pay him for his trip away over there. I did feel that I ought to tell him. Then the question would come up, "What have you to tell, you are deceived." The next day after preaching he looked at me and said: Why did you do so yesterday; you did not deceive me; I was looking at you. Why did you not come and tell us what the Lord had done for your soul?" What a mystery. I was then betrayed, but I thought I would say nothing about it, and would do as Paul said to the Gal. 6:4: "But let every man prove his own work and then shall he have rejoicing in himself alone and not in another. I kept it the best I could just 12 months, often going to the church and felt impressed as to my duty and would promise if the Lord impressed me again as he had I would talk with the brethren for I loved them as myself, but was afraid they would not have such a wretch as I was, but after 12 months I was overburdened and went to the ones I had hated all my life, except one year, and to my great surprise they all gave me the right hand of fellowship and received me into the church that I believe was founded by the apostles, Jesus Christ being the chief corner stone.

Remember me at the throne of mercy in your prayers is the desire of your unworthy brother.

R. S. WILLIAMS.

Simpson's Store, N. C.

Elder P. D. Gold, Dear Brother:—You can publish in the Landmark that the next session of the Black Creek Union will be held with the church at Scott's the fifth Sunday and Saturday in October, visiting brethren and friends will be met at Lucama Friday before.

R. H. BOSWELL,
Union Clerk.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII No. 19

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Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

Friend George W. Chamblee, of Georgia, requests my view of Revelation 11: 1-3.

The things uttered by the seven thunders were sealed up, so that they are not known by man, but when they are fulfilled time shall be no longer.

A little book was given to John which he was commanded to eat. This meant that he must prophesy before many peoples. A reed is given to him like unto a rod. By this he is to measure the temple of God, the altar and those that worship thereon.

The reed was like unto a rod. There is authority and power in that word. It measures God's people. A measuring reed, rod or line shows the size, dimensions, shape, character and nature of the things measured. The word of God when applied to one measures him, sets forth his character. When a measuring line is applied to a tree it shows whether the tree is straight or crooked, or it makes manifest what is true. When the straight edge is marked on it, and the axe hews to the line then the tree is straightened. The word of God hews to the line.

The measuring reed is applied only to the Lord's temple and altar, and

those that "worship" therein. If the word of God does not search out a man and measure him, and show to him what he is it proves that he is not worshipping in the temple of God. But if one feels that the word of God searches him out, and he is taught that he is the vile sinner that the Bible represents man to be, if he is convinced that he is a sinner, and helpless and undone, but is also led to feel the need of the altar that sanctifies the gift—that God's temple and altar are the strength of Israel, or that the Lord Jesus is the strength of his people, who is made of God unto us wisdom and righteousness and sanctification and redemption, and that a day in the Lord's courts is better than a thousand elsewhere, and the one thing he desires is that he might dwell in the house of the Lord forever, that shows that he is measured, embraced or included in the temple and true worship of God.

If, however, there is in one no understanding of the doctrine of God our Saviour, no love for his worship, and no conformity in his character and life to the true worship of God, it shows that he is not measured with this reed like unto a rod, but is left out.

There is only one true worship of God, and that is shown in the holy mount. The true worshippers worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Those that are measured here are in the temple of God, and rejoice therein, and have no confidence in the flesh.

The Gentiles shall tread the holy city under foot forty and two months. The Gentiles here represent those that do not worship the God of Israel. Literally the land of Palestine or of Israel is trodden under foot, and has been for many hundred years.

And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred and three score days clothed in sackcloth. God's two

witnesses on earth, the word and ministry of the word in the church, clothed in sackcloth, or cast down and vile in the eye of the world, but afflicted and oppressed they do bear witness to the truth. How little regard the world pays to the Bible. How little respect is shown to the ministry of the word, and to them that hold and love it, by the world at large. P. D. G.

HOW WE MAY WORK WITH GOD.

It is a joyful thing to help God to do his great work in the world, for this is high and holy duty. God is always at work. When on the seventh day he rested from all the work which he had created and made, he entered on labors in which he works as he rests and rests as he works. But in these he needs our help. The branch cannot bear fruit apart from the vine, and the vine cannot yield her ruddy clusters apart from the branch. Let us consider some cases in which we may work with God.

God is eager to feed the teeming children of men, but he needs our co-operation in preparing the soil, sowing the seed and garnering the harvest.

He desires to clothe the nations and tribes of these northern climes, and with that intent prepares the wool on the sheep, the leather of the horse's skin, the silk and the cotton, the alpaca, and the eider-down; but he needs our co-operation to shear the sheep, tan the skin, wind the silk and spin the cotton, and presently the swift fingers to do what Eve did with the fig leaves.

God desires to house man, who has no power of weaving nests like birds, or burrowing holes like the foxes. For this purpose he has made clay for bricks, stone in quarries for the walls, slates for roofs, wood for beams and rafters, the silica for glass and mortar for the interstices of the walls. But again he needs our co-operation.

We need not increase our enumeration, but it is impossible to look around our homes, our streets, or our great cities, with their telegraphs and telephones, their tram cars and their railway trains, their motor-cars or their gas-engines, without encountering scores and hundreds of instances in which God and man have wrought together.

What a new complexion this would lend to life, if, as we stepped out from our homes, we could realize that we were going forth, not to make a living, not to earn our salary or stipend, not to amuse, instruct or legislate for men, as our primary object, but to discover what God was doing in the world and to give him such help as we could! It may seem a high and impossible idea, but the more one thinks of it the more it grows upon the mind. We are bidden by the Apostle to abide with God in every calling in which we are called. We know that he claimed to be a fellow-worker or co-laborer with God—and why should the significance of such a conception be reserved for the missionary or minister of religion alone?

Nothing so degrades our toil as the constant thought of the pay we shall receive for doing it. If this is liberal, we are apt to be cheerful and deft-handed; if it is meagre and stinted, we grumble and move to it as slaves. But if we once realized that our work was with God, how eager, how quick, how strenuous would be our endeavors that we might not disappoint nor fail him. Since companionship with the great and good is always a joyful thing, it would put a song on our lips if we realized the blessed co-partnership in our toils of God.

Remarks: The above is copied from the Presbyterian Standard as reflecting Presbyterianism.

Who needs help, God or man? Who made the world? What agency had

man in creation? Is man in partnership with God—a co-laborer and a fellow laborer? Do you consider it infidelity to thus hold that God needs the help of man?

We consider that man is dependent, and can do nothing without God's help, and that the most spiritual and devoted characters are those that most truly feel their dependence on God for all things.

We consider this age to be one of blasphemous presumption and infidelity in representing the Deity so dependent on man, and that men show their presumption, pride and self-will by teaching that they are so great that God cannot get along and accomplish his will without their help.

A life of faith is a life of dependence on the Lord. God makes even the wrath of man to praise him. He has so created man, placing in him motives to labor, that his hunger will impel him to work. His love of display, as well as his need of clothing, will move him to labor and provide food and raiment by using such things as God has created and placed in man's reach that he readily uses them. God commanded man to labor, and eat his bread in the sweat of his face.

He commanded a widow woman that was preparing her last morsel to eat it and then die, and this woman obeyed the Lord. It was not that divine power supplemented believing human effort, but God commanded the widow woman to feed Elijah.

Oh, for a faith that cleaves to God's word and obeys him as the blessed sovereign having all power both in heaven and earth, and if he has all power who has any beside? Where is man's power? He has none.

P. D. G.

Sister M. J. Christie of Florida requests my view of Rom. 14:1—3, "Him that is weak in the faith receive ye,

but not to doubtful disputations," etc. etc.

1st. There seems to be a difference among the Lord's people, though it is not in Christ Jesus—for his people are all one in him. But some are strong and some are weak in the faith, according to this scripture. Jesus said, wherefore didst thou doubt, O thou of little faith? He said of the Roman Centurian, a Gentile, I have not found so great faith, no not in Israel. So that we are authorized to conclude some are weaker.

2nd. The question to be considered is, are we in the faith of Jesus? To be in that faith is to be on holy ground. One may be sick, or weakly, but if he is in the house he is under or within the shelter, and the faith saves him. For we are kept by the power of God through faith unto salvation, ready to be revealed in the last time. It is faith that saves us. We do not save that. We are to contend earnestly for the faith once delivered to the saints.

3rd. Him that is weak in the faith receive ye. If he is in the faith God has received him, and manifested himself to him. The question to be considered is this: Is he in the faith? If so then receive him, for God has received him—receive him unto fellowship as one of the Lord's chosen. He is to be esteemed as a brother. He is not received to doubtful disputations. We are not to dispute with him on questions or matters of doubtful propriety or of strife—things not revealed or taught in scripture, or things that gender strife and cause distress and confusion in the household. But we are to pray for the peace of Israel, and strive lawfully therefor. We are not to bring up unlearned questions, or questions not taught in scripture. But the things clearly taught in scripture and felt and experienced in our travail, are the things good and profitable for us to know. The things that are com-

monly reported and clearly taught in the scripture are the most useful things to preach and contend for.

4th. Some preachers will make a text very muddy before they get through treating it, or rather they will darken counsel without knowledge. A thing may be muddy or set up as very deep and mysterious, when the trouble is in the darkness of the speaker; yet he would pass in the judgment of some as a very deep preacher. You can not see far down in muddy water, but if the water is very clear you can see to a great depth.

5th. One who considers himself very strong, able, clear is apt to regard such as do not see as he does, or do not agree with him, as being weak in the faith, and hardly sound.

Should not the strong bear the infirmities of the weak? Those that are truly strong will do this.

6th. One eats herbs, another eats meat; one is cleaving to the shadows under the law, answering to herbs that have but little if any nourishment, and are used only as decoctions for the sick; another eats the strong meat or substance of the gospel which ministers great nourishment, and causes a healthy growth. One sees but little beyond the letter of the law; another cracks open the nuts of the gospel, and eats the marrow and fatness thereof. If merely reading the scriptures in the letter is all that is hidden in them then what need is there of preaching? A scribe instructed, or a gospel preacher brings out things new and old. He is an interpreter of the hidden meaning of the gospel.

Now shall the gifted expounder despise and reject the weak one that feeds only on herbs? No. Let the strong one use his strength to support the weak. God has accepted the weak brother. He is in the faith. We are not the judge. God is the judge of us all. He is able to make the weak

brother stand. Whatsoever is not of faith is sin. Hast thou faith? Have it to thyself before God. There is sweet liberty to him that loves his brother so that he does not make him an offender for a world, and who knows that we are complete in Jesus, and that every day is the Lord's, and all meats are clean to him who has faith in the Lord—faith that overcomes the world. We cannot walk by faith and disregard God's word, nor despise the members of his body. God works all things after the counsel of his own will, and all things work together for good to them that love God, who are the called according to God's purpose, or the humble soul that is not puffed up on account of his knowledge.

7th. The matter we are to specially consider is, to not lay a stumbling block in the weak brother's way, and cause him to offend. There is only one things that safely guides. It is love.

P. D. G.

Brother N. G. Green^e requests my view of 1st Tim. 5:23—25.

If brother Greene will read the issue of the Landmark of June 1st he will see my view of the 23rd verse of this chapter. On the following two verses I will endeavor to make such observations as occur to me to be meant by Paul. Of course we should aim, when we are writing or speaking of what another means by his expressions, to fairly set forth what we understand him to mean—not what we mean, or wish to make him mean, in order to defend our own views. If, however, we hold as he does then a fair representation of his views will also express our own opinions. This I wish to do, for I feel that I of myself am not in possession of any views of my own. For I am not capable of expressing a single thought of the divine mind unless it is given to me. For of him, and through him, and to him be all things.

For who hath known the mind of the Lord, or who hath instructed him.

Paul found mercy of the Lord, and was counted faithful to serve in God's vineyard in declaring what is the will of God, and in expounding that will. He is here instructing Timothy how to behave himself in the house of God which is the church of the living God, the pillar and ground of the truth. How then can this church of God be separated from Jesus Christ? What a glorious substance is the church of Jesus Christ, and how important to behave seemly and wisely in the church.

Timothy is instructed by Paul (22nd verse), to lay hands suddenly on no man, neither be partaker of other men's sins. Keep thyself pure. To lay hands on one is to endorse him or to commend him to others. If I help to ordain one to the ministry I commend him, and if he miscarries, or acts improperly, then I am a sufferer, or partaker of his evil deeds, or false teaching. The best thing I can do, if he does act or teach unrighteously, is to disavow or condemn his course. But how much wiser for me to wait until his character as a preacher is manifested, and so proven or established by the wise manifestations of his gifts, which are a prophecy of God's having called him to preach. For no man can preach the gospel, in the spirit and glory of its power, unless God has called him.

Our laying of hands on one confers no such gift on him, but it is a solemn declaration of our faith that God has already called him.

They that bear the Lord's vessels must also have clean hands. For a steward must be faithful. The character and conduct of such must be pure and blameless. Now, therefore, wait until you see this, and are fully persuaded in your mind and heart that God has thus called one, and that he is ripe for ordination before you lay hands on him.

Just wait until the case is manifested, for character will out. Secret things shall come out. Hidden things will be made known. Some, however, may be more hidden and cunning in their works of darkness than some others. But no darkness can prevent the light from shining, and no cunning of the devil can elude the search light of God's Providence. The ungodly deeds of some hypocrites or deceived people may be more deeply schemed or may be slower in coming to the light. Some are open before hand, going to judgment: while the wicked deeds of some others follow after more slowly. If wicked deeds appear in their conduct, if the true marks of a gospel preacher are not manifest, do not lay hands on one.

Be sure also if God has called one to preach the good works will follow. The gift will make room before great men, and all men. All Israel shall see and know that he is a teacher sent from God. Wait for that proof.

Take a little wine. The wine of the grace of God is a most healthy drink. Wisdom has mingled her wine. This wine makes glad the heart of God and man. Natural wine may distort the vision, and warp the judgment. But this wine of gospel grace will clear your judgment, and enlighten your understanding so that under the guidance of this wisdom you shall be prepared to lay hands on the right ones, and do all things decently in the house of God.

P. D. G.

The fall session of the Bear Creek Association is to convene with the church at Union Grove, Union county, N. C., commencing on Saturday before first Sunday in October, 1904 and continue three days. Those coming by rail drop a card or letter to either of these brethren, Josiah Baucom, I. N. Medlin, T. A. McClellan, Monroe, N. C., and they will be met and conveyed to meeting.

Buy your ticket to Monroe. The church is four miles from there.

Done by order and in behalf of association.

Marshville, N. C.,
Route No. 1.

J. W. JONES,
Clerk.

OBITUARIES

EVOLINA C. WILSON.

Dear Brother Gold:—I will with a sad and lonely heart attempt to write the obituary of my dear loving wife. She was born in Grayson county, Virginia, February 17, 1868, and died June 22, 1904, making her stay here on earth 36 years, 4 months and 5 days. She was a daughter of Toliver and Edna Galyean, and we were married Jan. 5, 1884. She was the mother of six children, four boys and two girls. The oldest girl, Alice Birtle, died May 16, 1896, leaving four boys and one girl. She has gone on before where they will meet and dwell for ever more.

She professed a hope in Christ and with me joined the Primitive Baptist church at Cross Roads, the third Saturday in June, 1898, and the next day we with twenty others went to the bank of New river and there we stood before a large congregation of people, and I took her by the hand, and with brothers Smyth Webb and Collins, went into the water, and there I stood by her side and we were baptized together, and I thank God it was so.

She was a kind and loving companion, a most devoted mother, and good and kind neighbor. Her home was ever open to her friends, and to any one whom she thought she could lend a helping hand. I have often heard her talk of her blessed hope in Jesus, and now her battle is over, her warfare is done, and she received the crown of righteousness that was laid up for her above. While she was sick she never murmured or complained of her trials and tribulations, but patiently waited for the summons of death to call her home. She was confined four months with that dreaded disease called consumption. She had all the

attention that could be rendered by a kind and experienced physician, and loving family. It was hard for us to stand by her bedside and see her pass away, but we hope our loss is her eternal gain. She was in her right mind to the very last and was willing to go.

She called her children to her bedside and told them she loved them, and hated to leave them all, but I have to go. You must all be good children, and mind your papa, and try to meet me in heaven.

She fell asleep so true in Jesus about five o'clock in the afternoon. Those who knew her could not help but love her. She was one of the most humble and earnest contenders for the truth in all things from the simplest to the greatest that I ever knew. I lived with her twenty years, and never caught her in a falsehood, but how sad to know she is no more to cheer our home again. But God has thought it best to take her to himself, and all must be still and know that he is God. When she was taken sick one night I dreamed that she and I were out in some lonely place, and there came the most beautiful white lamb I ever saw, and stood before her face, and she said to me, "John, this death's warning for me, and I took her in my arms, and we wept and cried. Oh it was heart rending for me to stand by her bedside and see her die, and let her see me weep and cry. But I stood by her through life and I stood by her till death, and I hope when I die that if it is God's will that I will be forever blessed. "Oh that I could but give her up free to the one that called her from me.

But oh God, 'tis hard to part,
With one that was so near and dear to my heart,

But oh Lord, since it has been thy holy will
to call her home to rest,

I must be still and cry and mourn, within
my poor troubled breast.

Her heart was bound with mine by love;
And I hope we will meet in heaven above;
Oh that I could but see that sweet smiling
face,

But it is gone home to that peaceful and
happy place;

So dear Eveline I know that it won't be
long

'Till I hope we will meet and sing the same
song.

Written by her unworthy husband,
JOHN R. WILSON.

R. S. WILLIAMS.

Dear Brother Gold:—As I have been requested by sister Martha Williams to write an obituary of her dear husband, Rolland S. Williams, notwithstanding my unworthy feelings to write concerning the life and death of such a man as Brother Williams was, I now make the attempt. He was a son of William and Charlotte Williams, of Rockingham county, N. C., born October the 20th, 1849, died June 20th, 1904, aged 64 years and 8 months. He was united by marriage to Miss Martha Bennett, of Rockingham county, N. C., the 20th day of October, 1865. To this union were born 7 children, four of them died very young. His wife and one son and two daughters, several grandchildren, two brothers and a great many relatives, a host of warm friends, and especially the brethren and sisters of the Primitive Baptist church, survive him to mourn the irreparable loss of a good and kind husband, an affectionate father, and a loving brother. Brother Williams was raised on the farm. He enlisted for the battlefield in the year 1861, and served in the war between the states until the surrender, 1865. He then returned home and resumed farm work to some extent, occasionally going south and selling tobacco. After his children grew up large enough to attend school to advantage, he desiring to give them a good education, moved to Oak Ridge, in Guilford county N. C., and engaged in the mercantile business, and at the same time his wife kept a boarding house largely patronized by the students of Oak Ridge Institute, for about fifteen years. He then decided to move back to his father's old home place, or near there, and built him a handsome, comfortable dwelling house, and

store house near the old homestead, and settled there about one year previous to his death. Brother Williams was a live, wide-awake man in the circles of life among men. He served as county commissioner, justice of the peace, etc., for a number of years. Suffice it to say he was one of our best citizens. He was possessed of fine judgment, quick thought, and a wonderful good memory. He was a man of interesting conversation on almost any subject. I have thought he came very near the saying of the Apostle Paul, I am all things to all men. Brother Williams obtained a hope in Christ in the year 1884, and united with the Primitive Baptist church at Sardis, in Rockingham county, N. C., at our August meeting 1885, and lived a consistent member of the same until his death by an orderly walk and a godly conversation. He seemed to have a good spiritual understanding of the scriptures, and enjoyed the company of the brethren as well as any one I ever met with, and always seemed anxious for them to visit him, and was always ready to help defray church expenses, and support the ministry, etc. Brother Williams had not been very stout as to health for several years though was able the most of the time to attend to his business. This last spring he had a severe carbuncle in his right side, and it seemed for a while that he would not recover from that, but he did get able to attend our church meeting in May, but very soon after that he was attacked with troubles of a complicated form, the last trouble being paralysis, from which he never rallied. He was paralyzed 48 hours previous to his death, and on the morning of the 20th of June at 2 o'clock he quietly and peacefully without a struggle, fell asleep in Jesus, as we fully believe. Yes, in Jesus, blessed sleep from which none ever wake to weep. Elder P. W. Willard was notified and he came and preached his funeral at the house to a large concourse of sorrowing relatives and friends, after which his remains were taken to the family burying ground, at his father's old homestead, and laid in its last resting place to

await the resurrection morning, when all that are in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. May dear bereaved and much afflicted sister Williams be enabled by him whose everlasting arm is underneath to bear up under this sad bereavement, and be reconciled and resigned to the will of him who worketh all things after the counsel of his own will, remembering he hath said I will never leave thee nor forsake thee, but will be a father to fatherless and a husband to the widow, etc. and as was the petition of Brother Williams' youngest daughter, Miss Emma, as he was breathing his last, may they be a united family in heaven, where there will be no more tears, nor sorrows, where pain and death are feared and felt no more.

Affectionately,

W. A. GOURLEY.

Stokesdale, N. C.

TEMESIA ANN HARDY.

Mrs. Temesia Ann Hardy was the daughter of Elder Parrott Mewborn and Mary, his wife, and was born November 20, 1822. She was the oldest of ten children, and was very industrious from a child, her chief desire being to learn her parents' will and to act accordingly.

In those days much of the clothing for both men and women was made at home and she was often on a race with her neighbors to see who should make the nicest dress goods, blankets, etc.

It was while sitting in a loom weaving a nice dress for herself that she was seized with sudden and lasting conviction, and there she was killed to the love of the fashions of the world. She left the loom, took off every piece of ornament from her dresses, and the remainder of her life, plain, and neat dresses, and a meek and quiet spirit were her adornings.

On February 20, 1845, she was married to Lemuel M. Hardy, who was a member of the Primitive Baptist church at Bear Creek,

Lenoir county, N. C. They at once set to housekeeping and she enjoyed her new life very much. The dear Lord blessed her with a good hope through grace. It came in these words, "Those Egyptians whom you see to-day, you shall see them again no more forever," and on the first Sunday in September, 1846, she was baptized into the fellowship of the Bear Creek church by her father, who was their pastor. She was one of the constituted members of the church at Mewborn's in Greene county, N. C. She was a careful and prayerful reader of the Bible and liked well to converse on its teachings. To live as Jesus lived, was the desire of her life.

She loved hospitality and the stranger always found a resting place under her roof and that without charge. Her home was always a welcome one to her brethren and sisters.

In cases of trouble her mourning was deep and she always secreted herself in prayer to God thus casting all her care on him who could and did care for her. Three sons and two daughters, all of whom survive her) were born to her, and then on the 13th of April, 1863, her husband was called from her by death, leaving her the whole care of the family. This she managed and became a woman of business under the care of the Lord.

After her husband's death she returned thanks at her table, not being willing that her children should be raised otherwise.

On the first Sunday in July, 1864, she was married to her husband's brother, Benjamin G. Hardy.

Both her husband's were both deacons and clerks of the Mewborn church. In October, after their marriage her husband was called to the army and he did not get home till July 1st, 1865. Thus her cares were greatly increased, but by the Lord's blessings her large family were well provided for.

Eight of her father's children and four of her children were members of the Baptist church and she had evidences which

led to a good hope for the others. In June, 1873, her husband was called away by death, leaving her a widow again.

In 1875, her son, Elder L. H. Hardy, became convinced that he was called to the eastern counties to preach and she sold her old homestead and afterward lived with her children, mostly with her youngest daughter. She was ever ready to make any reasonable sacrifice for her children.

Since 1877 she has been a faithful and loving member of the church at Sandy Grove in Beaufort county, and was always when not providentially hindered in her seat. Her's was indeed a life that was worthy of imitation. She had a remarkable constitution, though a small woman, and when near 80 years old was able to travel near 200 miles to see her son, Elder L. H. Hardy, and his family.

She was partially deaf in her latter years and only a few preachers spoke sufficiently clear and distinct for her to hear all of a sermon. Elder L. H. Hardy, her son, always did this for her and so he was her preferred preacher.

Her health has been failing for some time and since last November she was confined to the house almost constantly and gradually grew weaker while loving hands administered to her until the 20th day of July, 1904, when she quietly and gently fell asleep and went home to her blessed Saviour to sing his praises evermore. We all miss her more than we can tell.

Her loving son,

GEO. M. HARDY.

The 74th annual session of the Contentnea Primitive Baptist Association will meet at Mewborn's meeting house, 6 1-2 miles north of La Grange, N. C., on Saturday, 8th day of October, 1904 and continues three days. Those coming by rail will be met on Friday before at La Grange as follows: Those coming from below will be met at 11 o'clock a. m. Those coming down from

Goldsboro will be met at 8 o'clock a. m. and 4 p. m. Four trains pass La Grange daily, two from Morehead, one at 11 o'clock and one at 8 p. m.; two from Goldsboro, one at 8 a. m. and one at 4 p. m. Reduced rates will be asked for.

L. J. H. MEWBORN,

THE KEHUKKE ASSOCIATION.

The 139th annual session of the Kehukee Baptist Association is appointed to be held, D. v., with the church at Nashville, Nash county, N. C., Wednesday, Thursday and Friday, September 28th, 29th and 30th. Persons who go to the association by railroad should reach Nashville Tuesday, September 27th. Application has been made for reduced rates, and also for extra cars on Tuesday, and an extra train to leave Nashville at 3 p. m. for Rocky Mount on Friday, September 30th, so as to avoid the detention of returning passengers twenty or more hours in Rocky Mount. The railroad authorities made this arrangement for us last year, and we suppose that they will do so this year. All lovers of truth are cordially invited to attend the association.

S. HASSELL, Mod.

M. T. LAWRENCE Clerk.

APPOINTMENTS.

W. B. WILLIAMS.

Seven Mile Association.

Reedy Prong, Monday.

Hickory Grove, Tuesday.

Corinth, Wednesday.

Oak Forest, Thursday.

Thence to Little River Association at Hannah's Creek.

Will some other brother accompany him? If so, drop Elder L. P. Adams a card at Four Oaks, N. C.

Route No. 2.

L. H. HARDY.

Wheelers, Saturday and second Sunday in September.

School House, near Brother H. F. Wilkins. (Virginia), Monday night.

Mount Zion, Tuesday.

School House, near Brother G. B. Hites, Tuesday night and Wednesday.

Brother C. C. Hites Wednesday night.

Shiloh, Thursday.

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PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, Editor, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

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DEVOTED TO THE CAUSE OF JESUS.

CAPTIVITY THROUGH BACKSLIDING.

As with the captives taken in war, I have described, so it was with the daughters of Zion (as in Isa. iii. 17, margin, and Nah. iii. 5, 6), when they departed from the Lord. And such is the lot, more or less, of those who backslide from the Lord, and are taken captive by Satan. They are stripped of all their joys, all their comforts. When made sensible of their state, they hang their harps upon the willows by the river, whither they have gone in the hope of refreshing themselves; but their throats are parched, and they cannot sing. "Ah, ah!" say their enemies, "so would we have it." They feel that they have forsaken the Lord, and they fear that he has forsaken them. But, no! His fatherly hand is upon them. He will chastise them for their folly, humble them in the dust at his feet, and cause them to return with weeping and supplications; but his loving kindness he will not take away. The prey shall be taken from the mighty, yea, from the terrible one. "The captivity of the just shall be delivered" (Isa xlix. 24, 25, margin).

We read that Satan goes about,—goes about: as though he were continually going round the walls of the city, looking for unwary ones taking their evening walks in the cool and enticing groves outside. And, therefore it is that we are exhorted to beware of

Satan's wiles. The very words "wiles" and "devices" imply the cunning way he will go to work, and show the determined nature of his malice; and it is worthy of remark that it was the heel the serpent was to bruise (Gen. iii. 15), as though implying he would be constantly following the people, trying to trip them up. The Arabs to this day have a maxim: "The serpent knows his own ways, and how to bite the heel." But this forms no excuse for those who are entrapped. I can speak for myself. I have never been taken captive without feeling that the cause was in myself, and condemning myself for my folly. Indeed, the sin itself gives the warning, just as the hum of a mosquito warns of the approach of the little pest, and bids us beware before it stings us. And sometimes I have felt so determined not to leave my stronghold, and have resisted every attempt to entice or draw me outside the city, and yet have gone astray, that it seemed as if the enemy had not contented himself by lurking about the walls, but had penetrated into the very heart of the city itself, and seized me ere I was aware. We may not be living in any actual sin, and God forbid that we should; but be at ease in Zion, in a lukewarm state, not on our watch-tower, but engrossed with our worldly affairs. And seldom do we stop here. Satan soon sees the breach in the wall, and takes advantage of the opportunity.

Where are we then? We soon give proof that our old hearts are what they ever were,—a nursery for everything which is evil; and an unspeakable mercy it is if we are not left to give proof of it in an open way. Dare any of us say we never have given that proof? I dare not; and though I have, through the Lord's sovereign mercy, proved that where sin abounded grace did much more abound, yet the more I have been made to experience this, the more I have abhorred myself and repented in dust and ashes; and the more I have felt the absolute necessity of the upholding and protecting hand of God, the more I have been determined, as I have thought, so far as in me lay, to "keep my heart with all diligence." I have heard some good men say that they have given up vowing and promising. I wish I could, in a right way; but I might as well attempt to fly. I often charge my heart and tongue too, and as often feel how useless it is so to do.

This is indeed no child's play, but earnest work, and very different from our state when slaves to sin. We cannot turn to the right hand or to the left without, sooner or later, feeling deep remorse; until at length our souls loathe the swine's food set before us, and, like the prodigal, our eyes are cast towards our Father's house, and we say, "I will arise and go to my Father, and say, I am no more worthy to be called thy son; make me as one of thy hired servants." I know what I am writing about. When my soul was set at liberty under the Gospel, as I shall show by and by, I had no more doubt that God intended me to be a minister than I had of my own existence. The whole Bible seemed to be opened up to me. I purchased a little book, Clarke's "Scripture Promises," and every promise appeared to be mine. Yes, and I could expatiate on them too. If I read, "The Lord is

good to them that wait for Him, to the soul that seeketh Him," I saw that there was a waiting, and a seeking. I saw that there was a God omnipotent, able to perform what He had promised, and that He not only promised to do good to the waiters and seekers, but that He is good to them,—good now, and will be good for ever. If I read, "Blessed are they which do hunger and thirst after righteousness," I saw that the promise was not only made for the future, but that the assurance was given for the present,—they are blessed. If I read, "The Lord heareth the poor, and despiseth not his prisoners," not Satan's; and I believe one of the sweetest days I ever had in my life was the one in which that passage first struck my mind, and when I was led to mediate upon it; and I thought that that must be the first text that I should preach from. I pictured to myself crowded and admiring congregations, and fancied, in the pride of my heart, that I should far outstrip my dear father as he outstripped (many) of the ministers in his day or since. But I soon learned the truth of what my father says in his "Nazarene's Songs:"

*
"Young Christians oft please their vain
mind

With wonders they hope to perform;
But soon they come limping behind,

Their courage all fail'd in a storm."

And of what Jeremiah says, "It is not in man that walketh to direct his steps" (Jer. x. 23). And Paul again: "Let him that thinketh he standeth take heed lest he fall." I went outside the city gates and was taken captive. I fell into a sad backsliding state.* The sting made my conscience smart for some years; and from that time to the present (1876), though I have been called upon to freely use my pen, I have never had one serious thought of ever becoming a parson.

"I've inward turn'd my eyes upon myself,

Where foul offence and shame have
laid all waste;

Therefore my soul abhors this wretched
dwelling,

And longs to find some better place
for rest."

Now if there was no danger of the enemy taking us unawares, the divine exhortations to watch would be useless: "Watch and pray, that ye enter not into temptation." The watchman said, "I stand continually upon the watch tower in the day time, and I am set in my ward whole nights." (Isa. xxi. 8). Day as well as night it becomes us to watch. We know that unless the Lord keep the city the watchman waketh but in vain; but the Lord will be enquired of for these things to do them.

It is because Satan has been despoiled of his goods, which he held in peace, that he seeks every opportunity to harass those of whom he has been deprived, just as is the case with the Ishmaelites and the Jews. The Ishmaelites to this day maintain that Hagar was Abraham's lawful wife as indeed she was, and Ishmael, his eldest son and heir, and that he was despoiled of his father's lawful property by Isaac. Therefore it is that they are most bitter against their half brothers and annoy them in every possible way. At one time Isaac had sway in the east, but now Ishmael rules. When a man in the east has experienced some heavy loss or has a great trouble upon him, he often exclaims that he is in captivity, which would be equal to our saying, "We are in distress." Thus it was with Job (as in xlii. 10). He was never in reality a captive, yet his captivity was "turned." And how sweetly does David speak of the same (in Ps. xiv. 7).—"When the Lord bringeth back the captivity of his people,

Jacob shall rejoice." What captivity? Not a natural captivity, as the people at the time were free; but a spiritual captivity. The people had "all gone aside"; they had back-slidden and done "abominable works"; and some had gone so far as to say, "There is no God." This had caused great distress to the church, and she longed for the salvation of Israel, and that their captivity, might be "turned." And, if I may judge from my own experience this captivity is more distressing than even our bondage under the law. I am sure I have suffered more pangs from a captivity caused by my having departed from the Lord than I ever did before I knew him; and I have been constrained to say, "I will bear the indignation of the Lord, because I have sinned against him." And yet at the time I was laboring under it, I thought nothing could be more distressing than the felt bondage under the guilt of a broken law.

If Satan can but entangle a true citizen, it matters not to him whether it be by a cart-rope or a mere thread. Indeed, small sins, if I may use the word, are his most dangerous traps. We can see and often avoid glaring sins,—large man traps, just as we can hear the noise of a rattle snake; but small sins Satan often covers over in so gentle a way that they are hardly seen at all; but once in, it is frequently all over. We go on and on, like a snow ball, increasing in size at every roll. "Man knows the beginnings of sin, but who bounds the issue thereof?" Oh, beware, then, of little sins! A cloud apparently not larger than the crown of your hat will hide the sun from view. A very small viper can give a death bite, a very small thorn can cause a festering wound. How prone we are to despise the day of small things even in this respect. How slowly, yet how surely, does a moth destroy a garment! How often do some, instead of flee-

ing from even the appearance of evil, see how near they can approach to actual sin without bringing guilt upon their conscience; but this is presumption, and, to say the least, shows a hardened state.

The perfume of a rose soon dies, but its thorn causes excruciating pain. And how enchanting some sins appear! "How beautiful the butterfly, when its wings reflect the rays of the sun; but as soon as the sun withdraws, she dies." How different with the bee, ever on the alert, "laboring hard," as Watts says: and she lives winter and summer. Sin, I have sometimes thought, is like the cement, which the Romans used in the building of their castles, as in the one, for instance, at Scalloway. It was soft as ordinary mortar when first used, but it became harder and harder every year. I have seen some really harder than the stone itself. So, that which is soft to-day, and, as it were, easily formed, may become hard to-morrow, and harder still the next day, until we take it as a matter of course, and it becomes hard as the nether millstone, requiring a divine sledge-hammer to break it.

O, that we may ever beware, then, of little sins, however sweet they may seem; for, depend upon it, sin, in some way or other, carries with it its own punishment, and, sooner or later, will cause a festering sore. "There is more bitterness," said an old minister, "in sin's ending than there is sweetness in sin's acting. No candle can burn clearly with a thief in it; so none can shine as Christians while they nurse evil. If a Christian sin for profit, he will never profit by sin. Those who see nothing but sweetness in its commission will find nothing but woe in its conclusion." How often we are tempted just to look at that. "That! O, that is nothing!" But it is though! It is the thin end of the wedge, which, when

once in, Satan will probably drive home with his heavy mallet.

Even gross sins are sometimes dressed by Satan so as to hide their enormity and make them more enchanting; just as slave concubines in the east are often most gorgeously dressed, as I have seen, that their appearance may add to the voluptuousness of their masters. But there is the serpent underneath. Dress or feed it as you may, it is the serpent still; and the youngest serpent is just as poisonous as its parent. Satan goes about not only to see whom he can devour, but whom he can accuse, like a malicious foe who does all he can to annoy a person because he will not submit to his dictation. When he has succeeded in drawing our affections away from our dearest Object, and thus bringing us into a state of captivity of mind, he is the first to accuse us.—Extract from "Slavery Captivity, Adoption, Redemption," by John Gadsby.

CRUMBS.

While in the Eastern part of the State the first of June a weighty impression came on me that the Lord had visited and revived his people round about Mount Zion in Halifax county, Va., and I had a strong desire to visit them. When I got home I wrote to Deacon G. B. Hite and made some appointments.

That is one of those out-of-the-way places which is off of the regular line and eighty miles from my home over a very rough country. I was blessed to meet my appointments, and on the first day the members who were present saw fit to open the door of the church and a man came before us and related a good evidence of his love for us and the Lord and was received.

He was once a Missionary Baptist, but some time ago he heard Elder J. C. Hall preach and he said, "That is my experience and the doctrine of the Bible; it is the first time I ever heard it."

After that he heard it several times and couldn't live satisfied till he had his name taken from the Missionary Baptists and came home to the church. It was my pleasure to baptize him on last Wednesday. That day I spoke at Mt. Zion, and at the close of the service another came forward. He had been with the Christians (O'Kellyites) but about two years ago he was attending a funeral in the neighborhood and heard of us having a meeting at Mt. Zion that day and went over there. As soon as he saw us he loved us, and when he had heard the word of the Lord at my mouth he could be satisfied no more till he drew out from his former profession. Accordingly he, his wife and daughter drew out and became members of our congregation at a school house near him and at Mt. Zion and now he is one of us. I understood that their preacher recently charged me with going down there and stirring up and scattering his church, and the Missionary preacher near Mt. Zion told his congregation that it was a sin for any of them to go over there to hear me preach. There is this I have to say, I have not bothered any of them but have spoken the word of the Lord and I have found some lambs entangled in the briars of Arminianism and have said to them, "Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues," and there is an opening up in their hearts so that some of them already see clearly while others see men as trees walking.

After our meeting was over I visited one who had been excluded for near two years, and peace was made between him and those who held him in bonds. Thus the result of that visit was an addition of three good brethren with (I believe) a bright prospect for a larger increase.

"RE-BAPTISM."

seemed to be troubling some down

there. Let us consider this a little: Is there any such thing as re-baptism?

The Lord commanded his disciples to go into all the world, preach the gospel to every creature and baptize them in the name of the Father, Son and Holy Ghost.

While they were executing this command they came to Corinth and Ephesus, where they found certain disciples who believed and had been baptized by the baptism of John, but the apostles taught them in the word of the Lord and baptized them. They did not re-baptize them nor baptize them again for the baptism of John was not baptism when administered by other hands than his. Read Acts xix. 1-6: Now, if the baptism of John administered by another after his death and that by one who was called God to preach the gospel as was Apollos, was not valid how can the church to-day value the baptism which has been administered by those who preach another gospel which is not another? And if the baptism administered by the apostle after they had received the baptism of John was not re-baptism why should the baptism which is administered by the church to-day be called re-baptism when administered by the apostles after baptized into the fellowship of a doctrine which he does not believe, and from which he has been made by the grace of God, to turn away?

Therefore, we do not re-baptize, but we baptize those who come to us bringing forth fruits meet for repentance if they come out of the world or out of Babylon.

FREE AGENCY.

also seems to be troubling some who have been led away by false teaching. Even Christ was not a Free Agent for he said, "I came down from heaven, not to do mine own will, but the will of him that sent me." Again, "I can of mine ownself do nothing," and again, "My Father worketh hitherto and I

work." Thus our Lord was bound by the will of the Father and was not free. In the end he prayed, "If it is possible let this cup pass from me, nevertheless, not what I will but what thou wilt."

Paul was not a Free Agent, for he said the good I would I do not, and that which I would not that do I, for when I would do good evil is present with me, etc.

Now, if Christ nor the apostles were Free Agents why should a child of God of to-day talk of being a Free Agent?

A fixed life, a fixed faith, a well ordered walk and a godly conversation is what the Lord has called us unto and not unto Free Agency. Adam was not a Free Agent in the beginning nor has any of his seed ever been. The term is in itself a contradiction for one cannot be free and an agent at the same time. An agent is one bound to another by contract ties. The eternal God alone is free.

It is upon this principle of falsehood that all the modern religious institutions are founded and this is why Primitive Baptists should stand away from them and be separate. Come out and be ye separate saith the Lord. Sunday schools are idols dedicated to the false religions of the day and Primitive Baptists should stand out from them and should not encourage them by sending their children to them nor by letting them go. It is not in an egotistical spirit that I say that the Primitive Baptists are the light of the world.

As such they should walk as children of the light. Jesus Christ is the light of his people. What he would do we may do. We have no moral nor religious right to go into things and places that will defile the temple of the Lord which is our body. If we go and join in the false worship of the religions of to-day we do that which the Lord preached against. He said beware of the leaven of the Scribes and Pharisees. This he spoke again their doctrine. All

their institutions are gotten up for the furtherance of their doctrines and the establishment of their cause and we do wrong when we join hands with them to encourage their works.

Our pastors should be faithful and teach the word of the Lord for they are, to a great extent, leaders in the Kingdom of God. They should not be striking at each other nor the brethren, nor any other people but faithful in word and doctrine and not using the scriptures nor their privileges as carnal weapons for their defense nor to destroy others.

They should not be given to wine.

I do not now remember but two cases in the Bible where strong drink is recommended. One is in case of sacrifice under the law and the other is to him of a heavy heart. Wine was spoken of by Paul as being for Timothy's infirmities but in many places it is condemned. It is said that wine is a mocker and strong drink is raging. It is not for kings to drink wine nor princes strong drink.

If Christ is our king are not his ministers princes? A bishop (pastor) must not be given to wine. They are called angels in revelations.

If the angel to whom was given the leadership of Israel through the wilderness had erred he would have been responsible for Israel's sins, but as he walked in the way of the Lord he became a rebuke to them in their transgressions and their sins were charged to them.

Even so we, as angels of the churches, should walk and teach so that our precepts and examples should be a light to the feet of our brethren in obedience and a rebuke to them in disobedience that their sins be not laid to our charge nor their blood required at our hands.

The Lord enable us so to do. Amen.

L. H. HARDY.

Reidsville, N. C., July 19, 1904.

Dear Brother Gold:—As I am burdened with many cares to-night and tired because of a hard day's labor I am wondering over the thought of rest. Solomon said the rest of a laboring man is sweet and I know this is true naturally, but do I not know it is true spiritually? In your sweet letter to me, you said how blessed to grow up into him in all things, etc., but can it be true that such an one as I am is in Christ at all? Speaking of rest I sometimes hope that when the summons shall come all will be well and this enough for a poor guilty rebel like me, just to feel this abiding faith, hope and charity, and to know that charity is the greatest of all, and but for this I guess I would find more fault in my brethren than I do, but I love them and their faults are in great measure covered from my view, but of course we are all possessed with many faults, but I once heard you say (and I thought then and do now that it was truth) that it was not the one who found the most fault of others that was the best member.

Dear brother, what is better than love and mercy? We are told that love works no ill to his neighbor, and we are told that mercy rejoiceth over judgment. Something may occur and will occur at times that will try your faith, but true faith will allways stand the trial, and patience will be the result of the trial for the trial of your faith worketh patience. Iniquity will abound at times and our love grow cold, but the ransomed of the Lord will return and come to Zion, for I know I am at times so cold and indifferent and am so persecuted even by those I love until I give up and cry out "O Lord, undertake for me." Why should those I love say hard things of me without a cause, I can't see, but God knows even their thoughts afar off, and it is good for us to know from deep heartfelt experience what Paul meant when he said: "All that will live Godly in Christ Jesus shall

suffer persecution." Now, Brother Gold, these things are heartrending, are they not? But God anointed Jesus Christ to bind up the broken hearted, and just a little of the oil of joy removes all my mourning, and then he gives us the garment of praise for the spirit of heaviness that we might be brees of of righteousness, the planting of the Lord that he might be glorified.

Now is not this growing up into him in all things? Is not this being conformed to the image of God's son to partake of his sufferings and to be hated without a cause.

"It is not only given you to believe on his name; but to suffer for his sake." Again it is written, "If we suffer with him we shall also reign with him."

If there is anything better than forgiveness it is not to commit sin, so that one has to ask for forgiveness, but none of us are free from sin in some way. One of the things that Jesus taught his disciples was to pray for forgiveness in proportion as they forgive men their tresspasses. How can we expect God to forgive us if we forgive not?

I want forgiveness for all my sins which are many every day., I hope God has given me grace to shun the appearance of evil in many ugly forms, but if so who must I praise? What have I that I have not received, and while I am on this line of thought I feel that I don't think like some seem that it will hardly do for a brother and sister to ride together lest some one might make some slight remark for the apostle tells us to let brotherly love continue and againweare to be kindly affectioned one toward another with brotherly love, and I would not think a sister loved me very well if she was well prepared to take me to church and would not, but let me walk, and I am sure a sister would say and feel the same, and if the day ever comes that there is a sister or brother that you have such little confidence in

as to not fell well for them to keep each other's company the church would do well to drop them and the sooner the better, but some one says yes, but look what this one did. Well, must the innocent suffer for the crime committed by the guilty because Judas betrayed his master? Must all the others be watched any closer? We are commanded to watch and pray lest we enter into temptations, but is not this one that I must watch myself and pray God to keep me from evil, in short I feel this is true; when I love the brethren I don't think of the fact that part of these are sisters and part brethren, but all one in Jesus and all at the angels of God.

In much love,

W. A. SIMPKINS.

Riverview, Ala., Aug. 24, 1904.

Dear Brother Gold:—I have never taken much interest in dreams, and have had but few that were of any comfort to me. Having been a continual sufferer with heart troubles for the past 18 or 20 years I have dreamed much, but most of my dreams have been of the most distressing nature, and have worried me considerably. But several years ago about the time my health first failed I dreamed a number of times being at a certain house, called the "Doll's Place," near where my father now lives in Tuscaloosa county, Ala. I dreamed of being at this place so often and under such varied circumstances it made a deep impression on my mind, though I have never been able to interpret their meaning, and I am now living over 200 miles from this old place.

During the past two or three weeks I have dreamed some dreams that seem to me to mean something, and I will relate them as near as I can and ask you to publish in the Landmark.

My first is that I went to a Primitive Baptist meeting. It seemed to be a mixed crowd and they had instrumental

music. However, the instrument was not an organ, but some kind of a wheel and the music was made by the blowing of a pipe by a Chinese looking boy, the pipe being attached to the wheel. I thought it was the poorest music I ever heard, and altogether a "makeshift," and out of place, and the services seemed to have been a miserable failure, and I left. In a few nights after this I dreamed again. This time I attended a Primitive Baptist meeting. It was a long, narrow hall. About the middle of the room sat a little bunch of men and boys, and back near the rear of the room sat a little bunch of women and girls, but the room seemed to and great piles of straw all over the floor, so that it was almost impossible to get about over the house. The old house was dirty in the extreme—no ceiling or anything of the kind, but bare, black joists, etc. No one preached, so I left that place. But I dreamed again: This time I seemed to be traveling along under difficulties. All at once I felt supremely happy, my whole being seemed full of glory, and rapture (I can't express it). "Inexpressible and full of glory," I reckon expresses it, and I said I feel just like shouting at the top of my voice, and I did so, and here is what I said: "Glorious in holiness," and I said to those present: "If I can feel this way when I come to die I shall be perfectly satisfied." This ended this dream.

Then I dreamed again. This time I was in a large building, lying down and leading in singing. All around me my a number of negroes following me in the singing. I was singing the old tune in the sacred harp, commencing "Dark and thorny is the desert," but I was singing the words, "Come thou fount of every blessing." I sang the first verse all right and when I got to the end of "teach me some melodious sonnet," I choked, lost breath and could

sing no further, and here I awoke choking and suffering with heart troubles.

I dreamed of singing again last night, but the song has slipped from my memory.

In the dream of singing I was happy, but in the first two dreams here related I was discouraged and disgusted.

Brother Gold, if a general meeting was going to convene with a certain church and this certain church was to agree in conference to commune and wash feet during said general meeting, and it was announced on Saturday that the church would commune on Sunday, preaching all arranged and program all arranged, the elements all there, etc., and during prayer service Sunday morning a gifted brother (though not an ordained minister) were to get up and faithfully warn the brethren against organs and other instrumental music in the churches and there being present brethren and sisters belonging to a church that uses an organ in their church, what would you think if one of the deacons of said church were to go around to the pastor and try to get him to stop the brother from talking, and then take offence at the brother who made the talk and the two deacons and one or two other brethren hold a consultation in the door during the brother's talk and postpone the communion till the next meeting? And one brother who lived at a distance took offence and left for home, but was back the next meeting and communed.

It is claimed that the church took offence at the brother's remarks, although they claim to be opposed to organs in the churches. I heard all this brother's remarks and I heartily endorsed what he said. Has the time come among old Baptists when the truth must be stifled and those who faithfully warn the people of God are to be censured? Paul said: "Am I to

become your enemy because I tell you the truth?"

"He that is not for me is against me."

Yours in gospel bonds,
H. J. REDD.

DEPARTURES FROM THE FAITH.

Dear Brethren in the Faith of God's Elect:—For as much as confusing and disturbing departures from the doctrine of God our Savior have painfully afflicted his people in some localities the last ten years, yet it is denied by the conditional leaders that they have departed, either upon the doctrine of predestination or the doctrine of salvation by grace; therefore, it is of vital interest to all who desire to know the truth and walk in it that they should know of a certainty who has departed, and who are true to the faith. The Bible only is the final infallible standard and umpire, and by it all other writings and articles must be decided. But a correct history of the things which were most surely believed among us before the disturbing falling away took place, should be received by all as impartial and reliable evidence. The Hassell History of the Church, written and published by old school Baptists, for old school Baptists, and very generally accepted by them as reliable may therefore be quoted upon the disputed points of doctrine as giving impartial testimony, for it was published at least ten years before the late departures came in upon us like a flood.

Salvation as a principle of doctrine, the way or how of salvation, is the real and vital issue at this time, as all sadly know, strange though it is that old school Baptists are now divided among themselves upon the doctrine of salvation; for this is the one chief doctrine which has ever separated them from all other religious peoples, as all history testifies. But it is now well known that

a new doctrine of salvation, christened "Conditional Time Salvation," is foisted upon us with aggressive zeal, and its champions claim for it that it is the doctrine of the old Baptists, and that they have not departed. Yet they accept the Hassell Church History, and it shall speak:

"In the gospel we find free grace, free mercy, free pardon; faith and repentance are freely given, and with them a new heart, a new nature, new life—all is new, all is free. The gospel, as the word signifies, is good message, good news, glad tidings. The gospel brings glad tidings of good things; good things done for us; in that atonement is made for us, our debt paid, a righteousness wrought out, pardon and acceptance procured; good things wrought in us, such as regeneration, meetness for heaven, faith, hope, and every other grace; all the good things of Providence and grace that are necessary for our present use during our passage through life; and finally, the good things of heaven in self, even all the glory and happiness of the beatific state. The gospel, in fine, contains a discovery of all good things for time and eternity, in deliverance from sin and every evil, and the full enjoyment of every bliss and happiness beyond what the tongue of men, or angels can express, or the powers of the human mind conceive. The gospel contains no condition or offers of salvation. * * * * To make salvation conditional would rob God of his sovereignty and make his glory to depend on man: while at the same time it would give room for boasting. It would also convert the gospel of the grace of God into a new law. Is the law of works to be preferred to the covenant of grace? If it be of grace, says the apostle, then is is no more grace. What! build our is no more grace. What! make our happiness on man? If we will do part, God will do the rest. Alas! what can

man do in the business of his salvation first or last, to merit or promote it? Is he altogether dependent on God? Yea, verily, that at every step, in the beginning and progress of the glorious work he may cry, Grace, grace; and who so ever glorieth, let him glory in the Lord." Pages 597-8. This was the faith of the Philadelphia Association in A. D. 1795. Language could not more strongly condemn conditional salvation in toto, nor more fully affirm salvation by grace from first to last.

Of the three Baptist ministers, John Skepp, John Brine, and John Gill, all of whom died in the eighteenth century, the history says, page 337: "They dwelt much on the divine purposes, and on the Bible fact that salvation is of the Lord. This method of preaching and writing was, after their departure, stigmatized as 'selfish, hardening, refrigerant, soporific, hyper-Calvanistic, Antinomian.' The same stigma is cast upon the same doctrine now by the progressive or conditional Baptists.

Of the strict Baptists of England the history says, page 616: "Their Articles of Faith are substantially the same as ours—are thoroughly sound, spiritual, and experimental, insisting, in the strongest language, upon the doctrine of salvation by sovereign, discriminating and almighty grace from beginning to end, and of the necessity of adorning the doctrine of God our Savior with a godly walk and conversation, humility and brotherly love, and closing with these words: 'And for every blessing and favor, both temporal and spiritual, we, who are as deserving of hell as the vilest of the vile, desire to ascribe all the praise to the glory of the grace of a Triune God.'

Speaking of the old Baptists of the United States and Canada, the history uses these clear and strong words: "But in the great central doctrine of salvation by grace, alone, through the electing love of God the Father, the redeem-

ing love of God the Son, and the renewing love of God, the Spirit, and in the heartfelt obligation of adorning this holy doctrine with godly lives and conversations, they are perfectly agreed." P. 621. This is positive evidence that at that time the old school Baptists were united upon the "great central doctrine of salvation by grace alone." It is most clear, therefore, that the present doctrine of conditional salvation in time, which denies salvation by "grace alone," is a recent departure from the Old Baptist faith, and that this opposition to "salvation by grace alone" is responsible for all the resulting confusion, division and trouble.

Showing the sufficiency, power and effect of grace, the history says, "All the greatness of Paul was due to the efficacious grace of God; and one of the most striking effects of that grace was to make him feel to be one of the least of the apostles; and later in life, instead of feeling that he was getting better, he uses a still stronger expression of humility, and calls himself less than the least of all saints. And still later in life he felt constrained to confess himself the chief of sinners. Page 196. Again, page 203: "These precious declarations are precisely equivalent to the comforting assurance of the Apostle Paul, that he who hath begun a good work in you will perform it until the day of Jesus Christ"—not only the day when he is manifested as the sun of righteousness and the divine Savior of the trembling sinner; but, as shown by the fourth verse below (Phil. i. 10), and by 1 Thess. v. 2, and 2 Pet. iii. 10, the day at the close of this dispensation, when Christ shall come in final judgment. This one verse (Phil. i. 6), like Heb. xii. 2; in which Jesus is called both "the Author and Finisher of our faith," and like Isa. xxxv. 10, in which it is declared that "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy

upon their heads," and like many other verses of scripture, cuts up the system of conditional salvation by the roots, and incontestably and eternally establishes the system of salvation by sovereign grace, beginning and consummating the good work in the sinner's heart, so that all the glory, without the slightest reservation, shall be given by the saved sinner to God. Every system of conditionalism represents the sinner as doing that which insures his salvation, and which should, therefore, entitle him to the chief glory. As for good works, they are, as we have shown by abundant scriptural quotations, but the fruit of divine grace implanted in the heart."

Every discerning reader will see that this quotation covers the whole ground and work of salvation from first to last, and strongly denies every system of conditionalism in every part of salvation, "cuts up conditional salvation by the roots, and establishes salvation by sovereign grace." And this not by the mere word of the authors of the church history, the Elders Hassell, but by the infallible proofs of many scriptures. How clear and forcible and true the words: "Every system of conditionalism represents the sinner as doing that which insures his salvation, and which should, therefore, entitle him to the chief glory." This is the very principle and nature of every system of conditional salvation: for the one who performs the conditions, is legally and justly entitled to the salvation offered upon the conditions. It is applied to the salvation of believers in time (all of whom are yet sinners), the doctrine or principle is the same and he who does the conditions is entitled to both the salvation and the chief glory.

It is now abundantly proven by our Church History that the system of "Conditional Time Salvation" is not the doctrine of the Bible nor of the Bi-

ble Baptists, but is a departure therefrom, and is no part of the gospel of salvation, the gospel of the grace of God, the gospel of Christ, but is the doctrine and the works of men.

On pages 403-4, after giving a long list of scriptures, the history says, "These scriptures demonstrate that God, by the exercise of his own sovereign will and almighty power, and not because of any works whatever of theirs, specially and efficaciously elects, redeems and sanctifies all who shall finally reach heaven; that he takes away not a part of but all their stony heart, and gives them a heart of flesh; that he goes down into their spiritual graves and brings them out, and clothes their very dry bones with sinews and flesh and skin, and puts his spirit within them, and makes them live and know that God has done all this glorious work; that he new-creates them in Christ Jesus; that he gives them his spirit to abide with them and dwell in them for ever; that he gives them spiritual or eternal life, repentance, faith, love, peace, and all spiritual blessings in accordance with his eternal purpose before the foundation of the world; that he gives them the life of Christ, even Christ who is their life—not a partial, fragmentary, imperfect, changing, perishable, momentary life, dependent for its completion and perpetuation upon their feeble and sinful selves, but the life that he gives them is the life of Christ, yea, it is Christ himself, the perfect and eternal God, the same yesterday, and to-day, and for ever. The good work that he begins in us he will perform until the day of Jesus Christ, not only the day when Christ shall be first revealed as our Savior, but the day when he shall come finally to judge the world and take his ransomed people home." This is the very faith that the Grace Baptists yet believe.

TESTIMONY OF PREDESTINATION.

Not only has a system of conditional salvation been brought in and urged, as against salvation by grace alone, but also a bitter war has been made against divine predestination as including all things, thus limiting the Almighty in the extent of his counsel and "eternal purpose." But in this, as in the doctrine of grace, the conditional Baptists assert that they have not departed from the ancient landmarks which our fathers have set. Our history will show the facts upon this point also, and we shall now see.

"Old school, Primitive, or Bible Baptists, believe and rejoice in the absolute sovereignty of God, their Heavenly Father, in the entire dependence of all his creatures upon him, both in nature and in grace; a doctrine that leads its adherents to abandon all confidence in creature power, and to exercise a living and a loving trust in the Most High." P. 327. "Christian predestinarianism far surpasses Arminianism in its moral results, as history abundantly demonstrates, and as may be seen by comparing the Waldenses with the other Italians, the Huguenots with the other French, the Jansenists with the Jesuits, the Puritans with the Cavaliers, and the Scotch with other Europeans. Predestinarianism is highly promotive of both civil and religious liberty. It represents God as absolute and supreme, and makes all men equal before him. It develops the power of self-government and a manly spirit of independence, which fears no man, though seated on a throne, because it fears God, the only real sovereign." P. 333. "If God is omniscient and omnipotent, and existed alone from eternity, and created all things out of nothing, and disposed of all things in his providence, with all the surrounding circumstances, exactly foreknowing all the results, then, certainly, in

one sense, his foreknowledge of all things, including the volitions of his creatures, yet without the slightest degree of sin on his part, as the Most Holy God tempts no one to sin. The sinful carnal mind of fallen darkened rationalism paints this certain truth of nature and scripture in the most revolting colors, preferring that senseless and heartless fate or chance should sit at the helm of the universe; but the regenerated, enlightened, spiritual mind of the child of God incomparably prefers that his Holy and Heavenly Father should sit at the helm, and direct and work all things according to the counsel of his own will. The foreknowledge of God is, in one sense, so evidently identical with his foreordination that some of the most able living conditionalists propose to revolutionize the Arminian theology, and make it consistent with itself by the denial of God's foreknowledge of future contingent events." 485. Conditional Baptists of this time may see from this the necessity of making their conditional theology "consistent with itself by the denial of God's foreknowledge" of all things; for it as absolutely establishes the certainty of all things as does his foreordination of all events.

It is evident to all that any system of conditional salvation necessarily makes such salvation very doubtful and uncertain, because it depends upon the conditional act of man. This in itself denies the foreknowledge of God which establishes the infallible certainty of all things, as our author shows.

"Why God decreed to permit sin to arise and continue in the universe, when he is infinitely wise, righteous, merciful and powerful, is a mystery equally insolvable by both predestinarian and Arminian. But, whether we can understand the mystery or not, we know that the righteous judge of the universe doeth all things right; and it becomes us sinful and foolish crea-

tures to be perfectly submissive to him. Of two things we are assured, both by the scriptures and our own consciences. 1st. That God is not the cause or author of sin, but hates and punishes it; and 2d. That we are ourselves blamable and justly punishable for our sins." P. 655. All Predestinarian Baptists accept this statement, and not one of them believes that God, who is holiness itself, is the cause or author of sin. Those who so accuse them, do so falsely, as Arminians have always done. God is the lawmaker and lawgiver, and sin is the transgression of his laws, and his laws are just and holy and good, and God cannot transgress his own laws.

On page 655 our history quotes from Elder W. M. Mitchell, late of Alabama, as follows: "Predestination enters into every rational act of every intelligent creature, and puts them to work to carry out their predestinating plans; and it enters into every act of God, the great fountain of intelligence. His works in nature, providence and grace are but the development and manifestation of his predestination. Our faith and hope and every grace are wrought in us by the effectual working of his mighty power, which he wrought in Jesus when he raised him from the dead. In the great covenant of redemption it is said, 'All things are ordered and sure'; but nothing is sure when man has a part to do to make it so. The 'sure mercies of David,' which are promised to the heirs of promise, depend for their certainty, not upon what man shall do, but upon what the Lord Jesus Christ hath done."

Much more similar testimony upon predestination and salvation by grace only could be given from the church history, but this cloud of witnesses is abundantly sufficient to show that the Lord's saved people held this doctrine sacredly the last two centuries. And they all based their belief upon the

character of the almighty and immutable God of the holy Bible, and his own revealed truth therein. It is clearly and strongly proven therefore that the late departure from the true doctrine of the old Baptists, which has brought in so much distress and division, is on the part of the leaders in opposition to sovereign predestination and sovereign grace, and they are responsible. As a further evidence of this, let me mention the blessed fact that in the parts of the country and among the churches and associations where conditional time salvation has not been advocated, nor predestination opposed, there the dear old Baptists are in peace.

The innovations and wars which have been made, from time to time, upon the sacred doctrine of God our Savior, always have disturbed the peace of his truth-loving people, and more or less scattered or divided them. And indeed this is the great ambition and chief aim of all innovators upon the doctrine of God's purpose and grace; for they glory in "drawing away disciples after them" and being the leaders of a large party. To accomplish this proud and selfish end, the teachers and leaders of perverse things resort to new methods and zealous efforts to "make proselytes," and then boast of their works and success. All such religion is carnal and worldly, and it stands not in the power of God, but in the wisdom of men. Its reward is not of grace, but of debt.—Conditional salvation is not the gospel of grace.

Submitted in love to the saved and called according to God's own purpose and grace, by your servant in the gospel of grace.

D. BARTLEY.

Remark:—Our people mean substantially the same thing, if I understand them. All salvation is of the Lord, whether it be now or in eternity. Without the Lord we can do nothing good. Instead of disputing about the matter

it is far better for each of us to work out his own salvation with fear and trembling, and thus give diligence to make his own calling and election sure.

P. D. G.

Elder P. D. Gold, Dear Brother:—I write you for publication in the Landmark, according to the request of the brethren and sisters of the Primitive Baptist church of Pine Ridge, Forsyth county, N. C., the following letter. Saturday before the first Sunday in August, 1904, the church, being in conference and in peace, called on the following Presbytery to-wit: Elders A. M. Denny, J. J. Joice and Deacons J. W. Morefield, J. D. Kee, S. O. Fulp to inquire into the case and qualifications of brother J. M. Creuse, of Pine Ridge church to the gospel ministry, after which the presbytery met and chose Elder A. M. Denny moderator, S. O. Fulp clerk, then proceeded to examine Brother J. M. Creuse as to his call to the ministry. Finding him orthodox and sound in the faith, he was set apart to fill all the functions of the gospel ministry by the laying on of hands by the presbytery.

ELDER A. M. DENNY,

Moderator

S. O. FULP, Clerk.

The Little River Primitive Baptist Association is appointed to be held with the church at Hannah's Creek meeting house, Johnston county, N. C., to commence on Friday before the last Sunday in September, 1904, and continue three days. Visitors coming from the south will be met at Benson on the Wilson and Florence Short Cut about 1:15 o'clock p. m. Those coming from the north and east will be met about 3:30 o'clock p. m. on Thursday evening before (same railroad). A general invitation is extended.

J. A. T. JONES,
Associational Clerk.

The Mill Branch Union meets with the church at Simpson Creek.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

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EDITORIAL.

PREACHING THE WORD.

(Concluded.)

Those sound in the faith can not have too much good, wholesome, sound doctrine preached to them, and those weak in the faith or doctrine surely need it, and an abundance of it, and ought to have it. The crucifixion of Christ constituted one perfect, whole, burnt offering, the efficacy of which is continuous, and never ceasing, and the light of gospel truth, as shining from the altar of our blessed sacrifice, having illuminated our hearts and minds in the revelation of salvation by grace, we should let it so shine in our doctrine, order and discipline that men may see our good works and glorify our Father in Heaven. There can be nothing more consistent with the teachings of the spirit of the revelation of divine truth than an humble orderly walk in the doctrine of truth, and there is nothing more questionable along the line of religion than the genuineness of the faith of one, the order of whose walk is not in harmony with the principles of sound doctrine. There is nothing which possesses in itself a greater and more decided individuality than the doctrine of truth, therefore

the one who knows the truth and has been made free by it can but sustain the characteristics of the divine individuality of him who is himself the embodiment of truth and the author and finisher of its doctrine. While those taught of God are so very exceptionally peculiar because of what they believe yet they are no less so because of what they do not believe. They are and ought to be, just as decided in that which they do not believe as they are in that which they believe. Having this in their experience they ought to maintain it in their general deportment whether among men or among the manifest people of God. In the things which characterize them as the people of God, they can not be too decided. We should keep in mind that the people called Christians in the scriptures were thus called because they in some peculiar way were followers of Christ. I dare say in their outward appearance as men and women they differed nothing from other men and women, and that their customs in the society and secular pursuits of good citizenship, were in common with those peculiar to their respective environments, and that their morals, and their respect for the laws and rule of the powers that be to whom they paid their tribute was in keeping with all reasonable requirement, and that in no literal respect whatever were they required as differing from other people. The chief and essentially the only thing constituting the difference was their religion and the characteristics peculiar to that religion. Furthermore it should be well and readily known by those taught of God that their religion can not be so successfully imitated, as to deceive the elect. There are various types of false religion in the world, but there is no counterfeit religion. There could be no good reason for, nor profit in such a thing, if there were but the one reason, that it could

not pass with the approval of that tribunal which judges angels, besides the genuine is of no use to the world, and how much less the counterfeit. There would seem to be attempts at a peculiar character of imitation, but it has to be sufficiently like the popular religions of the world as to meet with at least a partial approval of the religious world or nothing is gained by it, and then the judges in Israel repudiate the whole thing and enter it with the popular list so that after all nothing has been successfully or really counterfeited and consequently nothing gained. The world hates the doctrine held and believed by the Primitive Baptists and therefore if any should desire to be in any respect like them it could not be like them as like their religion, and if one of them should desire anything as religion different from that which he or she has it can but be of the flesh, as after the world, and tends only to bring confusion, discomfiture and shame upon the church, and neither the world nor the flesh is benefitted by it.

It seems to me there is in many sections of the country a strong disposition among our people for that class of teachers having itching ears. This peculiar character of itch breaks out in a disposition to be like other people especially in point of popularity, which can only be brought to bear upon those taught of God by turning away their ears from the truth. The scriptures having been fulfilled in their ears they can not be turned away from them into new and strange ideas until they are turned away from the truth of the scriptures, which truth has been revealed to them in their experience of salvation. As long as one is moored to this experience by that hope which we have as an anchor of the soul both sure and steadfast, he is as immovable as is the hope which he has, and he is reconciled unto God, and has peace with him through faith which is in Christ Jesus,

and he is found looking unto Jesus who is his hope and the author and finisher of his faith, but if in any sense he be turned away from this abiding then is he turned unto fables. These fables would seem to consist of the commandments of men for doctrine, and conditions, instrumentalities and means for the things which accompany salvation whereby one may edify another. "Of our own selves shall men arise speaking perverse things to draw away disciples after them." Nothing could be more perverse in its nature and character, and more disastrous in its tendency and final consignments to the growth, comfort, peace and hope of the child of God than to have presented to him things which are not in his experience and yet are so nicely embellished with carnal sophistry and vain philosophy as to appear to be the prerequisites to and perquisites of salvation in the acquirement and enjoyment of the things which belong to the faithful in Christ Jesus. How beautiful is the simplicity of the faith of the gospel of our salvation, and how desirable is the companionship of those whose adorning is the graces of this modest apparel? I had rather be worthy the society of the company found giving all diligence to make their calling and election sure by a meek and orderly walk in the simplicity of the truth of our God than to occupy the highest seat in earthly power and receive the homage of kings and emperors. Why should the children of the King of kings and Lord of lords be turned away from the abiding and sure principles of eternal truth unto the fabulous fancies of vain philosophy. Why should men professing to preach the gospel of the grace of God in the salvation of sinners prefer the deceitful and social praise of man whose breath is in his nostrils to the humble, peaceful, loving companionship, fellowship and communion of the saints of God? If this

be with us the day of small things why should we despise it? Some speak of nonessentials, but in reality are there such things in the provisions of grace? Are the jots and titles nonessentials? Christ enumerated them in fulfilling the law and shall we conclude he did less in the revelation of the fullness and sufficiency of grace? There is nothing in the gospel of inferior consideration, or of less importance. If there be any little things which we are inclined to disregard they are but little foxes which spoil the vines and they should be taken, and we should be purged of them. We are commanded to shun the very appearance of evil. Many things great in themselves when fully developed are quite small in their first appearing. Especially would the thought seem true with respect to evil things which are brought forth for deceptive purposes. Thoughts resolve themselves into theories and from these fables are formulated which in turn are proclaimed for doctrines and thus are taught for doctrines the commandments of men.

How good and how pleasant it is when God's people are found united with the apostle in the determination to know nothing among themselves save Jesus Christ and him crucified, and being rooted and grounded in his love ever found to the praise of the glory of his grace.

P. G. L.

Bogue, N. C., Aug. 8, 1904.

Rev. P. D. Gold.

Dear Brother Gold:—With warm esteem for you personally, and with abiding faith in your integrity and purity of heart, I write you for an answer to the great question of temperance now agitating almost every community in North Carolina.

There is a prevailing opinion among many that the Primitive Baptist church is opposed to the temperance movement that is sweeping like a torrent across

our state, and in the event that this question is made a political issue in the present campaign, that that church will not only oppose the temperance cause with its moral sentiment, but that its members generally will support the liquor side at the polls. Do not understand me to intimate that I share such an opinion, for I do not, but I know there are those who do, and some in the sacred pales of your church, and are maintaining their views as in consonance with the leading thought of the church officials. It is this reason, brother Gold, that causes me to write you this letter, trusting to secure your prompt and unequivocal support of the temperance movement of our state and set this question at rest in the minds of those who are justifying their opposition to temperance on the ground of church influence.

The various views entertained whether dispensaries should be substituted for bar-rooms, or whether total prohibition should prevail, where communities favor temperance and vote out bar-rooms, may or may not be touched upon in your answer as you please. Yet we have your views, please—either in a private answer or publicly in the columns of the Landmark and greatly oblige.

Yours fraternaly,

J. W. SANDERS.

Remarks:—I wish to state in the opening of my answer to the above questions that I consider the kingdom of Jesus Christ above all the kingdoms of this world, and the church of God higher than any kingdom of this earth, and that I have no fellowship for any man that preaches politics of any sort or party in the name of the Lord Jesus, or that attempts to debase the pure kingdom of Jesus Christ into a machine to serve any political party of any sort. Political parties of all classes are of the earth earthy, and like all the other works of men are corrupt.

often gendering strife, hatred, animosity, and ill will, seeking often for advantage and plunder, and if they could legislate for the church of Jesus Christ they would rob it of its liberty, and make it a den of thieves.

The children of the most high God are instructed in the scriptures to submit to the powers that be, for they are ordained of God for the protection of them that do well, and for the punishment of evil doers. We should render tribute to whom it is due, taxes to whom taxes are due, honor to whom honor is due.

There is need of these earthy governments to govern and restrain wicked men. But the child of God is under law to Christ who is our lawgiver. He that is in Christ Jesus and walks in him needs no earthly law to make him honest. But he is benefitted by human laws and governments that punish the lawless and disobedient, and thus protect him. Therefore we should pray for rulers and all in authority that we may lead a peaceable and quiet life in all godliness and honesty. Hence we are in many ways interested in good earthy governments.

The Jews did not willingly pay tax or tribute to Cesar, or to the Roman government that had conquered them. While they feared and served the Lord no earthly power could overcome them. But they had gone into transgression and bondage. But these Jews hated Christ more than they hated the Roman government. They asked Christ a question to catch him in his words. They came to him with this question, Is it lawful to give tribute to Cesar or not, thinking if he said it was they could inflame the Jewish nation against him, because they did not want to pay this tribute. If he said it is not lawful, they could accuse him to the Roman government as counseling rebellion, so they thought they could catch Jesus.

He said to them, Bring me a penny.

They did so, and he said, whose image and superscription hath this penny, or to whom does it belong? They say unto Cesar. Then said Jesus render unto Cesar that which belongs to him, and render unto God that which belongs to God.

Now certain things belong to earthy governments or to Cesar. These should be rendered unto them. Taxes, tribute, submission to the powers that be, should be so rendered. Baptists have the right to vote as other people. They are interested in good earthy governments. If they do not like the laws prevailing they have the right to the peaceful remedy of voting to change these laws.

Politics should never be a test of fellowship in the church of Jesus Christ. It is of the earth earthy, and should be kept out of the church. Will you show me where either the Democratic or Republican or where any other political party, or any party at all, or any society at all of any sort, is authorized or recognized by the church of Jesus Christ. These parties are all of the earth earthy. A man we will say, belonging to the Republican party—that is holding that the views held and practiced by that party best attain the ends of good government, is quickened from the dead, and translated into the glorious kingdom of Jesus Christ, where there is neither Jew nor Gentile, but all one in Christ Jesus, who is the King of Zion. Now we do not expect him to renounce his natural notions of his political party, but we look for and expect him to be honest, if he was not so before, and lay aside his intemperance and party rancor and bitterness, and have good will towards his brother in the church who is politically a Democrat. If one is a Democrat in politics and is brought to the knowledge of the truth as it is in Jesus, we do not expect him to renounce his adherence to the views held by the Democrats as to

the best form of earthly government, and the best way of administering the same, but we have right to expect him to be honest in his view, and conduct, and that he shall be willing to allow the Republican member to enjoy his liberty in the exercise of his right to vote, and we expect him to have good will towards him also.

We do not expect a man who is a farmer by occupation, whom the Lord calls to the knowledge of the truth, to renounce farming and choose some other avocation as a means of supporting himself and family, but we have a right to expect him to be honest in his dealings. That is politics, farming and all such things are of the earth, and belong to Cesar, and when a man is born again he still has an earthy nature, and earthy relations, and remains in these in the sense he is to render unto Cesar the things that belong to Cesar; but we desire that he shall be honest, temperate, righteous and just in all these things, and let his light so shine before men that it is manifest he is rendering unto God the things that belong to God.

Suppose earthly governments attempt to make laws for the church—they will pass a law that every one must join the church, and they will of course declare what that church is, they will enact a law that each shall be active, that each one shall pay his tithes or money to support the church, etc. Now such corrupt thing as this breed and cause persecution, debase the church into a mere worldly engine of oppression and wickedness.

We do not want our preachers to preach prohibition, nor anti-prohibition, nor drunkenness, nor things that tend to drunkenness, nor to know anything among men but Jesus Christ and him crucified. We do not want them to preach any party, nor be arrayed against any party, but be above all parties, do not bow down to any of

them, nor worship them, but worship God. Jesus is our lawgiver. Whatever we do we do unto him. He has given us a new commandment that we love one another.

If any of our members fail to keep sober withdraw from them as they thus prove they are not under the law to Jesus Christ. If any of them are liars withdraw from them because they are not subject to our glorious law giver in Zion. If any of our members defraud or are dishonest deal with them, and if they do not serve the Lord Jesus let them be unto us as heathens.

Render unto God the things that belong to God. Where do you see that any apostle, or follower of Jesus joined any secret society, or banded themselves with any party to carry out or accomplish any purpose? Nowhere. They served the Lord Jesus. We are to glorify God in our bodies and spirits which are his. What do we need to make us sober and temperate more than what the Lord has taught us? Does not nature teach us it is a shame to be drunken. A well man does not need liquor. If he is sick and needs it let him take it as a medicine. Dram-drinking as a habit is dangerous. A few nights ago I spent a night within sight of the farm of the gifted Elder John Stadler, and was told that he would not take a dram at a public working, although that was then customary. He said he did not aim to give any occasion for people to say he was a drunken man. A preacher that is given to wine transgresses the law of our head—the Lord Jesus.

Baptists should live above the clamorings and strivings of parties, and the bitterness of mankind. They should let the light of truth, temperance, righteousness, justice, freedom, liberty to all be so written and heralded in their conduct that all may see they are not of this world, yet the friends of good earthly governments, and citizens of the kingdom of heaven. P. D. G.

Brother W. L. Flinchum requests my view of 1st. Peter 3:19, "By which also he went and preached unto the spirit in prison."

The subject matter Peter is treating on is that to suffer for well doing is better than to suffer for evil doing. If you suffer is it not by the will of God? To suffer for evil doing is the due reward of our deeds, but to suffer for well doing is a token of the Lord's love for you. For it is given you in the behalf of Christ to suffer for his name's sake. Peter refers to the Lord Jesus who once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. He was found in the likeness of sinful flesh. No mortal knows the suffering of Jesus in the flesh for the unjust. He made an end of sin, for he put away sin by the sacrifice of himself.

He was quickened by the Spirit, by which Spirit he went and preached to the spirits in prison. Who were these spirits in prison to whom he went and preached, and was it? It was those spirits shut up when once the long suffering of God waited in the days of Noah. They were shut up unto a coming flood. Noah was a preacher of righteousness, and during the time he was preparing the ark the long suffering God waited on those people so wicked that their great wickedness called for a flood of water to destroy them. Yet during all that time that the ark was a preparing the long suffering of God waited, and Jesus went by the Spirit and preached to these spirits in prison.

This is urged as a reason that we should arm ourselves with the same mind of Christ, for he that hath suffered in the flesh has ceased from sin, that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God. Ah, the lusts of the flesh, what a pit of cor-

ruption. But to live to the will of God, what a mount of holiness.

But eight souls were saved by water from the flood of water. For the ark rode above the water and raised the eight souls above the destroying element. The like figure whereunto even baptism doth also now save us, by the resurrection of Jesus Christ. Then the water of the flood was a figure in use with the ark, and now also baptism is a figure. The souls were shut up in the ark, and the waters from above fell upon the ark, and thus they were baptised or buried, and hence shut in, covered. But they were also raised up above the waters, and this is a figure of the resurrection of Jesus, so also baptism is a figure of the resurrection of Jesus. Buried with him by baptism into the likeness of his death, wherein we are risen with him by the power of God. For Jesus is risen from the dead by the power of God, and is exalted a prince and Savior on the right-hand of God, angels and authorities and powers being made subject unto him.

But baptism by water does not put away the filth of the flesh. The flesh is still filthy. Therefore we are not to walk after the flesh, but walk in the Spirit. But baptism is the answer of a good conscience by the resurrection of Jesus Christ from the dead. If Jesus is risen for me I am not in my sins, but am risen with Christ, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me.

P. D. G.

Elder P. D. Gold, Dear Brother:—The White Oak Primitive Baptist Association will be held with the church at Yopps commencing Saturday before the third Sunday in October, 1904. Those coming by New Bern or Wilmington will be met at Dixon Friday before which is seven miles from the place of meeting.

C. C. BROWN.

OBITUARIES

CORA L. TERRY.

This dear sister was born October 2nd, 1861. She was married to brother J. W. Terry on May 14th, 1896, and died May 20th, 1904. In her early life she was a working Presbyterian and a strong Sunday school worker. She knew nothing of the doctrine nor practice of the Primitive Baptists only as she had heard others falsely accuse us and by this hearing she was by no means drawn to us. Through the grace of God it was my lot to visit and preach at her home and she saw, in the doctrine of the Lord which we preached, her salvation which had been revealed in her heart for years before. At times she asked me questions which led into a comparison of experience and faith. Thus she was led from her former faith and associations to Zion's fold. Therefore on Saturday before the second Sunday in August, 1901, she came before the church at Wheeler's in Person county, N. C., and when she was given liberty to speak she said, "I received a hope in Christ when I was thirteen years old; I am satisfied that this is the church of Jesus Christ and the doctrine you preach is his doctrine. I love you all and, though I feel unworthy, if you will receive me I want to live with you."

She had never before been in one of our conferences nor did she know anything of our manner of receiving members, but she received a hearty welcome among us and on Sunday morning following it was my pleasure to bury her in baptism according to the scriptures.

Sister Terry was not strong physically, but she was very industrious and appeared to love to bear her family burdens and to make all around her feel happy. She was as good a wife and as loving a mother as I knew in my travels and all her neighbors loved her very much.

I visited and preached at brother Terry's as much as six times a year am prepared to say that she was always happy in caring for us and in hearing the word of the Lord

at our mouth. She loved her husband and little ones very much and never had any other than the kindest words for them. Sometime last fall or winter she was taken with a hoarseness which soon developed in a set case of consumption which worked very rapidly till she passed quietly from this world of suffering and pain into the blessed glory of her Lord whom she delighted to serve.

She left a kind and loving husband with four little children, one only about six months old, to mourn their loss. Of course the children will never know how much they will lose from mother's love and her tender service. We all feel to sympathize with our dear brother and pray the Lord to bless and keep him and give him a heart of resignation to his holy will, believing that his great loss is her much greater gain and while he is left to mourn she is praising her Saviour God with whom he hopes soon to be joined in the same glory.

Written by her pastor.

L. H. HARDY.

REBECCA WALLACE HAMILTON.

This dear sister was the daughter of William H. and Elizabeth Fulcher. She was born June 28, 1863. On December 26, 1881, she was married to Mr. Samuel E. Hamilton. To them were born eight children of whom there are now living five daughters and two sons. She died November 7, 1903.

She was a loving wife and mother with probably one fault. She was very indulgent, preferring to bear the burdens rather than bind them on her husband and daughters. She was a good neighbor and visited the sick as her heavy burdens at home would allow. It can be truthfully said of her that she was a burden-bearer.

Her father and mother and the most of her near relatives are Methodist, but she felt moved by the Spirit of God to a different course. The Lord blessed her with a good hope through His grace and on Saturday before the 4th Sunday in September, 1893, she came before the church at Hunting Quarters and was received and on Sun-

day morning following it was my pleasure to baptize her in the waters Core Sound. From that time she was a very faithful member of the church and always did her full duty in attending her church meetings and to her pastor and in every way as those duties became known to her.

For the last two years of her life she was sick right much of the time, and, there being some business differences between her husband and his brother, she saw very much trouble and did very little visiting. She appeared to be conscious of the approaching end. She was taken sick on Friday night and on Saturday night she told her baby, "I am going away and leave you, I'm going to a better place where I will not be in anybody's way." She told one of her sisters, "I'm going to meet my Savior in a better place and be happy. And she wished no one to grieve after her." There was some little hardness between her and one of the sisters; that sister visited her but she was unconscious. As soon as she knew the visit had been made she was glad and said, "I freely forgive all." She took her troubles out in crying instead of quarreling and they were known between her and the Lord. After she was taken in this last sickness she lived only nine days and when the end was near bid her husband farewell, smiled and never breathed again.

She left a husband, seven children a number of near relatives and friends to mourn their loss, but their loss is her gain and thus they mourn.

In the church militant we miss her, but we rejoice in the blessed belief of faith that she is in the church triumphant praising him who died that she might live and that she might live forever. Amen.

May this dispensation of his Providence be wonderfully blessed to the good of those who are left behind is the prayer of her pastor who loved her much as a dear sister in Christ Jesus.

L. H. HARDY.

MRS. AMERICA A. AARON.

This dear sister departed this life on the

5th of June, 1904, at the home of the sick in Danville, Va. For about four years she was a great sufferer at times, and for a year or two before her death she seemed especially tender, and easily moved to tears, but in sickness, in health or in other afflictions she was possessed of a quiet, trustful spirit, that at all times seemed to rest in hope.

Her example of thoughtfulness for others was beautiful, and by it her memory will be ever cherished by the loved ones left behind.

Her maiden name was Washburn. She was born in Patrick county, Va. October 27, 1848, was married to Mr. R. D. Craig in 1869. She was left a widow about 1878. In November, 1892, she was married to brother W. C. Aaron and moved to his home in Rockingham county, N. C.

In 1875 (perhaps) she united with the church at Spoon Creek, but for about ten years had been a beloved member at Dan River.

Her death is mourned by the church and many relatives and friends, but most deeply by brother Aaron, who is left entirely alone, all of his children being married and scattered. May he be sustained in his old age, and comforted by him whose promise is that "Even down to old age, all his people shall prove, his sovereign, eternal, unchangeable love."

KATE E. DAMERON.

RICHARD HARRIS BUTLER.

Richard Harris Butler, son of William S. and Permelia A. Butler was born November 10, 1867. He was drowned in North East River near Castle Haynes at about 6:30 o'clock Saturday, August 13, 1904. By occupation Mr. Butler was a tobacco trader and was following his chosen profession when the sad accident occurred. He was a sober, upright young man, and those who had been with him that day said he was sober and in his right mind. At 6 o'clock he conversed with a lady about the way and distance he had to go and no one saw him alive any more. We think he was unac-

quainted with the river at that place. He and his horse were drowned. The horse and buggy were found on Sunday morning with his valise and samples, and on Tuesday morning his brother found him with his watch, money and papers in his pocket. Nothing was gone but his hat.

Mr. Butler was a believer in the Primitive Baptist faith and a regular attendant at our meetings at Lickfork where he was at home.

He was a lover of the Landmark and his Bible was one of his companions in his travels. He never made any outward profession of religion. At home he was always very attentive to the comfort and wishes of his parents, both of whom are stricken in years. It was his pleasure to make all around him feel comfortable. Thus his trait of character was noble, both to his parents and others. After he left home the last time he wrote to his mother that he dreamed of being in a very beautiful place with a large congregation. They had gathered to hear Elder Isaac Jones preach. In a few days Elder Jones preached at Southwest and he was there and heard him.

His departure was one of those things which to man and time was purely an accident, but to God, the accomplishment of a purpose in which man's life was at an end. Man cannot die till all God's purposes in him are fulfilled and then he goes as it was appointed for him to die, for with God there is neither accident nor surprise.

He leaves an aged father and mother, five brothers and a host of relatives to mourn their loss, but may they not hope that it is his eternal gain? The Lord bless and comfort them and enable them to be wholly resigned to his holy will.

By his friend,

L. H. HARDY.

Spray, N. C., July 30, 1904.

In pursuance of the request of the brethren at Spray, N. C., the following presbytery met for the purpose of organizing them into a Baptist church: Elders A. L. Moore, J. F. Spangler and Deacon J. B. Warf, or-

ganized by electing Elder A. L. Moore moderator, and J. W. Rodman was requested to act as clerk, and after being examined were found orthodox and declared to be a church in gospel order, the presbytery giving them the right of fellowship. The church then proceeded to choose Elder J. F. Spangler pastor, and brother A. P. Robertsan was requested to act as clerk until one is elected. The church then elected brother J. W. Rodman deacon and the presbytery proceeded to ordain him to that office. Elder A. L. Moore delivering the charge and Elder J. F. Spangler the ordination prayer. The church was constituted with ten members with a bright prospect for several others. Thurch then agreed to send the proceedings to Zion's Landmark for publication.

By order of the church.

A. L. MOORE

Moderator

J. W. REDMAN, Clerk.

Rocky Mount, N. C., Aug. 29.

Dear Sir:—The train runs from Rocky Mount to Nashville at 10 o'clock in the morning and at 4 in the evening. Parties coming to the Kehukee Association will be met at each train and taken care of. Please get this in your next Landmark if you can for the benefit of the brethren, and oblige,

Yours in Christ, I hope,

L. G. EDWARDS, C. C.

APPOINTMENTS.

W. T. BROADWAY.

Gilliams, second Sunday in September.

Arbor Monday.

Lynch's Creek, Tuesday.

Prospect Hill, Wednesday.

Wheeler's Thursday.

Mount Lebanon Friday.

Durham at night.

White Cross, Saturday.

Big Meadow third Sunday.

Red Cross School House, Monday.

H. W. Johnson's, Tuesday.

Brush Creek, Wednesday.

Mount Tabor, Thursday.

Rock Hill, Friday.

L. H. HARDY.

Wilson, Monday night before first Sunday
in October.

Tarboro, Saturday and first Sunday.

Lower Town Creek Monday.

Sparta, Tuesday.

Autry's Creek, Wednesday.

Contentnea Association.

La Grange, Tuesday night before 4th
Sunday.

Mewborn's, Wednesday.

Nahunta, Thursday.

Thence to Black Creek Association.

Cross Roads, Monday.

Smithfield, at night.

Clement, Tuesday.

Little Creek, Wednesday.

Clayton at night.

Raleigh, Thursday.

Durham, at night.

Wheeler's, Saturday and 5th Sunday.

J. E. ADAMS AND J. A. BURCH.

Mill Branch Saturday and first Sunday
in October.

Pleasant Hill, Monday.

Upper Town Creek, Tuesday.

Moore's Wednesday.

White Oak, Thursday.

Meadow, Friday.

Thence to Contentnea Association.

New Bern, Monday night after second
Sunday in October.

White Oak, Tuesday.

North East, Wednesday.

Ward's Will, Thursday.

Thence to White Oak Association.

W. C. JONES AND J. S. WARD.

Raleigh, Tuesday night, after second Sun-
day in September.

Willow Springs, Wednesday.

Angier, at night.

New Hope, Thursday.

Dunn, at night.

Thence, to Seven Mile, Association.

Reedy Prong, Monday.

Hickory Grove, Tuesday.

Oak Forest, Wednesday.

Thence to Little River Association.

Clement Monday.

Behoboth, Tuesday.

Fellowship, Wednesday.

Little River, Thursday.

AN INTERESTING PAM-

PHLET,

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WRITTEN BY

ELDER GEO. STEWART,

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my office. Price 25 cents per copy.

P. D. GOLD.

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DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts. also a few of "Meditations on Portions of the Word." Price \$1.

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BALTIMORE, MD. Account National Convention Fraternal Order of Eagles Sept. 12th to 17th, 1904. Rate, one first class fare plus \$1.25. Tickets on sale Sept. 10th, 11th and 12th, limited for return to Sept. 19th, with privilege of extending return limit to Sept. 25th.

BOSTON, MASS. Account General Convention Protestant Episcopal Church, Oct. 5th-28th. Rate one first class fare plus 50 cents for the round trip. Tickets on sale Oct. 2nd and 3rd, limited for return to October 31, 1904.

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For circulars and testimonials, address,

JOHN W. GILLIAM, Principal,
Morton's Store, Alamance Co., N. C.

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⑦
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Zion's Landmark.

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PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA:

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter.

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

Subscription Price of Zion's Landmark.

Clubs of ten or more can have the Landmark at one dollar each for cash in advance.

When a subscriber desires his paper changed he should state plainly both the old and the new post-offices. When one wishes his paper stopped, let him send what is due, if anything is due, and also state his post office.

Let each subscriber pay his paper in advance if possible, and when he renews give the same name it has been going in, unless he wishes it changed, then he should state both the old and new names.

If money sent has not been receipted please inform me of it. When you can, always send money by money order, Check or Draft, or Registered letter or by Express.

Each subscriber can tell the time to which he has paid for the paper by noticing the date just after his name.

All brethren and friends are requested to act as agents.

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All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

My Dearest Aunt:—Will you pardon me for what I feel to be an imposition and suffer me to pour out my heart to you? Possibly you will be surprised at this action of mine and will wonder how I ever dared to address this to you; but Aunt Bettie you know from experience perhaps that there are times when the feelings compel utterance. Thus it seems with me now, for I am in trouble and feel compelled to go to some one and try to find some comfort. Since I have all confidence in you, and know that your judgment is of the most superior order, it seems that it is right to impart my trouble to you, for I feel that you will judge me to the best of your ability (which is by no means extraordinary), and that you will not be misled by what I tell you, inasmuch as you already know how very weak and sinful I am (if any mortal can know her how imperfect my life is).

I feel my inability to perform such a task as laying my soul bare before you and recording my inmost thoughts; yet this is what I shall try to do and I trust that the great Spirit of truth will direct my pen that I may speak the simple truth, but nothing save the truth. Possibly you will have already surmised that the things to which I refer are connected with the vital and all important subject of religion and I beg that you will bear with me as best you may.

I do not know when I first began to have thoughts on these things, but from my earliest recollections all

thoughts of the last judgment, and of that great and final day of the Lord filled me with a nameless terror. The song, "There's a Great Day Coming," used to make me feel awful, and I believed conceived something of the anguish that a lost soul must experience when the just and holy one shall say, "I know you not." The fleeting years of childhood passed quickly on, and they brought with them a fuller realization of the awful doom hanging over me, and of the wickedness of my life. Of course I went to church during these years, but I had no understanding of what I heard. At last, however, I felt that I must turn from sin or perish. I felt that I wanted to be good (but I did not know how, or what to). I tried to keep the commandments, and at last I resolved to read a chapter in the Bible every day, and to make a practice of repeating a prayer devoutly. You see where I was. I understood nothing of that scripture which says, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." I was trying to save myself as so many vainly believe they can do; nothing came of it, except I grew more hopeless, for I was walking, I suppose in that way that seemeth right unto a man, but the end therefore the ways of death." I learned this from little experience for when I read the Bible, and found nothing but condemnation and rebuke. My fear of God was intense, but I knew nothing of

the infinite love of the Father that he gave his only begotten Son to die for his people. I grew worse and tried to banish all such thoughts from my mind, for it was already plain to me that morality would not save one, and what could I do? For there is but one name under Heaven whereby men must be saved.

When I realized my helpless and hopeless condition I gave up, and from that time onward I have never believed that man could bring about his salvation.

About this time I went to Smithfield school. Somehow I had got to believing then that the Lord would save me, and that he would gather me into the fold in his own good time. Why I believed this I can't understand, but it was deep down in my heart and as I was young I thought there was no need to worry.

Things continued thus until I was bowed down with worldly sorrow. So bitter was it that as much horror as I had always had of death, I wanted nothing so much as to die even when I knew there would be no joy or peace beyond the grave. Many, many were the times when I thought seriously of taking my life, and thus evading the miserable farce. You see how terribly sinful I was, but you do not know how utterly miserable was my life. Sometimes I questioned the very existence of a God, for I had begged so earnestly, it seemed to me, for mercy and strength that I felt that if there was a God he would surely have heard me.

You may wonder what connection this could have had with the all important question of my soul's salvation. I don't know that it had any, for I don't know that my soul has ever experienced the joys of salvation, but if this were a fact I might believe that these fiery trials were a means of purification. While in this slough of despair I realized how depraved is human nature, and

how utterly vain are the things of this world. Once I had been ambitious of the world's empty glory, had great aspirations in life, but then it came home to me with killing force that the things of this life shall fail, and the only life worth the living is that of the humble God-fearing Christian who is treading the way of holiness, saved by the blood of Christ, and upheld by the Almighty God.

But to continue as I learned that all is vanity and vexation of spirit, that it matters not if we suffer in our brief sojourn on earth, if we are but blessed with the love from on high. I yearned fervently for the peace and rest that only God's little ones know. You see I was the very incarnation, as it were, of selfishness. I had no desire to live, and I felt that to die and be at rest would be the veriest bliss. I felt that my natural life was nearing its close. Death hung over me like a shadow. It was awful. To feel that I would surely die and be cast into utter darkness filled me with woe. Of course I never told all these feelings. It was enough that I was miserably wretched. This was the summer when I went to B. C. My chief reason for wanting to go was that I might find a change of surroundings, and possibly throw off the burden that was continually weighing me down. I don't want to make the impression that this sorrow was caused altogether by the knowledge of my sins. There were other things, also. You know the rest for awhile, how I attended the protracted meeting held there, etc. I tell honestly, Aunt Bettie, I did not want to be there, for I had no more faith in such then than I have now. It was always, I might say, my boast, that I would never make any pretention to religion unless I knew absolutely that I was changed. It has been with me, it seems, as Paul said, "For what I would, that do I not; but what I hate, that I do." I would have died sooner

than claim to be a christian—when I was not, and when I knew I was not. O, Aunt Bettie, it makes me so miserable to think of that time. I would that I might live through that time again (the only part of my life I care to relive in order that I might trace each point to its true bearing. I went to church only a few times during the meeting, but stayed at home and read the Bible, for to study was impossible. I believed as much as an unbeliever can do that the doctrine of election and predestination was taught in the Bible, and I had already learned that I of myself was powerless to do anything. So nothing that was told me of works had any effect. I distinctly remember reading the scripture, "For as many as are led by the Spirit of God they are Sons of God." It comforted and strengthened me, for I was exceedingly miserable. My sin was before me in all its enormity, and my feeble attempted prayers were of no avail, it appeared. The words continued to be present in my mind and I felt sure that if the Spirit of God was leading me all would be well; if not, it mattered nothing any way. On Saturday night I went to church. I had no desire to go, but I seemed like a ship on a storm-tossed ocean, with nothing to guide or uphold me, so I went swept on, as it were, by the force of current. My despair was beyond adequate expression. All other troubles of my life paled in to nothingness in comparison with that. It seemed that I was already enduring the pangs of torment, for a just and avenging God could do nothing but cast me into the direst punishment. During the services I suffered untold anguish. Everyone could see that I was troubled and several tried to get me to go to the so-called mourner's bench. I saw no reason why that should help me, so I did not go. At last it was over, but I felt that I could not go home like I was. The man who had preached

came and talked to me, saying that I only had to believe in Jesus and he would save me, that if I would give up myself into his keeping, everything would be all right. Of course I did not understand how I was to trust Christ unless he who is "the author and finisher of our faith" should give me power. I wanted to be saved, but I had nothing to give up. The things of this world had no charm for me, besides what had I to give to the great Jehovah whose footstool is the earth, and the inhabitants thereof are to him as grasshoppers, and to whom "the nations are as a drop of a bucket, and are counted as the small dust of the balance? But while they talked it seemed that the burden of sin left me somehow, and I seemed to say with him of old, "Lord, I believe, help thou mine unbelief." I was happy, Aunt Bettie, and I felt I wanted to shout his praises forever. Everything was full of beauty, and, oh, what peace reigned in my breast. I thought then that I would never sin again, and that life thenceforth was to be one of joy.

You know the rest. I have been careful to give the details of this time because I think it the most critical period of my life. Now, Aunt Bettie, will you tell me what you think? Have I been miserably deceived when I felt that my soul had seen the salvation of the Lord, or have the doubts and fears which have troubled me so much been but the work of the Prince of devils? Which do you think? Of course, dear aunt, I know that you are human, or rather mortal, and I know the counsel of the Lord standeth fast forever, is not changed by what we mortals think, but I have told you these things in the hope that you may understand me. No one else does. Of course I have not told any one else as much as I have told you, but I have talked to others, for I assure you, this is no child's play with me. I am most desperately in

earnest, and they have told me that I needed to go to work, to take up my cross and follow Christ. Now, if I knew what work to perform I should try to undertake it, but I don't know, and what am I to do? -Oh, I would that I might convey my feelings to your understanding. I am sorely distressed. I have tried as best I know to ask God to make me see myself as I am in his sight, but I am still perplexed. It is a miserable state of mind to be in, Aunt Bettie. I am like an outcast on the earth that wanders forever but finds no rest. I long to go to the church and live with God's people, but I dare not think of it when I am not sure that I ought to do so. I tell you the truth, sometimes I feel that what Peter said to Simon the sinner is applicable to myself, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity"

Aunt Bettie, I have written these things from the depth of my heart, as I believe. If I have written anything wrong I ask that you will tell me. It has not been my desire to make any false impressions in regard to myself. I referred to that time when I cared not for worldly things. Much to my sorrow I must confess that the world has a far greater charm for me than I wish, but I do hope that the spiritual for which I once cared have lost their power over me. It was when I stood alone with every hope dead and all incentives to action destroyed that the things of this world had lost their charm. Now I see that life is full of golden opportunities for young people to work, and it is my belief that everyone should be occupied, for life is short, and we can not afford to sit in idleness while we have duties to perform. Some people upbraid me for taking life so seriously, and letting my mind dwell on the vital questions of life so continual-

ly, also for not being lively. Now, it may be wrong and weak in me, but I am nearly always thinking of my own inner self, or trying to get an insight into the very depths of other people's character, or more preferable, their souls.

When a person realizes that "man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down. He fleeth also as a shadow, and continueth not," and that he has in this tenement of clay wherein abideth that mysterious something called a soul which shall never die, but shall be doomed to everlasting torment and suffering, or shall live forever in supreme joy and peace in the new Jerusalem, how can he drift through this life thoroughly at ease, and miss his days in frivolous and profitless pursuits of pleasures that

"Are like poppies spread,
You grasp them, aye, but bloom is shed;
Or, like the snowflake in the river,
A moment white, then gone forever."

I can't do it. I cannot be light-hearted and merry like the child who, never having suffered, is unable to comprehend the beams and deep earnestness of life.

And yet I know these things are all fixed, and that I am perfectly helpless to recede from all the things that are eternal. This is why I long so intensely for the blessed assurance that Christ died for me, and that my name is written in the Lamb's book of life. If I could only know that when the Lord of hosts comes to wake up his jewels I shall be his, no continual sorrow could be mine. There is no cause, it seems to me, for the Lord of God to sorrow. They know they have no abiding city here, but that there is a rest that remaineth to the people of God, and that when all the things of this world shall have passed away they

shall live forever in the presence of the Lord, for there "shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

What blessed promises are given to the children of God, and what wonderful love has the Father bestowed on them? What is to be compared to the glory of being numbered with God's elect? If I could only feel that I was an heir to these blessings, how happy I would be. But it all seems so far away from me, and I can only say, Lord be merciful to me a sinner. The holy word says that whosoever shall call upon the name of the Lord shall be saved, and that he is rich unto all that call upon him, and again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Oh, I am in sore distress, yet what can I do? I can not go unto the Lord, except he draw me. My attempted cries unto God seem but vain repetition of words. All with me is as sounding brass and tinkling cymbal. I would that my eyes might run rivers of water, that I could weep for my wickedness, but the fountain of my tears is dried up, and my heart is as wormwood. There is nothing in me but iniquity, and the face of the Lord is hidden from my sight. Surely, if I could do anything, if words were of any avail, my cries should not be wanting. I shudder to think of how many poor deceived sinners are misled by the vain words of those who are considered to be led by the Spirit of God, words that declare that Christ died for the wretched sinner and he will not accept his salvation. How little they must know of the matter, if they think the sin-sick soul is ever unwill- ing in the day of his power.

Aunt Bettie, do you think it was wrong for me to go to the preaching, or rather that protracted meeting that was held in school? My motives in

going were pure I believe, for I wanted to know just what they were. Sometimes I felt it was mockery, but there were times when some comfort was given. But it is such a blessing to again hear that preaching that has a ring of truth and gives all the glory to God. You know I went to church some this last year, but everything I heard, or most of it, savored more of man than of Christ, so it seemed to me. It appeals wonderfully to the carnal nature and flatters human vanity so much that he that is depending on his own good works must have faith almost to move mountains, if it were of the right kind. It is full of what Christ wants and is trying to do for man in their convulsions, while at other times, it is what man can and must do for Christ, never what he has done for his elect's sake. I only give my impressions which are of no account. I've no desire to misrepresent it for there are many of that sect that I love and believe to be among his little ones. Sometimes, though, I do wonder how they find any comfort in what is said. I remember one special occasion when the "silver-tongued orator," as he was called, was putting forth a flood of flowery language, abounding in big words and borrowed phrases, to an audience of unlettered old men and women, some of them on the very brink of the grave, and one totally blind. I recollect I listened and thought how empty it was, and I wished that those poor old people who seemed hungering for a mere crumb could hear an Old Baptist preach Christ and him crucified. What a feast would it have been to them.

But I've no right to judge them, for I am less than nothing, and my own weakness and sin are ever before me.

Aunt Bettie, can you tell me why it is that I love those who seem to be the children of God, and delight to be with them, and to hear them talk, when I am so different from them, seemingly shut

out from all such joys as they know. Do you think that it is all due to my imagination, that I do not really desire in the right spirit to be a christian, but have manufactured within myself some such pretensions which are prompted by the wrong spirit? Are such things possible? I mean no irreverence, Aunt Bettie, but I do often wonder, and long to know, if these yearnings after godliness are not the promptings of the Holy Spirit, yet how can they all be vain pretensions, when I long for Christ incessantly?" As the heart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. But I will not continue to burden you with my troubles. Please forgive me for taking the liberty to write to you concerning these things. If I had not loved you and remembered that you have always seemed almost like a mother to me, I would not have thus confided in you so freely. Since my own mother can not hear my sorrows, I felt that you would come nearer to taking her place than any other, especially in this case.

I am aware that all I've written is nothing, for how could it be otherwise when what this letter contains is myself, and I am nothing. But I hope that in the goodness of your heart you will bear with me. I almost fear for you to learn how thoroughly worthless and sinful I am, lest you can never love me more. Yet that would be just enough, for there is nothing in me to merit your love.

One request I would make: When you have read this, if you can find it in your heart to do, please remember me in your prayers at a throne of grace.

With fear and trembling, and much love, I remain.

Your devoted niece.

ADDIE SMITH.

McCullers, N. C., June 16, 1904.

P. S.—Aunt Bettie, please don't feel

it incumbent on you to make a reply to this. I would have told you these things instead of writing them if the opportunity had been mine. If you feel like you have any opinion to express it shall be yours to do so at your own pleasure.

Elder P. D. Gold, Wilson, N. C.

Dear Brother:—The above rich experience of grace was written by my dear and loving niece. It is wonderful indeed that one so young in years can write so beautifully of the rich dealings of the Lord with her soul. Since writing this she united with the church at Middle Creek and was as gladly received as any one ever could be, I guess.

Very many of the Baptists have requested the publication of this experience, and I am sure it will be thoroughly enjoyed by the readers of the Landmark.

Yours in hope,

BETTIE G. WILLIAMS.

Raleigh, N. C., August 22, 1904.

NEVER MAN SPOKE LIKE
THIS MAN."

John 7:45.

There is a beauty, simplicity, wisdom, power and solemnity in the teachings of Jesus which distinguish him from and above all other teachers. His teachings, if we rightly understand them, are such as to impress us most solemnly with the emptiness and vanity of all things earthly, and the importance and eternal solemnity of all things heavenly.

Do you fear persecution and persecutors, or are you as a disciple timid and in constant dread of some bodily harm? Then he tells you to, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," Mat. 10:28.

Does one say, "Blessed is the womb that bear thee, and the paps which thou

hast sucked?" Then he replied, "Yea, rather blessed are they that hear the word of God, and keep it.

Does one tell him while he is preaching to the people, that his mother and his brethren are without desiring to speak with him? He answers, "Who is my mother? and who are my brethren? He stretched forth his hand toward his disciples and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

Do the disciples after one of their preaching tours return and in much elation report to him that "even the devils are subject unto them?"

He replied by saying, "Rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven," Luke 10:17—20.

"Being greater than all men and wiser than all ages," Jesus taught the people not as the scribes and Pharisees, but as one having authority.

"Never man spake like this man," for the words he speaks to you, they are "spirit and they are life."

"Never man spake like this man," when he speaks to the dead in trespasses and sins, quickening them into divine life, and light causing them to realize as never before the exceeding sinfulness of sin, and their utter helplessness and nothingness before God.

"Never man spake like this man," when he speaks peace to the troubled, distressed, and sin-sick soul, and reveals himself to that soul as the chiefest among ten thousand as the one who is altogether lovely, enabling it to say, He hath done all things well.

"Never man spake like this man," When we, bowed down with sin, sorrow, grief and afflictions are almost in despair, he tells us to be of good cheer for he has overcome the world, and that it is through much tribulation that

we must enter the kingdom. Come, dear Lord, in thy love and Spirit's power and so speak to us.

G. W. STEWART.

Cramer, Hale Co., Ala., Sept. 6, 1904.

Fountain Inn, S.C., Aug. 21, 1904.

R. F. D. No. 2.

Elder P. D. Gold, Dear Brother in Christ:—Though feeling unworthy to claim such relation, and a stranger in the flesh, yet I hope not in the spirit. Yes, I feel to hope that I am numbered with the Lord's little ones. I hope my name is written in heaven. I hope I have a home in heaven, a home not made with hands, eternal. It is by grace that I am saved, and that not of myself, it is the gift of God.

Oh, such a great gift. I am glad that he does save his people, and that it is not left to the poor creature, for I know if left to me I would fall by the way and be forever lost.

Dear Brother, I feel like I am a stranger to myself. My days are much mixed with sorrow and joy.

Sin is mixed with all I do. Prone to wander Lord I feel it; prone to leave the God I love.

Some times I fear that I am deceived and deceiving others. I get so low down and feel like I had not a friend, and the precious words of Jesus come to me never to leave nor forsake one of his little ones.

He spoiled the powers of darkness thus,
And broke our dreadful chains;

Jesus has freed our captive souls

From everlasting pains.

May the Lord's blessing rest upon you and us all now and forever, is the desire of a poor little sister.

A. M. TURNER.

Centre Grove, N. C., Aug. 23, 1904.

"Thinking of days that are ever more past,

Thinking of hours too bright to last,
 And of faces pure and true;
 And then through a mist of falling
 tears,
 My spirit goes back through the van-
 ished years;
 When not a cloud of sorrow I knew,
 But life was as bright as the morning
 dew."

Mr. Gold, Dear Friend:—Sick, sad and lonely this morning, I feel impressed or rather it is my weakness to tell my troubles to some one, but to whom shall I go? August the 20th inst. we had a family reunion. A large number of us met in the grove where we played together in childhood, never dreaming of the sorrowful changes that time would bring to many of us. What a solemn scene it was to me. Since August of last year a precious sister, Mrs. M. L. A. Warborough, whose obituary recently appeared in the Landmark, a lovely sister-in-law, and her little grand child who met with us there, have passed away. Sister was the oldest one of us living in this country, and my self the youngest of the family. She was in one sense both mother and sister to me. The last time she was at my house she told me that when I was a child she never thought me spoiled, and never in all her life felt inclined to slap me for anything that I did. She knew my weakness, and imperfections, but with a loving heart full of pity she always seemed to regard me as a baby sister.

It was a comfort to me to think that she went in love and sympathy to the depths of my sufferings, gave me good advice at all times, gentle reproofs when needed, and encouraged me to be patient in all life's trials, and hope for the better, so that in my darkest hours her presence sent a thrill of joy to my troubled heart. I spent a night with her just four weeks before she died. She told us her experience, expressed her desire to leave this world, and ask-

ed us to sing, and in a weak sweet voice tried to sing with us.

When I was preparing to leave her the next morning her looks expressed more to me than words can tell, and when I kissed her a gooey-bye and God bless you, she calmly replied, you the same. Those were her last words to me. How they still linger about my heart.

Mr. Gold, for the last twelve months my husband has been quite feeble, which adds much to my troubles. I am perplexed on every side, and often feel that I am not fit to live or to die, but I do remember many years ago how clearly I thought I saw my lost condition, and thought I felt God's power to save. A few times I hope I felt that Jesus was very near me, and could say he doeth all things well. I think I have a desire to serve the Lord, but my life has been a failure.

It does seem to me that if I had been born an idiot I might have learned some things and lived a better life, but it is an easy matter for one to confess his faults, but how shall I forsake them? My life is one of gloomy despair. I know that the Lord is able to deliver me, for he hath delivered and doth deliver, but how can I trust in him when I can't even have a spirit of prayer, nor do I believe that I am led by the Spirit of God to write this, but the recent parting with my sister, Mrs. Hester, and her daughters, and reviewing our youthful days with many other sorrows seem more than mortal can bear.

When faith is given you pray for me and mine.

JENNIE D. LUNSFORD.

Remark: I am very much interested in this afflicted child of God. What shall I say child of God? Her sorrows are a sign. Her sense of weakness and vileness, her love of the truth and hungering after righteousness.

P. D. G.

Elder P. D. Gold, Dear Brother:—I will try, if the Lord will be my helper, to write to you for publication some of my present feelings. I am sure if I never see it in print that it will not make me feel any worse than I feel at this time. I am at what we call home, sad and lonely, almost without hope in this world, or that which is to come. I can't say I feel that I am without friends here, for the people of Clayton have shown to me such kind and tender favors I don't know how much I ought to appreciate them. I came a stranger to this town to the most of the people here, especially to those that have been so very kind to me and my family; but may God bless them, and keep as the apple of his eye, is my prayer. But now if they were envious and hear I could not enjoy them, or their comforts I should feel much mortified.

Only just four weeks ago I sat sad by my little babe who is now silent in her little grave, sat and saw her even die; but I've a sweet hope she is resting in a happier home. Now this week my dear companion is gone from me and left me here lonely, gone I hope to do the will of the Father of all; not my will, no for surely if it had been left to me my will would not ever have been for my husband to be a preacher. What, I the wife of a preacher? Oh, such a name. Did you ever think of what contained in the word wife? Wife! Oh, could I just express a little right here I never saw before, but poor me. I cannot do so. No one knows how it is to be left such a wife only those that have had the same experience. Stay at home with all the cares of his family resting on them. Here I am this beautiful night sitting lonely at home with my eyes full of tears. No husband near me, nor any babe. Oh such an awful pain, the deep thought inexpressable, but full of glory. Oh the pleasant thought to think that Jesus is my strength, my all and in all, my

Savior, my keeper and my protector. Now here is my sweet hope, the one that has called my husband away from me this week will take care of me and my children. If the Lord is in the matter I know it will work out for my good.

Oh, could I be more submissive to God's will and not want my will done so much, though it seems to me if I only could know some things I would be content and satisfied, but I cannot live by sight, but by hope.

Well, I have been lengthy and explained nothing: but one more thought, the explaining does not belong to me, but to God. Oh, how comforting.

If there should be any one that should read this and have a mind to write to me I would greatly appreciate hearing from them, for I am a weak vessel, and feel the the need of correcting, and truly hope if I have written any thing out of order or wrong that some one will please correct me as a sister I hope in Christ.

SALLIE A. BALLANCE.

Clayton, N. C.

Reidsville, N. C., Aug. 29, 1904.

Elder P. D. Gold, Dear Brother:—In your issue of the Landmark August 15, 1904, my experience appears. In speaking of my many troubles in different ways it reads, I raised five little children. It ought to read I lost five little children.

M. G. TALLEY.

929 Stokes street, Danville, Va.,

Sept. 14, 1904.

Dear Brother Gold:—I feel that there is nothing I do but sin, but my whole heart's desire is to live peaceably without sin to all men, and when my days are numbered I want to be in peace with God that my soul will dwell with him forever and ever.

Brother Gold, words cannot express how I enjoyed yours and Brother Roe's

sermons when in Danville. I do want to live and be like unto Jesus as you and Brother Roe seemed to be that night. O if I could live as I do desire what a pleasure life would seem, but oh that evil spirit that is always present. I feel there is nothing good I ever did. It seems I mourn and weep all the time. I hope when this old body is laid to dust my troubles will be at an end and I will be like unto him, but I have so many dark hours that I am afraid that my name is left out. Brother Gold, I feel like I could write many pages to you this a. m. But feeling that I am so imperfect I will stop, thanking you for waiting on me for money for Landmark which seems that I could not do without. I will send you some more money soon if it be the Lord's will for me to have it, for another year's subscription.

Dear brother, pray for me and mine, if you can feel interest enough in me to do so. With love to you and dear Sister Gold. I never saw Sister Gold, but you seem so Christ like I feel that she is the same.

Your sister by the grace of God, if one at all.

MRS. R. E. DALLAS.

Polkton, N. C., Aug. 8, 1904.

Dear Brother Gold:—I had decided I would not intrude upon your time and patience with anything more from my pen, but if you can bear with me once more, I want to tell you a dream I had the other night, which has been a source of much comfort to me. I feel a delicacy, too, in venturing to do so, as I have told you so many dreams, but as most of the comfort—real personal comfort I get is given me through dreams, I can hardly refrain from making mention of them. For some time I have been very low-spirited and nothing seemed to afford me any special comfort. All my dreams seemed filled with dark forebodings of trou-

ble, and I wondered if the dear Lord had forsaken me forever—if he had entirely forgotten to be gracious, and would I never again be enabled to rejoice in lively hope. It was in this condition I retired on the night previously mentioned and while I slumbered I saw darkness covering the face of the earth, but it did not seem to come unexpectedly to me, for I was looking for it, and as the darkness moved along the sun attracted my attention and I saw it blown out. This did not shock me in the least, but I waited with much composure to see what would come next. I looked in the direction for the moon, and it was darkened so that it also ceased to give light. I was not excited, even at this; notwithstanding all the world that was any benefit or profit to me, as it was all soon to be destroyed. I thought of different things I had prized, but they were nothing to me any more. My mind was entirely freed from them, and I was waiting with patience for each occurrence, as in turn it came. I waited and looked forward with a quietness and composure of mind that was surprising to me—so much so that I was speaking of it as being the saddest, the most serious and solemn scene I had ever witnessed and yet why was I not distressed. I thought of many dreams I had had concerning the end of the world, and how they had distressed and troubled me, and I was asking the question why it was not so now, and it was answered within and I spoke and said, Ah, it is because of the blessed hope I have of an interest in the blood of Jesus, at which thought I was so completely overcome and carried out of self that I forgot all things of a worldly nature, and was filled with glory, honor, praise and thanksgiving to the Lamb of God for sinners slain—for a manifestation of his love and mercy, even to me, enabling me to hope that I was embraced in that blessed number

for whom his precious blood was shed. I wondered then whatever could come to cause me to doubt, or be troubled, or cease to praise him for what he had done for me. And then I saw another sun, not like the one I saw blown out, shine forth with the brightest rays, far exceeding those of our noon-day sun. I cannot describe its brightness and superiority, it so far excelled any light or brightness the natural eyes can behold. But I awoke to find it was only a dream. I am impressed that it has reference to the life I am now living in this present evil world of darkness, sin and sorrow, and shows also the vanity of this world to me. And while sorrows, trials and sufferings, the greater portion of the time, are my daily companions; yet they do not come to me unexpectedly, or take me by surprise; believing them to be a part of my appointed portion while I live here, and as the dear Lord is pleased to give me to realize the joys of his salvation, I realize also the vanity of the things of this life—being brought to the end of the earth, and having nowhere else to look, save unto him whom to know is life eternal and in whom alone is there salvation—the light of this world being darkness, compared with Christ, and the law being darkened, or made of none effect in that it cannot justify, or save, though it was our school master to bring us to Christ. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." So now my faith, if not deceived, is strengthened, and I am blessed with a degree of patience which enables me, with renewed strength, to wait upon the Lord. Yet, there is a thorn given me in the flesh, that buffets me lest I should become exalted above measures through that which is given me. In his own good time I trust the sun of righteousness will arise with healing in his wings, and dispel

the gloom and darkness which almost continually beclouds my pathway, that I may once more rejoice in him. Bro. Gold, I would love to receive a word of encouragement from you if you can feel to give to such as I—poor, weak and faint.

In much love,
LOUISA A. EDWARDS.

EXPERIENCE.

I have been here for thirty-two years, a very disobedient creature, but hope I have a hope beyond this troublesome world. It seems to me very lonesome now, but I hope the time will come when I can meet my friends in a better world. My friends are some of them gone before, and I too am hastening on. My race is almost run it seems to me. But I know not how long it may yet be. God only knows.

I have been commanded in a dream to write my experience, but it seems to me to be such a small one, if one at all. I am too unworthy to write what would be called an experience. But if the Lord is not ashamed of me let me not be of what he has done for me, as mean a wretch as I have been on earth. I have tried to pray many times, and think I have been blest with some answer. I was very young when I was showed my condition as a sinner. I seemed to be the worst of all on earth. I tried to pray, but got no relief. I tried to read the Bible, but it only seemed to condemn me. I was the most miserable creature on earth. I tried to pray day and night, no one knowing of my distress. At length one night it seemed that my burden was removed, and I was aroused in a world of joy here. I did not think of so many troubles any more. It seemed to me then I wanted to tell some one how I had lived and how I had been dealt with here on earth. I began to wonder who to tell it to. I wanted to tell it to the church, but now I began to feel

too unworthy. So my troubles began in that manner again. Would they hear me, or was I deceived in being changed from my sinful ways? I began to beg of the Lord if I was deceived to undeceive me. Now I dreamed there was a man by the name of Jones came in the country to baptize angels. I thought he baptized a number of them, and started to heaven with them, and I wanted to go with them, and began to cry. He and the angels smiled at me and looked back. He said, "He was coming back soon again for some more angels." The first time he came I saw he was the man I dreamed of seeing. I told the church of my condition, and they heard me in my weakness. He baptized me with joy, it seemed. I then felt like I had a home of joy though unworthy. I felt indeed it was my home, my joy and my life too. I tried to serve the Lord in my weak manner while I stayed in the church here. I have been turned out of the church. I was accused of what I was not guilty of by one of my neighbor women. I would have said sister, but I am sure one of us is in the dark, or in other words, very wrong. I am at least willing to leave it to a just God who knows all things. He will judge me all the way through life and death at his will and purpose. Bless the Lord.

I was very sad for a long time when I found they had turned me out of the church. I did not know it for about two months. As my brother was expected to die, I tried to pray day and night that the will of the Lord might be done. My brother was given out by everybody in the neighborhood and me too. But nothing is impossible with a just God.

I dreamed he died and was to be buried without prayer. I thought I went to get Mr. Vass to come. He came and it seemed to be night. We had the lamps burning, but they went

out; darkness appeared. We went to where he was laid out and I knelt down and began to pray side by side, and the Lord appeared above us and the bed in a cloud of light and spoke to us. I said the Lord has come in answer to your prayers to show you, you do right in praying to me, and trusting in me, and to raise him from the dead, for your father and mother's sake and for your's and Jefferson Vass' prayers, and to Jeff to lay hands on him. He did so and he arose from the dead. All the lights appeared again and darkness disappeared.

I dreamed I was put in my coffin to write my experience that people might not doubt my word, and as I feel near the brink of the grave by means of affliction I hope to meet my friends in a better world, forgiving my enemies, and hoping with all my heart that the Lord would do the same, if it his will.

Praise the Lord, reader.

LUEMMA HAWKS.

Fancy Gap, Va., R. F. D. No. 1.

P. S.—Brother Gold, as this lady is sick she requests me to send her experience for publication.

J. D. VASS.

Reidsville, N. C., Sept. 5, 1904.

Dear Brother Gold:—I have been reading the Landmark for September 1st and have received much comfort. The first article is full of comfort and encouragement to me who am but a poor worm of the dust. The letter of sister Lizzie Garrard is good. The circulars by brethren Holden and Dameron are reprinted in a time of need for such things. I don't know anything more discouraging than for a pastor to visit his churches and find that not one-half of the members are present. It shows fully that they love money and the things of this world more than they love God and his cause. I cannot see how a person can love the church so good before he becomes a member and

then so little after he is received. It appears to me that if his love was of the Lord from the first he would grow in it as the years go by. A pastor cannot feel the same degree of love and warmth for those who tarry at their worldly business, and those who are faithful to their duties in the Lord and in the church. I do not know a meaner way for members to try to get rid of a pastor than to freeze him out by laying off from their meetings and to starve him out by not administering to him those which he sacrifices at home to serve them. Besides this they prove themselves to be covetous and idolatrous and entirely unfit for the house of the Lord.

I must tell you some of my thoughts about "How we may work with God." I saw that heading and felt anxious to know what you would say about that. I began to read and the more I read the more I was puzzled. I began to think what is the matter with brother Gold? surely his mind was not right when he wrote these things. Then I thought, may be I am wrong and I looked for quotation marks but there were none. I thought that this is very different from anything I have ever read before from his pen. I began to look within and I found a spirit of pride that after all we might be copartners with God if it were only in natural things, but I said no, I can't believe my God is in any sense dependent on me in anything. His arm is not so short. I am but a poor worm, he is the Almighty God. No, it is not true, I am no copartner with God. Only on yesterday while I was speaking it opened plainly to me that I had invested nothing in any of this great work. I had nothing at stake, nothing to risk. My Lord had put in his life, all that he had and was. No, I am no co-partner, but a laborer in his vineyard together with my brethren and not even a laborer together with Christ. That even in natural things

there were no conditions, but it is all of him who died for me. Thus I mused as I read till I came to the words, "The above is copied from the Presbyterian Standard as reflecting Presbyterianism. "The burden was lifted and heart felt light and I rejoiced in the Lord that he had not let you go astray from the pathway of his truth.

It was nothing strange that that people could talk and write and believe that way for there is all their hope. They trust in themselves and they are ready to charge God with folly if he does not help them in their efforts to help him. They want him to accept the currency of their government just as the different nations who negotiate together are expected to recognize each other's currency. But the Lord will have none other than the Gold tried in the Fire, even his own son who endured all things for his his bride and adorned her in his righteousness. In this and this alone shall she shine forth and all her works become filthy rags while she sees herself to be vile and but a worm of the dust. Thus all co-partnership is forever done away and conditionalism is swallowed up in her service of faith in her head. The work is his(she is his, the time is his. All are his and she in him to the glory of God the Father. Rejoice in the Lord oh my soul for he hath done wonderful things for thee! I thank God this day for his unspeakable gift in separating me from all conditionalism and co-partnership. Praise ye the Lord.

Your brother in hope,

L. H. HARDY.

Kernersville, N. C., July 17, 1904.
Elder P. D. Gold and the Household of Faith.

Dear Brethren:—In the writings of Isaiah 54:13, reading as follows: "And all thy children shall be taught of the Lord, and great shall be the peace of thy Children."

Now this we find to be a gracious promise to some one. But who does it embrace? We learn from the book that Isaiah was prophesying to the church, and that the church was greatly comforted by this gracious promise, and the children of the church are the only ones that are embodied in this gracious promise. Now can we believe that this embraces the 600 or more different faiths and orders of to-day, who are claiming to be the true church when the book teaches us that there is one Lord, one faith, one baptism? We need not say it is the Primitive Baptist church, Methodist, Missionary or any other artificial name, but the church is sufficient. Now we have a great deal of teaching in this day and time about a God, but what kind of a creature do they make him out? It does seem to me that they are trying to teach the young minds of the coming generation that there is a right smart of a little god, a little puny devil, and an all powerful man who can subdue both God and devil, and bring them under man's control, but these are they that compass sea and land to make one proselyte, and when they have him made we and they have made him twofold more the child of hell than themselves. But brethren, how different is the teaching of this and the teaching of the child of the church that the Lord has taught. About the first lesson the little child is taught is that there is a great and Almighty God, one that rules and reigns both in heaven and earth, that he is everywhere present and nowhere absent, and that here I stand before this all-seeing eye, a naked and corruptible sinner. Then as did Adam and Eve this little creature would gather and pin together fig leaves to cover its nakedness, but no, it realizes there is no hiding place, that the Lord knows, even knows the intents of its wicked heart, and when it hears the Lord's call it can only say here Lord, I am. I

am naked, I am ashamed of myself, I am corrupt, I am full of putrified sores from the foot even to the head, I am not fit for your pure eyes to behold, I have sinned, I have done wickedly, I am all wretched and undone. He begins to look back and nothing good in his past life can he see, but all wrong from first to last. Oh if I could only go back and live my life over, how different I would do, but I can't go back. It is too late; it is done; death is now at my door, and hell is my home, and justice makes it so. The Lord has now given this little subject a lesson no mortal in the flesh can give. He has now been led to the place where he has no justice to plead, but as the publican did he can only stand far off and ask the Lord to have mercy upon him a sinner. Then when the Lord does say to him thy sins are all forgiven, he has learned another lesson, and that is as well as being an Almighty God He is an all merciful God.

JAMES M. CREWS.

PRICE REDUCED.

DEAR BROTHER GOLD:—We have reduced the price of the Hymn and Tune book, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.
Southampton, Bucks Co., Pa.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII No. 21

WILSON, N. C., OCT. 1, 1904.

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EDITORIAL.

JESUS CHRIST THE HEIR OF ALL THINGS.

If Jesus is the appointed heir of all things then the all things should be considered with reference to him: and it is in his light we see all things properly. In the light of the sun we see the things or objects of creation. It is not in a star we see the glory of the sun, but in the light of the sun we see the glory of the star, and of all lesser objects. As the sun is the king of day, and rules the day, he furnishes the light that shows us the objects of nature.

The types cast a shadow of the subjects they represent. Adam is the first of him who (then) was to come. It is in the light that Jesus reveals, or in his light we see Adam, and the purpose of his creation. Years ago I found fault of the creation of Adam as the head of his generation, and said why did he sin and involve us all in woe, misery and death, until I was shown that I am Adam, and I sinned in Adam, and saw and felt the guilt of my life, and the justice of God in my condemnation, and received the abundance of the gift of grace and righteousness in Jesus Christ, and saw* that as by the disobe-

dience of one many are made sinners, so by the obedience of one shall many be made righteous, and that as sin hath reigned unto death through or by one, even so grace shall reign through righteousness unto eternal life by one, and where sin abounded grace did much more abound.

When you see Jesus as the Saviour, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every one, and that all power in heaven and earth is given into his hand, then you see Adam is the figure of Jesus, a natural man, not having eternal life, not having immortality, not able to transmit any thing spiritual or holy to his offspring, for he had nothing spiritual. In Adam is corruption and hence death.

Adam's love was fixed in the creature. He was of the earth earthy, and loved earthly things. In the day of this upright creature it did not appear that he would hearken to the creature instead of hearkening to his Creator. The Lord God knew he would. A most reasonable and just law was given him. The free use of all in the garden of Eden is given to him, except the fruit of the tree of the knowledge of good and evil. In the day he eat that he should surely die. Adam was not deceived. He was not taken advantage of as Eve was. He hearkened to his wife, and not to God. This showed that he loved the creature, loved himself more than he loved God. He transgressed the law of his Maker. That proved his nature to be earthly and not spiritual. He knew his condition then and attempted to hide from God, and to put the blame of his conduct on his wife.

When we see that we are Adam, a natural, sinful man of the earth earthy, then and there we see the need of a spiritual, holy man, a quickening spirit who

came from heaven, and that all the glory, power and dominion belongs to Jesus, the appointed heir of all things. It is in the light of Jesus we see all things, and are reconciled to God. In the light of Jesus glorified we see the use of Adam, the use of the law, the office of Moses, the use of the prophets. In the light of Jesus we see why Joseph is betrayed, why Jesus was crucified. We consider one act in itself sinful, and we say how could God be glorified in that wicked deed? Did that act have to be? Yes, it had to be, but we must consider it with reference also to other things, and we see God makes the wrath of man praise him. All things work together, (but they must be considered together), for good to them that love God—not to them that love sin.

The predestination of God embraces only those whom God foreknew, and they shall be holy and without blame before God in love, but also in connexion with this predestination things in themselves wicked are so used and controlled—(wicked men intending it for evil, for God never works in man to do wickedness—that all these things in themselves wicked work together for good to them who love God, and are the called according to God's purpose.

The devil sins from the beginning. He attempts to separate Adam and Eve, or to destroy the work of God, and defeat the purpose of creation; but the very method he used accomplishes the will of God, and the seed of the woman bruises the serpent's head, and Jesus is manifested to destroy the works of the devil.

The imprisoning of Paul and Silas was in its nature a wicked thing, but see what good comes to others. The beheading of John the Baptist was a most bloody and shocking deed in itself, but the apostles come and tell Jesus, for he is to be crowned Lord of all.

Men have no shelter for their sins,

no cloak, no hiding place. Adam had no excuse for his sin. Man's earthly nature is proven or shown in his conduct.

It is claimed that man is a free agent, and responsible for his conduct. A convicted sinner who is taught the truth feels he had better never been born than do as he has done. When the blessed obedience of Jesus is revealed to and in him then he thanks God that Jesus came not to do his own will, but the will of him that sent him, and the blessed truth then cheers him that we are born from above, begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible, undefiled and that fadeth not away, and we are kept unto this by the power of God through faith, and not through or by our works, and Jesus is crowned Lord of all.

P. D. G.

MOST WONDERFUL KINGDOM.

"In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever." Dan. 2:44.

1. Neberchadnezzar had a dream which he could not remember, yet it made such an impression on him that he called together his wise men—or counsellors—not merely to interpret his dream, but to tell him what he had dreamed. They say to the king, tell us the dream and we will tell you its meaning. He tells them the thing is gone from him, but they must tell him what he dreamed. They replied that this was impossible for them to do, and unreasonable for him to require. He says, if you can tell me the dream then I will know you can tell the interpretation. He threatens them with death unless they will tell him the

dream. They fail to do so of course, and show that God was not with them, but that they were mere pretenders.

2. For when false prophets and pretenders come in contact with true prophets and the servants the Lord God sends the false ones will be exposed, and will fail, and the true ones will be manifested.

This brings Daniel into prominence who is the Lord's prophet. The dream and its meaning are both revealed unto Daniel who tells the matter to the king, who instantly knows that is the dream that was gone from him, and he also knows the interpretation is true.

Like when the Lord has begun the great work of salvation in the subject of grace, who while that work is progressing cannot understand it, yet knows it is wonderful, nor can he tell it, yet when one whom God sends does preach it that soul knows it is the truth and worships God.

3. One perhaps of the most wonderful dreams was given to this king—a history of the greatest kingdoms of earth—and the coming of the kingdom of heaven among men. The great kingdoms of earth are personified in an image of a man with a head of gold, denoting his brightness—breast and arms of silver, showing the character of his body, his belly, and thighs of brass, showing the inferiority of the third kingdom, and his legs of iron, and his feet part of iron and part of clay, showing strength and weakness. This image answers to the four great kingdoms of ancient times, the Babylonian, the Grecian, the Medo-Persian and the Roman. The Roman or 4th was strong as iron subduing all kingdoms, but its feet part of iron and part of clay became weak by mingling with other nations, and receiving them as integral parts of their kingdom. For the policy of the Roman government was when they conquered other kingdoms to incorporate them into the Ro-

man government as a real part, or as members of that government, allowing these conquered countries to retain the most popular parts of their religion or worship, and their favorite gods, and thus they received things which caused the Roman government to weaken and become as these kingdoms they had conquered, or clay became mingled with iron, but they would not unite. Hence the Roman government became weak in its very foundation, and crumbled under its own weight. For a man or kingdom must have strength in his feet in order for either to stand.

4th. In the days of these kings or ruling powers of earth the God of heaven should set up a kingdom that shall never be destroyed. A stone cut out of the mountain without hands, representing the Lord Jesus Christ, the king of Israel, who is a glorious high throne from the beginning, the word of God made flesh, born of a virgin, coming from heaven, higher than earth, not of the earth, appeared in the likeness of sinful flesh in the days of the existence of these kings, as they appear conglomerated in one empire. It was in the height of the golden era of the Roman government that Jesus was born in Bethlehem Judea, a conquered Roman province.

It was declared that he should reign over the house of Jacob forever. It was prophesied that he should reign on the throne of his father David forever, and of the increase of his government there should be no end.

David's kingdom was typical. It was noted for righteousness, famous for brightness, wisdom and strength and Christ is both the root and offspring of David, who should never want (lack) a man to sit upon his throne.

The kingdom of Jesus is not of this world. Being the stone of Israel, and the tried stone, and chief corner stone, denotes the indestructibility, as well as

the strength of his kingdom. This kingdom shall be left to his people. Nothing of the kind, or that is unclean or impure, or that is foolish can ever enter it, neither can the poll thereof. No enemy shall enter this holy city. No corrupt or unrighteous principle of the world, the flesh, or the devil can ever enter it. Anger, or element of enmity, or weakness, or dunghill can ever molest or endanger it. For it shall not be left to other people, shall be in the name of the most high, and given for evermore.

5th. The full decay of other kingdoms, powers, principles, and agents of corruption, and local iniquity, every opposing power. Sin, death and the devil with all opposition shall be swallowed up of victory, and Jesus shall be pointed here of all things shall reign gloriously, and all wickedness shall be cast out into darkness with the evil of

No invention of man, no wisdom of the world, no corrupt agency of earth shall ever become any part of the church of Jesus Christ. For it is all be from heaven, and therefore all revelation.

A NEW COMMANDMENT.

Jesus came to fulfill the law, and in:

Before his crucifixion, when he knew that he came out of his Father, and his Father's arms were directed unto him, he lifted up his disciples' feet, he said, "The commandment I give unto you is that ye love one another."

pared this, but had no place it. On the contrary, it was a law. But Jesus satisfied, and puts his subjects into that position wherein and whereby the law is spiritually and truly fulfilled in them and by them. For the new commandment of love is fulfilled in them, and there is no law against love, nor is there any sin in this love.

from old, hereby shall all men know that ye are my disciples, if ye have love one to another. Perfect love casts out fear, for fear hath torment. He that loves his brother abides in perfect happiness, because it produces perfect confidence. This command is always new. It is putting new wine in new bottles which are preserved. We may wax old, but leave the first love which is youth, safe and free, but yet it is not destroyed, and is still revived. This is the joy of the new-born one and the earnest thought upon and the desire goes into the soul for his return, but as earnest it abides, unless we know that it is the Lord's word.

...to walk in this glorious robe of love. To love the brotherhood, the infallible sign that we are in Christ.

When iniquity abounds and the love of many is cold, how wretched the state of the church! Then, brethren, belittle and devour each other, and sin against themselves as well as against the brethren. This is a sad and evil state to be in. When ye dwell in love and peace with each other, then we rejoice in the Lord, and draw nigh unto him, and we have our fruit unto holiness. This we should seek to do at all

times. He that dwelleth in love dwelleth in God, for God is love.

P. D. G.

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25.

The truth requires a sacrifice of human or corrupt nature. Self must be crucified; for the cross of Christ is the test and power by which this mortal life must be hated and denied.

It is according to nature or this natural life for man to love self, and seek the gratification of self. The character of self is shown by the rule Jesus gives, "As ye would that men should do to you, do ye even so to them." Do you want a man to treat you right? Then you treat him right. You would not want a man to deceive you; then do not deceive him. If a man promises to do a certain thing you do not want him to disappoint you; then keep the promise you make to him.

As one fails to keep this rule, or to love his neighbor as he loves himself, so he comes short of being what he ought to do. Who of us would ever have a neighbor if we must love him as we love ourselves? No wonder the young man said to Christ, and who is my neighbor, or where is the man who can love as I love myself.

The Lord has his perfect way of causing the law to be fulfilled in sinners by showing them each one of their own villages to cause them to hate and abhor their own life, or to hate themselves. They are round about the letter than they are, not thereby love they serve; whereas for their own sakes they. We know we have passed from death unto life, because we love the brethren. When we love them the law is fulfilled in us, for love is perfect as ill to his neighbor. This is the end of the commandment or its requirement.

But now let one begin to walk after the flesh—then he hates his brother and in his selfishness demands the chief seat, the best place, for himself. He must be noticed much, must be preferred. He loves this vain, sinful mortal life and walks after the flesh, and he must die or lose his life; but he that denies self and walks in the spirit finds his life in the resurrection or gospel world, which is the one to come. He has an inheritance in heaven where neither death nor rust doth corrupt, and where thieves do not break through nor steal. He that loveth his life for Christ's sake shall find it.

P. D. G.

INTRODUCTION.

Joshua Lawrence was raised by Providence to lead the Baptists in the days of strife that rent churches, severed friends and wrought much distress in the land. The participants in that contention have about all been called to their reward in strife. About 75 years ago the illness occurred in this country.

The influence among Baptists of the measures, rather the doctrines and ways of men, the various organizations, the different rates, Fuller and his associates, and many others, elevated the religion and made it more profitable, and more consistent of faith, according to the times and Joshua Lawrence lived.

He appears in the pages of this book under the name of Tom Thumb, a little man, who with a lance, contend with the wolves for the sheep skin, and with the teeth struggle. The personal character of the man, his wisdom and knowledge of the scriptures, his deep insight into human nature, with his ability, sneaking and cunning, and his dismembering of the life of men, and after money, the money of the mother of harlots, or the money with loud mouth that

watches for the halting of the simple, his scathing exposure of false teachers impelled by their lust for money and power, under the guise of religion, are strokes of his unsheathed sword that would make the timid quail, and cause the worshippers at the shrine of mammon to cry out that he is a pestilent fellow, a mover of sedition; but a few that love the old, true, tried but much maligned doctrine of salvation by grace will as they read this shout for the battle, and remember the Lord Jesus, the spiritual David that slays all the enemies of Israel.

P. D. GOLD.

Address:

ELDER E. E. LUNDY,
312 Queen St., Wilmington, N. C.

Price: 50cts. per copy.

The above refers to a very interesting book of about two hundred pages, for sale as above stated.

P. D. G.

Dear Brother Gold, if worthy to claim the relationship of Christ:—

I see and know so many things among the Baptists of our faith that grieve my heart, and do many things myself that I often feel sad over the using that unruly member, the tongue. I have had a desire to write to you for a long time on different subjects. I trust the good Lord will direct my mind so that I may not write any thing wrong in his sight, nor that will be disgraceful to the precious cause of Christ. I have never seen your face, though I have read many of your precious truths in Zion's Landmark. One piece in February 1st headed "Discipline" filled my heart with joy to see you so sound in the faith and in accordance with what the Bible teaches as to church members drinking and dealing in liquor. See Luke 1st and 15th and many other places where it treats on the same. When I read your writing on that piece I was so delighted I took my pencil and

wrote at the head "the truth."

Now, dear Brother, if worthy to call you so, I want you to write your views concerning Primitive Baptists letting their members be carried to the poor house. Is it right? What does the scripture mean when it speaks of a collection being taken up at Jerusalem for the poor saints, also where it says it is more blessed to give than to receive? Does it mean give to those that are able to give back again in return or to the poor, or to the preacher that preaches the truth? Some hold forth the idea that we should give to the preacher that preaches the truth, rich or poor. I feel to say if we are to give to the preacher that says he preaches the truth if we were to give a little more, double the amount, he might preach an untruth for money's sake. I believe if you feel you want to give, and have anything to give, give it to the poor saints that are not able to labor for a support. In regard to giving to the preacher give to them that feed the sheep, and shun not to declare the whole counsel: not double minded, but are the same yesterday, to-day and forever, letting their light shine that others may see their good works and glorify their Father in Heaven. Are they called of for man, or for popularity's sake? Those that tell us it is our duty to give, if by man it takes man's means to carry them; if called of God he is able to send them whithersoever he will have them go, for he says, my gospel shall be preached to all nations. He will provide the way for his children. Oh, the many rich promises unto them that love and fear God. He is not slack concerning his promises. He is an all wise God, one that works and none can hinder, and hinders and none can work, one that changes not, therefore ye sons of Jacob are not consumed. This is the kind of a God I wish to serve, but fall short of doing my duty on many occasions, like one of old of-

times say to myself, oh my leanness, my leanness. If I only could love him more and serve him better. It is no more I that sin, but sin that dwelleth in me. If it was as much in my power as it is my desire I would thoroughly purge it away, and never have another wicked thought: no, no: but satan is ever tempting us and leading us astray. We read he tempted our Savior: so what more can we poor feeble worms of the dust expect?

Brother Gold, please give your views on the questions asked and pray to the Lord to direct me in the right way, and receive my soul and as many as it is his holy will into his everlasting kingdom is my desire. Excuse mistakes.

Yours unworthily.

WINNIE JONES.

Remarks:—I think if we love our brethren as we love ourselves, and they love us as they love themselves, we would as soon go to the poor house ourselves, as to see them go; and they would as soon go there themselves as to see us go.

They would labor hard, and take care of their labor, so as not to burden us with supporting them. None are entitled to be helped, but such as have tried hard to keep from being burdensome by laboring when able, and so husbanding or taking care of the fruit of their labor that it has helped them to live.

If one is too lazy to work, or spends his labor in extravagant living, or drinking, or wastefulness, the brethren have no mind to help that one.

If on the other hand he or she has been temperate and industrious, and has proven to be worthy of the esteem of the brethren, and such an one becomes helpless or unable to work then the brethren should help that one, and not suffer it to go to the poor house.

If you love your natural brother you would not suffer him to go to the poor house. Children or nephews should

help their destitute parents or kindred, and not allow the church to be burdened with them.

It is a chilly, cold and selfish statement that a brother makes when he says, let them go to the poor house provided for such people. Do you love your poor brother or poor sister? If so show it by ministering to them.

Now sister Jones, the grand daughter of that eminent and gifted preacher, Elder John Jones, of Surry county, N. C., long since departed, what shall I write concerning giving to preachers?

Do you enjoy one's preaching? Does he feed you with the sincere milk of the word, or with the strong meat? Do you have a desire of heart to minister to him of your carnal things? Is there a purpose in your heart, a desire to give him, then follow that impression, and do so cheerfully, for God loves a cheerful giver.

If you think he is preaching for money, and you love the truth you could not give to him of a ready mind: but if you feel and believe that God has sent him to preach the gospel, and he has fed you then communicate, or give to him of your carnal things, because you feel it is right, and that they that preach the gospel should live of the gospel.

If the preacher is poor and thus needs this world's goods, and you see him destitute and do not minister to him what does that tell? As a brother you should help him if he is worthy and you are able.

If he is a gospel preacher and feeds you with spiritual food, is it a great matter if he should reap of your carnal things? But let him first preach to you or feed you.

P. D. G.

REQUEST.

We have been waiting for months for money due us on the Landmark. Now when crops are being sold will those in arrears or behind do me the great favor

of working on what is due and renew their subscriptions? This is a small amount for each one, but when these small amounts are put together will help me to pay my debt.

The Black Creek Association is appointed to be held with the church at agricultural, Wayne county, N. C. Friday, Saturday and fourth Sunday in October next. Visitors will be met at Forest Church on early Friday morning from both north and south. A general invitation is extended.

ORDINATION.

A presbytery, consisting of Messrs. J. H. Corn, A. L. Moore, Z. T. Turner and J. M. Philpot, met at Riverview, Albemarle county, Va. examined Bro. J. W. Hutchins, a man respecting his qualifications for the gospel ministry, and finding him qualified, proceeded to set him apart to the full functions of the gospel ministry.

By order of the church.

A. B. PL. LEON.

The next session of the Synod Association is appointed to be held with the church at Cedar Grove, Wake county, N. C., commencing on Tuesday, after the first day of October.

Those coming from the south will be met at Wake Forest at 12 o'clock. Those coming from the north at 3 p. m. Fifteen miles from Wake Forest. All lovers of truth are invited to attend.

J. W. POSEY, Clerk.

Call for reduced rates on railroad.

Nettle Ridge, Va., Aug. 3, 1894.

R. F. D. No. 1.

Elder P. D. Gold, Pastor, Brother: I have published in Zion's Landmark that the next session of the Mayo Association will be held with the church at Nettle Creek, beginning on Saturday, the third Sunday in October, at 12 o'clock miles south of Critz depot. Those coming by railway can get off at Critz depot Friday at 10 o'clock a. m. or 6 p. m.

J. W. HUTCHINS,

OBITUARIES

AMELIA DEHART.

Amelia Dehart was born Feb. 2, 1840, married William Lyon Sept. 23rd, 1858, and to them W. E. born Aug 7th, 1856. She joined the Primitive Baptist church during her widowhood, among whom she exercised sound judgment, being substantial, not easily carried away by every wind of doctrine. It was my privilege to live near her and learn much of her character during her last widowhood, and I considered her a widow indeed, and a mother in Israel of whom we need never be ashamed. Her walk was godly, and her conversation strictly accorded with her faith. She was blessed with a considerable degree of intelligence, and I am fully persuaded gifted in the discerning of spirits. She saw the great necessity for God's holy spirit in leading forth his children in the right way. When she attended the church meeting she heard what was said, and was fond of reasoning on the things she heard. I feel that her understanding passed through, on and beyond the surface is conveyed literally. In her widowhood her afflictions taught that she could attend her church meetings regularly and with ease of which I felt it my duty to thank her hope often and deliver such things of comfort as were at my command. She began to fail fast when I was called in to pray with and for her, and seeing matters were thus I felt no longer to ask for resignation, but for resignation to God's will. December 1, 1894, we were brought to face our bereavement, and pass away whose tongue could not and I cannot express (being parallel to the words of comfort that otherwise have been given, still it was "God's will be done, all will be done.")

Truly submitted in hope.

J. D. COCKRAN.

Minister of Truth please copy.

MRS. TACY E. DAVIS.

Our beloved sister, Tacy E. Davis, whose maiden name was Burcha, was born in Carroll county, Virginia, June the 5th 1859, was

TO The World's Fair,

ST. LOUIS, MO.

via the

Atlantic Coast Line.

THREE ROUTES: Via Richmond and C. & O. Railway. Via Petersburg and N. & W. Railway. Via Augusta, Atlanta and Nashville.

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Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA:

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

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It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter

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(P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

Elder P. D. Gold, Dear Brother in Christ:—I will write you a few lines as I was requested to do by some of my church at Old Cross Roads, Grayson county, Va. I came to Colorado in March, 1903, and found things quite different from what it was in Virginia. I was used to hearing good preaching often, and when I got here I found no preaching here, and what Baptists were here seemed unconcerned, and when I complained of there being no preaching they would say there was preaching at Crawford every Sunday. It was no preaching for me, and I had become very anxious to hear some good preaching. There was an old gentleman and his wife went to Read, and camped at Brother Wattenberger's. When they came back they told me of Brother Wattenberger, and that he was a Primitive Baptist, and said he had never heard tell of a Primitive Baptist church, and asked me if ever I did. I had told I was an old Baptist and I inquired of him, and he told me that Bro. W. was an ordained minister, but he did not recollect his name, but he was the blacksmith at Read, and he has told you in his letter about receiving it, and he has been preaching for us once a month since, and preaches the same doctrine you all preach back there, and he has good attention when he preaches there. Some of my neighbors asked me if we paid him? I told them no. Well, they would say, how can he come forty miles and get no pay? I told one

of them if he was called of God to preach the unsearchable riches of Jesus Christ as he is he could go, too. He said he would tell him to quit coming if we do not pay him, and I hope he will. I was requested to get Brother Wattenberger to write you the letter he wrote, and he requests it be published.

HOW CAME I HERE?

Read, Delta County, Colo.

Elder P. D. Gold:—This is the question that has been asked me, which I will try to give in the best way I can. I was born and reared up in Washington county, Tennessee, until I was about 16 years old, then moved with my father to Texas, in the fall of 1866; stayed there one year and moved to Illinois, and back to Missouri in 1871, and there I found my dear companion, and was married March 15, 1874, moved to Texas in 1878. In the fall of 1882 I dreamed a dream. Now this is the beginning of my travail from nature to grace, which I would like to tell you of, but can not now. Dear brother, I believe in dreams. Up to this time I was not interested in my eternal welfare, but cared only for the things of this world, and to get gain, and my whole heart was on making money, and I lost between twelve hundred and fifteen hundred dollars. I had set out to make that back, and did not care how I made it. But, how sadly I was mistaken, for my blessed and adorable master had other use for me.

My course was checked and I was suddenly turned in another direction. I was made to hate that I once loved and my soul was so much yearning after. To talk of the poor, puny arm of man resisting the unspeakable, unlimited power of great Jehovah. O, I was brought down to mother earth in humiliation, and would if it had been possible to exchange my condition with the beasts of earth. I was made to mourn and chatter like a dove, for I felt the weight of his mighty hand on me. Back to Missouri I went again in 1883. After I dreamed this dream I saw an angel come down from above and there was a cord fastened to it that reached the ground; and it lit in the midst of a multitude of people, and some of them took it up, and it screamed and looked at me, and I reached out my hands and took it. Then my soul was filled with so much joy, and I dearly loved it and embraced it to my bosom. I could not get rid of this dream, studying what this meant. From this time I began to be interested concerning my condition. My bones were full of fire, and felt that they were all out of joint and there was no rest for me. Now dear brother, whom I love, though I have never seen you, I feel like I am talking to my father, for it does my soul good to talk to God's dear and precious children, knowing that they have all traveled the same road, who all know the weakness of man, and the power of our heavenly Father. I feel like telling you the reason why I believe. If we believe a thing we must have a cause for it. This great burden that bore me down came upon me with more and more power, and I thought I was going to die, and hell was my doom. I was condemned to death and to hell I must go. I then began to read the scriptures to see if I could find anything in them that would suit my case. I read every opportunity I had until my father said,

if I did not quit reading and studying so much I would lose my mind. I was not afraid of that, for I had nearly already lost my mind of earthly things. O, if I could only have found that great physician; if one of God's humble servants had told me it was Jesus working in my soul the hope of glory, it seems to me it would have been a glorious dose of medicine to me. I was all undone, I could not find any thing in the scriptures that seemed to suit my case. My fear, it seemed did me no good. I went in search of places to ask God for mercies. I would bury my face in the dust and fall on my knees in the public highways. I tried the prayers of all I thought were good people, and nothing did me any good. This taught me a lesson I never will forget—that God works and who can hinder. Now, dear brother, this has taught me that when God begins that good work in any of his children he will finish it, and all the powers of darkness cannot hinder him, for I feel that I was one of the stubbornest and hard heartedest persons on earth. I could not resist his mighty power, for I was made willing by his irresistible power to do any thing that he showed me to do.

I know that our redeemer liveth, and that he does reveal himself to his dear people, for I was in great agony one night, and thought I would not see the morning sun rise, and I heard a voice speak to me as plain as I ever heard a voice in my life, and said, what is the matter? It was the firmest voice I ever heard, and there was a feeling came over me that I can not describe. I can not say I was scared, but I felt all undone. My wife woke me praising God, she said the room we were in was as light as day. I know there was no person in the room, but we two. O, what a pleasant voice this was. I know I will hear it again. I did not answer the voice that spake. How I

wish I had. How could I doubt this. I still was in trouble, bowed down with sin, begging God to have mercy on me, so all was gone from home but myself. I put in nearly all day reading the Bible, and trying to pray. In the evening I read one passage of scripture I thought suited my case. I laid my Bible down and went upstairs to try to ask the dear Lord once more to save a poor lost and ruined sinner, which I felt myself to be, and while I was on my knees begging for mercy there was a time of darkness came over me, and when I came to myself I arose and went to the barn, and there I poured out my soul in prayer to God, and I saw my blessed Jesus hanging on the cross before me. O, what joy and peace this brought to my soul. I cannot describe it. Now I felt this was the first time that I could claim that he had suffered and died for a rebel like me. My soul was filled full of his dear love. My very heart was made to leap for joy, though that glorious laughter of joy has not been with me from that day to this, yet sometimes I am lifted up and feel like I am in the very presence of my God and rejoice with joy unspeakable and full of glory, and again I am low down and in the valley and doubt all things I have seen, heard and felt. O what strange mortals we are. After I found peace with my God another trouble came up, you must join the church. Where is the church? I asked myself here and there. I went to hear far and near, and when I would hear one preach I would take my Bible to see if his preaching agreed with the Bible, for my experience told me it was by the grace of God I am saved, and so did the Bible; but none of these people that I had heard preach told me that. Now, dear brother; you can see what a great trouble I was in. Surely I thought they had not all gone out of the way. This was a great trouble to me, and I gave

myself to him that had brought me through so much trouble that he might lead me where I belong. So the old Primitive Baptists were going to have a prayer meeting and I went, and this is the first feast I had, for they talked like I felt, and they told me when they were going to have a meeting, and I went, what a great feast I did have. I knew right then they were my people, but whether they would let me live with them or not I did not know, so I made up my mind to try them, and told them a part of what I have tried to tell you, and they received me, and I was baptised by Brother Billy Downing, he then being the pastor of Mount Olive church, Miller county, Mo. Now dear little doubting lambs of God, my mind has been perfectly satisfied ever since I joined the primitive Baptist church I am in the true church that Jesus Christ set up, and said the gates of hell shall not prevail against it, for before I got home after I was baptised I saw a ladder on the earth going upward, and the saints of God on it all dressed in white, and some of them I knew, and belonged to the church I joined. This satisfies me so that I have no doubt but what I am right in joining the true church. Now I felt perfectly satisfied, but all was not done for me yet. You must preach the gospel. O, this was harder than all I had to bear. I was so illiterate, I had no education, I cannot. In my growing up I was so embarrassed to get up before my school mates, and make a speech. This went on for several months and the preaching brother would ask me if I had any thing to say, and I would refuse. Then I would go away with a broken heart, and say to myself the next time I will try. This was kept up for some time. At last the impression was so great I did try. I do not know what I said. I felt better and at last the church liberated me, and next my ordination was called for. I thought I

would not stand that, but would have left if I had not read Jonah's case. I knew I could not get away from God. Now there was one brother Murray that visited our little church, he and our pastor both being old ministers, and they insisted on my going ahead and talking. After some persuasion I did the best I could, and when our pastor got up he said little fish ought to stay in shallow water. O my soul, I thought I had ruined all. This hurt me fearfully bad, and from that day until this I am very tender with a young preacher, for on my way home I said to myself, I never would try to preach again, I would die first, and I believed before I got home I was going to die. If I could have sunk down into this earth, and hid myself for ever, or if I had never been born into this world it would have been good for me. I was in so much agony of soul I made faithful promises to my God before I got home I would try again. After all this I was disobedient and did not have the light of the scriptures as I had had. So there was a dream or a vision appeared to me. I was in a dark valley, though I had a light and it got very dim, and there were wicked spirits appeared unto me in a web-like shape dancing up and down, and there was a large one appeared close to me on a large mound, and this scared me, and I stirred up my light and this large one said, God, How I can run, and they all disappeared. Now I saw what this meant, and immediately there was a mountain before me, and a strait, narrow path led through this mountain and a small clear stream of water ran along by the side of the path, and I started in the path to go through the mountain, but I had not gone far until I came to a large deep stream of water I could not cross, and I could see some little people over on the other side, and I wanted to get to them, and one came to me with a boat and said, you cannot cross here. I will set

you over, and he did, and I had such a good time with them and the first thing I knew I was back on the other side of the mountain trying to show every one the way to get to those little people. This surely meant something, if I only could tell. This bore on my mind so long and so much, so I have been trying to preach and trying to quit, for I don't feel like I can preach. So I dreamed another dream—that I went to a new country, and after I had settled down I was enquiring for my people, the Primitive Baptists and there were three men that told me where they were and they went with me. When we started out from where I lived we went by an old fort, it seemed to me it was, and there crossed a little stream, and turned down a hollow and there I saw the tallest corn growing that I ever saw, and getting below this garden of tall corn we crossed the gulch, and started up the valley, and they pointed over in the valley and said there those people live, and they left me, and I went to them and found they were true children of God, and I enjoyed myself well with them, and we built up some good churches. This country in some respects puts me in the mind of the country I saw in the dream. After I dreamed this dream my mind wandered west, but I did not know where, so I sold out what little I had in Missouri and started for the Indian Territory, and there I was not at all satisfied. There I heard of this country, though I did not think I would stop and stay here. I went to Coffeetown, Kan., and there I made a contract with the Missouri Pacific Railroad Company for transportation to Portland, Ore. They agreed to give us ten days lay off at Delta to look at this country, and when we got to Pueblo and had to change railroads they refused to ship our baggage to Delta on these tickets, so we had to take up new tickets and stay at Delta, as we had other things shipped

here. This is how I came here, and I found many things looked like the country I saw in my dream. All this time I still had this dream on my mind, and have yet and do believe that I will see the very things I saw in the dream. Now I was here three years before I heard of any of my people. I would hear nothing, and try to tell the people here in my weak way the glorious plan of salvation by the imputed righteousness of Jesus Christ, and how they should repent if they feared God, and turn from their abominable idolatries and serve the true and living God, and their wrath at times comes against me, and they will get up and leave the house, and since I have been here my soul has been in so much distress that I would think well God has no people here this side of the Rockies, and I will leave, for I then would feel like the prodigal son I was so hungry myself, and would mourn and weep, not regarding the many tears that dropped from my eyes, only if I could find one of God's dear little one to speak a comfortable word to me. A man stayed here one night and I was talking with him, and he told me there were some people up where he lived that come to his meetings. He called them regular Baptists, and said they paid close attention to his preaching, and this struck me they were Primitive Baptists, and I thought I would find out, so I went up there, and while I was meditating on this he tells Brother Galyen of me, and he wrote to me, and I went up to see them, and you do not know the joys of our souls when we found each other. There is a love that binds God's children together that the world knows nothing of. Now I am here, and my trust is in my God who has kept me and I trust has led me here, and will lead me and direct me wherever his holy will is for me to go or do and I know the world can not hear, no man can hear the gospel of the son of God until God

takes away the stony heart, and gives him a heart of flesh, and opens his blind eyes, like he does all of his dear little chosen lambs of his flock that are scattered throughout all countries whither they have gone.

Now I have given you a part of the reason of my hope, and trust why I am here. I have not written as I thought I would when I started to write, but have written as my mind has led me, and hope and trust if it is the will of our Holy Father we may meet on earth, if not may we meet on the banks of sweet deliverance where there will be songs of everlasting joys, praises and adoration sung to God and the Lamb with all his redeemed family forever more. Your poor, weak, unworthy, and if saved it will be by the grace of God.

F. M. WATTENBERGER.

Dear Brother Gold:—I reached home safe the next day after leaving you. Saw the doctor; he gave me medicine, and I was soon better. I hope I am thankful.

Dear Brother, I did very much enjoy my little stay with you. I consider it one of my caves in the desert. Hope you are well. I send some more of my scribbling. I fear it is a trouble to you, but as you asked me to write some times, I venture to do so. May God bless you now and forever. I know he will.

Brother Gold, the 15th of October is Elder Wm. Grafton's 80th birthday, and the 48th year of his ministry, and his church (Harford) is arranging a surprise for him on that occasion. If you feel to write him a letter it will be appreciated both by himself and his friends here. He has arrived at his present age without a stain upon his character either as a man or as a minister. May the Lord thus keep unworthy me. Your brother I hope.

JOSHUA T. ROWE,

Dear Brother Gold:—The Apostle Paul in the 4th chapter of Romans shows very clearly that salvation is by grace and not by works and also shows how faith brings peace and contentment. Then coming to the last verse he says who was delivered for our offences and was raised again for our justification. It is a most glorious truth that poor sinners were chosen in Christ Jesus before the world began. No one could be saved if it were not so. We have sinned and come short of the glory of God. We are condemned by and because of wicked works and we are without a remedy for we are dead in trespasses and sins, and there is nothing in us to commend us to God; eternally lost world without end unless there is some means outside of ourselves, but blessed be his holy name he hath said to men of Adam's fallen race, ye are members of his body, of his flesh and of his bones; and God has laid on him (Christ) the iniquity of us all, for the great love wherewith he loved us even when we were dead in sins. He hath quickened us together with Christ; by grace ye are saved. Sinners are the bride of Christ, and they compose the body of Christ. He said I am the head, and ye are the body; so when Jesus died he died in his own place, as he said, for this cause came I into the world, unto this end was I born, that I should bear witness to the truth, and this he did not only in word, but indeed and in truth even to the shedding of his blood and all the members of his body were represented in him when he died on the cross. He was delivered for our offences (because of our sin) and he with his life's blood paid all the debt we owed. His body had sinned and was dead, and so could not pay, but the head being alive, gave life to the body, for he is our life, as the apostle affirms in another place. We had offended a just and holy God and

he in his love and pity gave us Jesus in whom dwells all the fulness of God, and he is delivered into wicked hands because of our offences. He gave himself for our sins. Now Jesus is dead and the debt is paid, for that which the law required has been complied with, and both the surety and the debtor is free. Ye are complete in him. If I owe my brother and my surety pays the debt I am free from that debt as if I had paid it myself. Even more in Christ, for he who died to pay my debt rose again for my justification and now I owe nothing and I have no sin for Christ hath made an end of sin and so the Father looking upon his people through him says I see not iniquity in Jacob, nor perverseness in Israel. Hence the sinner is as free as if he had never committed a sin, for God has made Christ unto us wisdom, righteousness, sanctification and redemption. He was raised for or in order to our justification and now he says behold I am alive forever more and because I live you shall live also, being justified freely by his blood from all things from which we could not be by the law of Moses and this is the kind of justification Paul is talking about in this connection. There is of course a justification by faith and there is a justification by works as James teaches, but here Paul is showing how a sinner is saved by the blood of Christ alone and justified by the payment of the debt—even the blood of Christ, which was impossible to him through the law of works. This whole connection shows that the comma at the end of the word faith in the first verse of the fifth chapter should be at the end of the word justified, as he says: Therefore being justified, that is seeing from the foregoing truths which he had clearly shown that we are justified by the blood of Jesus Christ, feeling the power and sweetness of redeeming grace and the justifying influence of his blood by

faith, viewing our Saviour Jesus suffering for sin, the just for the unjust and this glorious salvation made personal, to us, we have peace with God through him. By faith we have peace with God through our Lord Jesus Christ. The Christian's experience teaches him that it is only through faith that he has peace with God. When looking to self there is weakness, fear and much trembling, because he knows-as did Job that he is vile, and can not see how a man can be just with God, and it is only when the Lord gives faith (for faith is the life of God), that he can have peace. In the world says Jesus ye shall have tribulation, but in me ye shall have peace, Yes, it is always through him, for of him, and to him and through him are all things, to whom he glory now and forever more. How rich are they who have this faith? If such time past in present view, and so they see that they were chosen in Christ Jesus before the world began, and that Jesus has pledged himself to himself to save his people from their sins. Not as Reubin who said, Slay my two sons, if I bring him not to thee; but like Judah, who said I will be surety for him, of my hands shalt thou require him if I bring him not to the let me bear the blame forever if Benjamin does not return to his father Judah must bear the blame; so if the chosen in Christ are not brought home to God Jesus must bear the blame. It pleased the father that in him all fullness should dwell so he has all power over all flesh that he should give eternal life to as many as the father gave him and he shall not fail nor be discouraged. He does not try nor offer, but he speaks and it is done and he is exalted a prince and a savior to give repentance to Israel and the forgiveness of sins. He makes them feel their need and they beg him for his love and mercy and when he gives it they with joy receive the same shortly. The

Lord hath triumphed gloriously the power of darkness is overcome. Talk about a sinner refusing the mercy of God. He who feels his sin is praying for the grace that is in Christ Jesus and would not refuse it if he could for he sees Jesus as the only name under heaven again among men whereby he must be saved, and this precious faith is given to the sinner because he is justified by the blood of Christ and he hath declared that all shall know me from the least to the greatest of them. Oh what a comfort this truth is to a sinner who sees nothing but sin in himself, but finds plenteous grace in Jesus Christ to pardon all his sin. Justified by the blood of Christ and have peace through faith which is the gift of God. Lord increase our faith.

Yours in hope,

J. T. ROWE,

Roland Park,
Baltimore, Md.

Reidsville, N. C., Aug. 30, 1904.

Dear Brother Gold:—At the request of Brother T. A. Stanfield I will try to write something about John 5:1-16.

It appears from the first verse that our Lord was an observer of the law which required all the males of the Jews to present themselves before the Lord at Jerusalem at least three times each year. To follow his example we must observe and keep the laws of our land and we must teach men so or we are transgressing God's ordinance. He went to Jerusalem to a feast of the Jews and he came to the pool, Bethesda. His name signifies the house of mercy. With this definition it would appear on first sight to be something wonderful. A place built on the earth where men may obtain mercy. All they have to do is to go there and get it. That is pretty to one's eye and pleasant to think of. This pool, it appears, was one hundred and twenty feet long and forty feet broad. A big place where people

could go at will and be healed of whatever disease he had. Who could object to so good a thing as this? But we notice that the healing virtues of these waters were stirred only at certain seasons, therefore the impotent could not be healed at any time, but only just as the waters were moved or troubled.

To my mind this pool is figurative of the religions of the day who depend on their own works for salvation. The angel therein spoken of is a striking figure of those ministers who hold those "spasmodic protracted meetings" at certain seasons, and the meetings so held are strikingly similar to the troubling of those waters. We notice that of all the impotent folk that were there not one of them were "sick and helpless and ready to die." When the waters were troubled they had power to get into the waters. This showed that they had power and could do something. Their healing was not altogether by the waters of the pool. It was partly by the angel who had troubled the waters, partly by the waters and partly by the person who stepped in and was healed, but none of it was of the Lord or by grace. Does it not look like selfishness and meanness to not hold those meetings, trouble the waters and let the people be healed of whatever disease they have?

But let us look again! There is in all this multitude of impotent folk one man with an infirmity. What is the difference in impotency and an infirmity? One may be lame or have an impotent leg or arm and all the rest of his body may be whole, but if one has an infirmity he is impotent in every part. To simply be at a house of mercy is not enough for one in that case. It appears to me that none of all those impotent folk ever felt helpless. If they were not healed at this trouble of the waters they might get along just as well as before and wait till the next troubling of the waters when the angel

should come down again. Jesus, the only person through whom mercy can be given, is not once thought of nor the need of him felt. All places of mercy outside of Jesus are fakes, only pretentious and cannot do the helpless sinner any good. This is proven by the infirm man who for thirty-eight years had waited and wished to get into those troubled waters, but the troubles in his own being would not admit of his getting into those waters. Then, he was a friendless man for he had no one to put him in when the waters were troubled. It would appear from the circumstances that he was the least selfish and most patient of all who waited in the porches. The poor convicted sinner is the very person whom the religious world calls selfish and does nothing because his infirmity will not let him go with their false religions and he cannot get into the troubled waters.

But Jesus, the only dispenser of mercy, went to that pool. Did the impotent folk rise up and greet him with gladness? Not one. Did the infirm man call his attention to his needy condition? No. Did the angel tell him of the helpless condition of that particular man? No. Jesus knew that he had been a long time in that case. Jesus knew his condition both as a helpless man and as a friendless man. The questions he asks him only bring out those things for the benefit of his people, for it was for this cause that all the scriptures are written, and thus we have hope.

The Lord's presence at the pool did not help one of all the impotent multitude. He did not trouble the waters (neither is he the mover in those protracted meetings), nor cause any hasty commotion among the people. His purpose was to heal that one infirm, helpless and friendless man and that, too, in an entirely different way from the ways and times in which the others

had been healed. Notice they were treated by the angels troubling the waters, but the Lord quietly speaks the word and it is done. "Rise, take up thy bed, and walk" is the word, and immediately (not next year nor at any future visit), the man was made whole, took up his bed, and walked. How wonderful is the merciful power of God displayed in this case. But why carry his bed? It must have been an ugly, filthy thing for a healed man to be walking about with. That bed is strikingly figurative of this old body which the child of God has to carry with him where he goes, and which is such a trouble and torment to him. Listen, somebody complains at this man for carrying his bed; it is the Jews or observers of the law. It is the Sabbath day and he should put the bed down, but that man had to go with it for so was the word that made him whole.

Who complains to-day when the poor child of God begins to talk of his troubles in this old flesh and the great burdens he has to contend with? Why it is the legalists who are not helpless, needy and poor, but who are doing so many things for the advancement of the cause of Christ and adding so many souls to his kingdom by their Sunday schools, Bible and Tract societies, temperance movements, combining the commerce of the world in their missionary endeavors to convert the heathen. Helpless? No. Miserable? No. Friendless? No. Poor? No. Just a little impotency which can be all taken away at that "house of mercy" if we can only get money enough to carry out our project and increase our numbers sufficiently to show the good of our coming at this certain season. These are the fellows who cannot understand why the poor child of God should be tossed about with this old bed of infirmity, but the only answer the favored one can give is, "He that made

me whole, the same said unto me, Take up thy bed and walk." But it's the Sabbath day. Ah, how glorious! All the cures are done on the Sabbath day. When one is cured the blessed Sabbath of his eternal rest in Christ Jesus dawns in his heart and the sun of righteousness arises with healing in his wings and of the brightness of his coming and the healing of his wings we are made partakers. But we have to carry the bed. In the world you shall have tribulation. Shall have. Can't go without it. The heart is deceitful and desperately wicked and from there outward all is vile, so this poor one is compelled to cry, "Behold I am vile." Who did the work for that poor man so full of infirmities? He does not know. Are there not many of the Lord's little ones of this day who are not able to say who made them whole? I believe so. But the Lord told him. The Lord tells us. As soon as he told him he began to publish his name. As soon as he tells us we begin to publish his name and to give him honor and praise. This is the work in all this Sabbath day of those who have thus been healed. Thus they enter into rest. They that believe do enter into rest. Their rest is to serve God and do the works he appoints unto them. They rest from their labors. Therefore, the works are the Lord's, they are the Lord's, the time is the Lord's. All the Lord's to move and dispose of as he will. Praise the Lord, all ye his saints, Praise the Lord, ye ministers of his.

Such as I have I have given and I submit it to the Lord and his people.

Your Brother in the afflictions of the gospel,

L. H. HARDY.

Coats, N. C., Sept. 29, 1904.

Dear Brother:—I send two letters enclosed, written by Sister Talitha Stephenson, who is very afflicted, and Sister Alva Hardee, Brother Joe Har-

dee's daughter. She is quite young. I could not get the opportunity to hear her tell her experience, so I asked her to write it and send it to me. I saw her at our association and asked her if I might send it to you for publication. She granted this. So you may dispose of them as you see proper.

Yours in hope.

J. T. COATS.

R. F. D. No. 3, Benson, N. C.,

August 28, 1904.

Dear Brother Coats:—Some time ago you asked me to write my experience for you, although I feel very little to write you, but I shall attempt it this p. m.

When I was quite a child I would have serious thoughts about death. I don't think that I ever had any trouble about myself till the summer I was fourteen, then I was in a great deal of trouble. I did not expect to live and knew that I was not prepared to die.

I would try to pray, but it seemed to me that I was too mean and guilty for the Lord to have mercy on me, after a time this trouble wore off and I was not troubled about my sins only at times in several years.

Some times I would be in trouble and wish that I had died when I was an infant, the young people that I would go with would ask me what was the matter with me and I would tell them my headached or my eyes hurt or some story to keep from telling them my trouble.

I have been to church and would sit and cry, then I would tell them my eyes hurt.

I went on in this way, some time in trouble and some time only caring for the frivolities of life, till last fall when it seemed it all returned in double force, one morning I was coming from the lot to the house when something seemed to say you are going to die and go to torment.

I thought I was not fit to live and I knew I was not prepared to die, it kept getting worse and seemed more than I could bear. I felt like if it was in my power I would gladly exchange my life with any dumb brute. I thought they were better off than I was, for when they died they had no soul to go to torment, and I felt to be meaner than the meanest one of them.

I almost stopped going to church, it only made me feel worse and my burden of sins harder to bear to see the vast difference in myself and the good people I saw.

No pen nor tongue can express the agonies that I suffered.

The first Sunday in February I went to Fellowship and I shall never be able to express how much trouble I was in the next week.

One evening I was sitting before the fire and something seemed to say you are going to die before another sunrise and you know you are. I was in a tremble all over. I got up and lay down on the bed. I did not expect to live through the night.

I did not sleep nor eat scarcely any. I could not, and the next evening just about the same time I was just about like I was the other time and the same words were repeated again. I went in the parlor and lay down. I thought I would try to pray one more time. I got up and went into the garden, but I did not dare to try to pray. I felt too mean and guilty to utter one word, though every beat of my heart seemed begging for mercy.

When Miss Eula Whitley came home from school I told some of them to tell her to go in there and stay with me some.

I asked her to pray for me, when she went out I felt perfectly resigned for the Lord's will to be done.

I thought if it was his will for me to die and go to torment it was just, and no more than I deserved.

Then I shut my eyes and thought I would go to sleep, then I saw three lights in the room, one was in the middle of the room, then in the door and then over my head, and then I heard a voice saying, "Be of good cheer and do not fear."

In an instant my trouble was turned into joy and every beat of my heart seemed praising God.

On Saturday I went to church not thinking that I would offer, but I felt like I could not come away without at least telling them how I felt.

Since then when I get to doubting myself I hate that I did not wait longer, then again I am glad that I did not wait.

I have told you only a part. I realize every time I try to tell it that the half has never been told.

Now I have written you this: if it is not asking too much of you I would appreciate it so much if you would write yours for me.

Please remember me in your prayers as a poor unworthy sinner.

Yours affectionately,
ALVAH HARDEE.

Four Oaks, Route 4, May 26, 1904.

Elder J. T. Coats, Dear Brother:— There is some kind of a spirit about me to-day telling me to write you, and I can't rest. I hope it is the same spirit that led you here Sunday. I can only say great is the mystery of God, and godliness. For he is great above all, and his mercy endureth forever. Yes, I have a desire to try to tell you my condition before you came. I felt like the good Lord had shut me up in a cage of trouble and afflictions, and closed the door of mercy from me and gone off and left me, and it seems to me like I was almost starved to death. Yes, I had stayed in without any spiritual food or comfort till all the rain, all the dew, and moisture in there had dried up, and I was crying to the blessed

Lord and Saviour for help, for a little comfort in some way; and if I am not mistaken in the whole matter from first to last of a change in my soul the great God, the blessed Redeemer that knows every one's heart, heard my cries, moans, and groans, and sent you to comfort poor and afflicted me.

Oh yes, if I am not deceived, Brother Coats, you were sent here by the good and merciful Father to take me out of that cage I was in. But I feel like it is too much for such an unworthy poor thing as I am to claim, but what a change the Lord can make in a moment of time. I was made able to say, bless the Lord, oh my soul, and all that is in me, bless his holy name. When they came home Sunday and told me you were impressed and seemed to be burdened to come back and probably preach before you went home, you don't know my feelings, and I can't tell them, to think you were burdened to come to preach for such a poor, weak, sinful and unprofitable, unfit being as I feel to be was too much for me to claim. I even thought it was a sign of my death, and it may be, but instead of dying it brought me to life again, if I know my poor heart, for I don't think I ever rested any better, and sweeter than I did for a while Sunday night. It seemed to me if not claiming too much that the good Lord blessed me with such comfort, love and mercy that I was embraced in his arms, leaning on his breast, praising his blessed and holy name, and my poor and afflicted arms were made long enough once more to embrace all his children this world over, and when a poor tempest tossed soul can rest then there is no place on earth like it. For it is the sweetest place I ever have found, and while resting there it seemed to me you were resting there, too.

Brother Coats, never doubt if you ever have but what the God of all mercy, peace and love sent you here, but I

don't claim the honor of the meeting. It was too great for me to claim, and I hope I can give all the honor, all the praise to the Lord and Saviour Jesus Christ for giving you a desire to come. For it was a feast of fat things to the little crowd that was presented. They would come to me after you left telling me how they all had enjoyed your preaching. I felt like if I was not worthy of such good news. There were others that were as unfit as I felt. I feel like the God of all power gave you some crumbs that my poor soul was longing and thirsting for. I hope you left with an easy mind, clear of that burden you had to come. I felt like if you were not I was willing to take it on myself and bear it and let you go home free and easy, praising the Lord for blessing you with the gospel food to feed his poor and afflicted little ones. For he has said, I will leave in the midst of thee an afflicted and a poor people that shall trust in the name of the Lord. This verse has been a great comfort to me at times. The eighty-eighth chapter of Psalms tells my feelings when I get in trouble like I have been of late.

Well, I was blest to get home Wednesday for which I feel thankful I hope; but I had got reconciled down there and resting easy about coming, I was worried when I got here. I was so weak, but I am able to sit up some of the time, hoping the blessed Lord will enable his poor, weak frame with strength, and health to go to preaching, and meet with the people I desire to meet and be with above all things. If not his will may, I be resigned and reconciled to his will, and may he impress his children to visit me if I am fit to be visited by so blessed a people, but I don't, especially his servants who are the most blest people on earth. It seems to me like you had not cause to doubt but what you are called to feed the flock of God, to comfort and build

up the broken hearted that are cast down and feel forsaken by the good Lord, and every body else. I will try to stop for my mind writes faster than I can. I can't keep up with it. If you go to Clayton the first, and go through the country, why not come down this far Friday evening and spend the night with us. You can answer this if you have any mind to do so. I would be glad to get a letter from you. What I have written I have written, but I can't write anything to be of any comfort. I feel so unfit to even try to write to as great a servant of God as you are, but I felt so impressed. May the good Lord bless me to meet you all at old Fellowship before long, for it is the dearest place on earth to me. May they all live bound down at each other's feet in peace, love and union, is my desire, for I have got a love for you all that the world can't give nor take away. I wish at times that I could tell the Baptists how humble and how good they look to me, and how unworthy I feel when I think my name is classed with you all; but I want to stay, if you all can bear with me. May God bless and comfort you through life is my prayer, if I can pray, and bless you for your kindness in preaching for my benefit Sunday. I will stop. Farewell. Pray for me.

TALITHA STEPHENSON.

Four Oaks, Route No. 4.

Dear Brethren and Sisters:—As I am taking the Landmark and have been requested to write my experience, I will try to write a part of it; If I have any. The first of my troubles was when my sister was carried to her eternal home. These words came to me, "Lord where is she gone, and where would you go if you were called to die?" I saw no more peace. I felt afraid to go to sleep. My cry was, Lord have mercy on me. I would lay awake half the night, and beg the Lord to have mer-

cy on me. I was 35 miles from any of my people. I wanted to see papa and hear him talk. I concluded I would go to preaching. One night there was a big revival going on in the neighborhood. I went but came home in more trouble than before. I heard nothing comforting to me. There were several claimed to be better that night, but I found myself begging the Lord to have mercy on them, for I thought that they were led by false teachers. Then something told me that I wasn't any better than I thought they were. I knew that I wasn't good. My troubles got worse instead of better. I didn't want any one to know anything about my feelings. My sister's funeral was to be preached and I had to come home on the train. I was afraid to come that way. I was afraid that I would get killed, and I knew that if I died I would go strait to torment. I came and when I got off the train I felt so thankful that I didn't get hurt. Then I thought I wouldn't let any of my folks know anything about my troubles. I tried to hide them. But as papa carried me to the depot he got to talking to me about the preaching. He asked me how I liked it. I told him it suited me fine. That was the first gospel sermon I had heard since I left there. He said: "Mat., read your Bible." I told him I did, but could not understand what I read. I said, papa, there is nothing in the Bible for a dead sinner. I went home in so much trouble I didn't know what to do. As soon as I could I got the Bible and tried to read. The first thing I saw was, Blessed are they that hunger and thirst after righteousness, for they shall be filled. The first thought was thank the Lord, there is one promise for me. Then these words came to me that is for all but you. O! my soul, I felt that I was surely one alone. I thought that every body was better than I was, and every body could get to rest except me.

I would go to the woods to hide to try to pray. These words were on my mind all the time, Lord have mercy on me. My prayers didn't seem to go higher than my head. There was a Methodist meeting going on near me. I thought I would go to that and see if I could get any relief. I did, and they would ask all that wanted God's people to pray for them to rise. I felt that I wanted every body to pray for me. I rose up to be prayed for. Then they would go around and try to get them to go to the mourners' bench. I went there several nights. The day before I received a hope (if at all) was the most miserable day I ever spent. I could't utter a word. I went to meeting that night, and when I got there every body seemed to be happy, but me. I went to the mourners' bench, every thing became dark to me, now here is a time I don't know any thing about. The first I knew I was singing glory to God, peace on earth, good will to man. I was happy. I felt like praising God for the first time. I felt like I could tell every body what the Lord had done for my poor soul, but before I got home I thought surely I am deceived. I thought I won't tell my husband any thing about it, but when I got there I couldn't keep it from him. I was so happy I was bound to tell him. I thought my troubles were all gone, but I was mistaken. Trouble came again, then I began to doubt and felt that I was deceived, then again I could praise the Lord. I loved the Baptists better than any people on earth. I wanted to be with them. I couldn't see nor hear them preach often. I can't tell how much trouble I saw on that account. Papa had the Signs of the Times sent to me, that was all the preaching that did me any good. Oh how glad I was to get the Signs. They came laden with good news to a hungry soul. I would read them and shed tears. The missionaries

and Methodists tried to persuade me to join one of them, telling me that it was dangerous to live out of the church and would ask me why I didn't join some church. I would tell them I was a Primitive Baptist (if any thing).

Brethren and sisters, I could not love them, they did not tell my feelings, there was no food among them for me. I had to cross a creek every time I went to the spring and these words would come to my mind, here is much water, what hinderest thee from being baptised? I would dream about being baptised, and seeing others baptised. It was twelve months before I joined the church. I saw lots of trouble in this time. I came to go to meeting once in that time; thought if the brethren and sisters would have me among them I would offer to the church. I went on Saturday, Brother Plybon preached as I thought right to me. He seemed to look at me the most of the time, he told my feelings better than I could, all the members seemed to be so good and happy. I thought they didn't want as great a sinner as I was to be among them. I could hardly keep from shedding tears. They did not open the doors of the church that day from some cause, I don't know why they didn't. I thought it was on my account. I felt like if they had I would have offered and deceived them. I didn't want to deceive a one of them. I went to papa's from meetings in so much trouble I didn't know want to do. My prayer was Lord direct in all I do, and if I am deceived undeceive me, and show me in some way whether I am right or not. I believe he did comfort me, that night I was lying there trying to pray, these words came to me. The Lord has heard thy prayers. If I ever was happy it was then. I went home and when the association came off at Fair View I came over, they opened the door, I went forward and told a part of what I have

written, to my surprise was received, was baptised the next day. I thought my troubles were all gone, then I felt like I would never see any more trouble. Everything seemed to praise God, my burden was all gone as I thought never to return. But trouble came again. I am a sinner saved by grace, if saved at all. So far from God I seem to lie, which makes me often weep and cry. I fear at last that I shall fall, for if a saint the least of all If the Baptists knew me as I know myself they couldn't fellowship me. But if there is any people on earth I love it is the old school Baptists. I love to meet them every church meeting. I wish every member could be at Fair View every day. What a good meeting we could have. It would be good just to shake their hands in love. This is so much like me I fear you will get tired of reading, the half is not told. I have come short of writing my experience. Brother Shields, if you think this fit to be published you may have it published, if not just throw it aside. But if it is published I will ask the household of faith to pray for me and mine.

The Landmark is very comforting to me and my husband, so I will close with love to the Baptists from a sister in hope, if one at all.

MARY S. HODGES.

Dear Brother Gold:—Are not these some of the latter days spoken of by our Savior? Knowing this first, there shall come in the last days, scoffers, walking after their own lust. 2nd Pet. 3:3. It surely seems to me these are some of the days. For there are scoffers of God's truth and grace. If there ever was a time when men walked after their own lust it must be now. Lovers of men more than God. The apostle seems to remind his brethren of this first that these things will come, and I believe they are here even now, Eccl.

1:9. The prophecy of the scripture is fulfilling, and all must be fulfilled before the end of time. Paul reminds Timothy of these days, 2nd Tim. 3:1, 4, saying there shall come perilous times in the last days. For men shall be lovers of themselves, covetous, boasters, proud, etc., disobedient to parents, etc. The first commandment with promise, honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee, Exo 20:12. This means maintenance or relief, but the Jews changed this by their tradition, thereby making the commandments of God void, Math. 15:2, 3. Under the law they were punished for not honoring their father and mother. But the Jews paid all their overplus to Cesar. Even poor children could pay a tribute to Cesar, leaving their parents to suffer, making the commandment void. This was what the Savior told them, when they asked him, why transgress the tradition of the elders? Jesus did not condemn them for washing their hands before eating, for it is decent to do this, and there is a great decency in the religion of Jesus, so clean and clear ought we to keep ourselves from other men's stains, and from our own filth, but he reproved them for having a form of religion, and not the spirit of it—not even the honor of God's commandments. The Jews claim that Moses gave their tradition to them by the word of mouth, and well might they claim this, for they knew it was not in the law of God. By their training many children were decoyed off from their parents, and made to hate the form of doctrine of God our Savior. While it is true we can't train them to know or love the religion of God our Savior, Rom.8:7, but they should not be trained to hate, and to be fired against the form of doctrine of the God of all the earth and heaven. Other reasons given, Eph.6:4. Provoke not your children

to wrath, train up a child in the way he should go, and when he is old he will not depart from it, Prov. 22:6. Now is Solomon mistaken about this matter. together with the apostles and all the Bible teaching? No, I think not, for one part is as necessary as the other part, and it is all needful to be taught to-day and seems to me more so. The difference in the Bible rule and the rule of to-day is the way the child should go and the way its will is to go. But a child don't know the difference. But you are supposed to know, and you are to tell them, warn them and forbid them. They are inclined to go into mischief, plunder, pull down, break and destroy. Now this is the child's way, and every thing he gets he puts in his mouth, bitter or sweet. Is this the way he should go? No. But how quick will the infant take notice of your treatment to him, how easy they are made to become troublesome. He should be told not to go into the fire, nor to put poison in his mouth, for this is death; but he is inclined to go this way? Then you should threaten him with caution and fear, but says one, if we use the rod we will ruin his temper, and that won't do. This is the great trouble to-day, for there have been more ruined by sparing the rod and ruining the child, than there have by using the rod and saving the child. Now the Lord chastens his children; for as many as he loves he rebukes and chastens; that is he corrects them, Rev. 3:19, and that with the rod, too, because he loves the child, and hates the sin that is in the child. Is not this a good rule for us? Surely if we love our children, and hate the wrong they do, we will go by the Lord's bidding. But how easy we are to give way, and the child bend us, instead of our bending the child. Let them go on their will and way, and think it wisdom in him to get into everything, and all the secret places of the house until he has

amused the curiosity of everybody, and ourselves think it great sport. He takes up the habit of chewing tobacco, smoking cigarettes, etc., until he is gone from us, then say he wanted these things. Yes, I reckon so, the child don't know its danger, but you ought to know, you make the child superior to yourself, and then say the rod did no good, when the Lord chooses the rod for his children, and they find good in it. Oh, the folly in man to let the scion in his yard grow crooked until grown, and then say I will bend it. Children, obey your parents in the Lord, for this is right, Eph. 6:1. Then if we have Christ in us the hope of glory, we should fear, love and serve him; love him because he first loved us, and gave himself for us; but fear his wrath and judgments. Do we not fear his judgments? For he rules even in judgment. I understand Paul to speak to the natural children whose parents are in the Lord, and as the parents are obedient to the Lord, so they need to be to their parents. Then we should tell them of our judgments for their wrong, and God's judgments for all sins, in the fear of the Lord. What one of us that does not advise his household in the fear of the Lord? And it is in this sense that the apostle uses this word in the name of the Lord. For if a man knoweth not how to rule his own house, how shall he take the care of the church of God? 1st. Tim. 3:5. That is to love and serve his family with faithfulness and Godly fear, for it is a fearful thing to fall in the hands of the true and living God. Oh, the height and depth of his riches. How unsearchable are his ways, and his judgments past finding out. In another sense we should look too: Are our children being decoyed off by the man who will throw one boy on another to box and fight for the love of notoriety there is in them: for some

men want to make champions of their boys, and begin at first, and will tell you that all boys will fight. We are told to turn away from such. We stand in fear of God's judgment over our whole household. The best rule is the Bible rule, as I understand it to be faithful to our household both in promise and counsel, endeavoring to gain the utmost confidence. I understand that the great strength of a child is his confidence and great spirit of a mother's love, but there shall be a giving away, Mark 13:21, Math. 10:21, Rev. 2:10. When the Savior began to tell them of the destruction of the temple, in the first of this chapter, some of the sign of these things, and the prophet, Dan. 14. When I see children forsaking their parents in sickness and desert them, even on a dying bed, that they can't lose a little time to come to their rescue after being told that they are dying, it is enough to convince me that these must be the latter days. For in those days shall be afflictions, such as was not from the beginning of the creation, which God created until this time, neither shall be. Mark 13:19. It seems to me he speaks of the latter and last days. Look at the afflictions among the people, and especially among the Lord's people, and how they are neglected to-day. In days that are past, if a neighbor was taken in affliction, and couldn't help himself, all would come together and help him, not only church members, but others, also, but it is not so now.

In this great and enlightened day there are so many different orders for the poor, as they say, and by this means the poor are benefitted, but they only provide for their own creed, so they can pay their money to be seen and heard of men, Math. 6:1. Yes, and some of our brethren have gotten into some of these orders. Yea for seven long years, especially for the few last

ones, I have been struggling between life and death. No one to look to, but the God of heaven and earth. In this sore trial of affliction a life insurance agent told me the best thing for me was to take out an accident and sick policy. He said I would need no doctor to examine me. I told him no, I would trust in the Lord, though he slay me, Job 13:15. Another said to me, if I would join his order that I could go in free, and I would get my dues every week as long as I was sick. I told him this was a kind offer of him, but the church was the highest order of the day, and I desired to go a little higher up if possible, not lower down. But what inducement to one who is in bed two and three days, nearly every week, and sometimes six weeks at a time. No one to earn a cent for my dear little family, only what my dear wife can do. She can't make our support, and wait on me in my severe attack. She has done all she can do, but all seems to be a failure now. Again says one, you see here are childrenⁿ that have been taken, raised and educated, with credit to themselves and honor of their parents. Yes, this may be so, but show me where Christ set up, or authorized these orders or institutions of men. I would like to see your wives on the orphanage. Yea, I desire my wife and children to be cared for, and that they may do well. But oh, can only trust, or hope to trust in the God of whom all blessings flow. I remember one day last winter, when I was so grieved and cast down, thinking where and how shall I get bread for me and my little family, and this sweet little word came to me, "I have meat that ye know not of," How my poor heart did go out to God. I could behold him as the God of all the earth, for the fullness thereof is his. This was the word our blessed Saviour said to his disciples. Surely I am not he, but I was made to hope that his God is my

God, and he is the God and Father of our Lord and Saviour Jesus Christ.

Yes, I believe with all my heart that he is not only the God of heaven and earth but of the grass of the fields and the lilies of the valley. Also Matt. 6:28, Yea, God clothes the lilies of the valley and feeds the birds of the air, but he has permitted our existence for a purpose, either for good or evil, for we are told that he made man for his own purpose and glory, but I feel like we are to be of some use to ourselves and others, and to God also. It has been much of a thought with me of late, What man among you that hath an ox that falleth in the pit would not even go on the Sabbath and pull him out, Luke 15:5,15. This was what the Saviour said to the Pharisees when they rebuked him for healing the woman on the Sabbath day; but the thought is with me, would they leave him there to die or would they give him hay that he might become strong enough (Prov. 27:27,) to tread out the corn. Even then would they tie up his head or muzzle him so he can't eat, or even if he has trodden out the corn would they treat him so? 1 Cor. 9:9. Again, if we have the principles above all the orders and institutions of the day, which we have, if we have Jesus, for the scripture is plain on this point as others,, 1 Cor. 3:23. While this is true can it be true that we are slowest of all people to move, or are we the last people to act towards our poor and afflicted? if so then we are behind all others and the record, and if this be true no doubt in my mind but it has blinded the eyes of many. While it is true that our people are poor, it is even so true they are the ones to help each other, for the rich will not help the poor. Luke 16:21.

Dear Brother Gold, these have been some of my thoughts and I trust my heart's meditation of late, but as I cannot write them like I see and feel them, I will close, I thought to only ask you

a few questions on some of the things I have spoken of here, but it seems the more I try to say the more there is to say. I truly hope you will put the mantle of love over what I have said. I am confined much of my time. Hope you and yours are well, I commit all to your best judgment. If to the waste basket all well. If it becomes before your dear readers my prayer is that God enable them to well consider it.

Your in hope and in sore trial of afflictions,

JOHN S. CORBITT.

Greenville, N. C., Box 315.

Remarks.—Among the Jews to whom God spoke in times past as he did to no others, and through whom, according to the flesh, Christ came, is seen the example of children honoring their parents. Jacob's sons kept their father's flocks or labored for him. David kept his father's flocks. Jesus was subject to his reputed father and his mother.

The pharisees corrupted this teaching by pretending that a child had a right to devote itself to religion, as they called it, by giving its time and labor to the hypocritical priests or teachers of false religion. Whereas, the true way to serve the Lord is to do what God says, keep his word, and part of that is for a child to honor its father and mother.

Paul exhorts or instructs that members of the church (such as are needy) should receive help from their own children or nephews and nieces. So that obedient children will gladly help their own aged parents when needful. I have known some children that would allow their father and mother, old and feeble, to do their own work, while the children would idle away their time, and waste the property in dissipation. This is a shame.

We are, it seems to me, in the last days of perilous times, when the basic or most important relations, that

are sapped, such as marriage, divorces for causes not recognized by the Bible are so frequent, and children are so often disobedient. These are the primal and most important relations of natural life. When these fountains become polluted the entire streams are poisoned.

Are parents doing right themselves? Are they bringing up their children in the nurture and admonition of the Lord? Do they exercise the proper authority over their children? Is their yea, yea, and their nay, nay? Do they indulge and humor their children in foolish whims?

In these days the children that spend all their time in going to school, and visiting, dressing, running around, etc., when grown as a rule do not know how to labor and earn a living, and do not aim to do so, and become thriftless and worthless, and accomplish but little in life.

If you desire your children to be useful in life, teach them when growing up the important lessons of obedience to proper authority, to be truthful, honest, industrious and frugal.

There are many societies and combinations of mankind called benevolent institutions to take away from parents and home life the responsibilities that the Bible charges parents with observing. Why should not uncles or other relations care for the children of their deceased relatives?

The education of these days is called religion. A teacher of Latin, Greek or mathematics in a denominational school imparts a religious Latin, Greek or mathematics. It is more holy than a secular school, or an ordinary school can impart. At least that is claimed. Why should that be any better than the teaching of one who is not connected with a denominational school?

Is the world improving in morals? Are men more honest than they were years ago?

The modern methods are that the religious teachers shall so mould the youth of the land to their sentiments that the next generation will be like they want it. But we do not see the success of this scheme, nor the improvement in the morals of the coming generation.

Elder Corbett is an afflicted man, and has much sorrow no doubt, and much difficulty in obtaining things necessary for living. P. D. G.

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ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII No. 22

WILSON, N. C., OCT. 15, 1904.

Entered at the Post Office at Wilson, North Carolina, as second-class matter.

EDITORIAL.

Dear Brother Gold:—I would like your opinion and advice through the Landmark in a matter of church difficulty. Elder A. is pastor of a church of fifteen members besides himself, seven of the brethren think he is in error in a certain matter, and have requested him to resign the care of the church: I think he is right and urge him to hold care of church; the other two are neutral. He says if he gives up the care of the church of his membership it means his ruin, and shall therefore hold until a majority says resign; or if they will give him a letter of dismissal he will resign. B.

Remarks:—The church or individual who is just right is the easiest one to advise, because he feels the greatest desire to dwell in love and peace. Really when one is wrong he does not desire to be instructed, for he considers himself as right, and capable of managing his own affairs.

The fact that there are two or more factions or parties in a church is proof of a wrong. It does not necessarily prove that all parties are wrong, though there is a liability for this in a heated contention and strife that is apt to be gendered between parties in dispute.

Jesus said, a house divided against itself cannot stand. The strength of the church is in having the same mind and that the mind of Christ. Let this same mind of Jesus dwell in you. He who was equal with the Father made himself of no reputation, and took upon himself the form of a servant, and was humbled to the death of the cross, that we through his poverty might be rich. He that humbleth himself shall be exalted. He that would save his life shall lose it. He that will lose his life for Christ's sake shall find it. We should lay down our lives for the brethren, or for the cause of Christ. James says, ye slay the just and he doth ^{not} resist you. When a man is right or just he is not so inclined to take matters in his own hand as when he is wrong. If you are right you can far better suffer persecution than if you are wrong.

A preacher must not be a striker or strive unlawfully. He must be ox-like or patient—burden bearing, and return good for evil. Should he, if nearly one-half of the church are not willing for him to serve as pastor, resign or hold on? It seems to me it would be better for him to resign.

How could a church exclude a member for submitting to them?

I have written this much on general principles that are laid down plainly in the scripture. I do not know what church this is, nor any of the parties involved.

As a friend of all of them I have written the above, feeling assured it is always safe to adhere to the teachings and example of the Lord Jesus. The great thing is peace and love in a church, and what is done or suffered for this, is safe and praiseworthy.

P. D. G.

JOB—HIS CHARACTER.

God said there was not another like

him—a perfect man, one that feared the Lord and eschewed evil.

The devil said that Job would do wrong—would sin. He was turned over into Satan's hand, and was overwhelmed in sorrow and misery, yet the devil could not induce Job to sin, though ordinarily he has but little trouble with poor mortals to induce them to do wrong. But what man was ever more tried than Job, yet the devil failed to provoke him to sin?

His three friends who were famous men, seeing him so cast down and cursing the day of his birth, and suffering so much, concluded he could not suffer thus unless he had committed some great sin, which God had found out, though Job had hid it from men; yet after a prolonged controversy they, entirely failed to convict Job of any crime or wrong.

Though when he saw the Lord in his wisdom, power and glory, as he never saw him before, Job abhorred himself and said he was vile, and that he would speak no more. That is, though Job had done nothing to be condemned for, not what Job had done so much he abhorred, as it was himself that he abhorred. The man who commits the most sin is not the one that loaths himself, as the man does who fears God and eschews evil. The man who sees that his nature is worse than any thing he does is the man who cries out, O wretched man that I am; but the man who commits sin habitually is the man who is hardened in the deceitfulness of sin. Job never appeared more wonderful and lovely than when he was repenting in dust and ashes. How different his feeling then from what it was when he scraped himself with a potsherd and cursed the day of his birth. One may put on sackcloth and yet be lifted up with pride, but when he feels that he himself is dust and ashes then he is safe and greatly blest. P. D. G.

A friend of H. C. Phillips requests my view of 1st. Cor. 8:11: "And through thy knowledge shall the weak brother perish, for whom Christ died?"

Paul discriminates between knowledge and charity. Knowledge puffs up—tends to make one conceited, considering himself more fortunate than others, and entitled to more consideration than others because of his superiority. He that thinks he knows any thing knows nothing yet as he ought to know.

Charity helps others, Builds up, works good to others, edifies, God knows them that love him. Paul applies this in the matter of eating meat or things offered in sacrifice to idols. We all know an idol is nothing. We know that there is but one true God. How be it there is not in every man this knowledge. For some eat a thing offered in sacrifice to an idol as a thing thereby defiled, and hence their conscience being weak is defiled. It really matters not in itself whether we eat or whether we do not eat: for meat does not commend us to God.

But suppose you have knowledge to understand that you could eat without offense, yet a weak brother that has not this much knowledge, seeing you eat and thinking if you can eat he can also and he also eats, and his conscience is thereby defiled. Now have you acted in love to him? Where is your charity? You love the meat and will gratify your appetite at his loss? Why should you not forbear eating meat thus offered in sacrifice to idols, and afterward sold in the market for food, if your eating makes the weak brother, who has not as much knowledge as you have, to offend? Do you love him? Then lay no stumbling block before him. When you sin so against the brethren causing them to offend you sin against Christ. Therefore if eating meat make my brother to offend I

will eat no flesh while the world stands. Here is love or charity.

Shall I use my knowledge to cause a weak brother to perish, for whom Christ died? Perish how? Eternally? No. But perish as to the joys of salvation. He that sins cannot thrive or flourish in the courts of the Lord's house as the obedient, but perishes away in weakness and inability to rejoice in the Lord, or to walk in his ways. If I am right I seek the edification of the church.

You observe this does not apply to things in themselves wrong, such as drunkenness. But Paul takes the case of eating meat.

We have no right to become drunken, or to do any other thing condemned in the scriptures if it never causes any other one to sin.

This is a wonderful case of what charity will lead us to do or suffer for the good of others. P. D. G.

OBITUARIES

WILLIS H. WILLIAMS.

The subject of this notice, Deacon Willis H. Williams, was born May 5, 1846, and died at his home, Oakley, Pitt county, N. C., August 6, 1904. He was married to Miss Sallie James April 28, 1867. He has three children surviving him, two sons and one daughter, together with his dear and much afflicted and loving wife who were attentively untiring in serving and attending to him in his great suffering and affliction. He was only a few months before his death a strong looking, healthy man, but began suddenly to give way under some disease of the stomach and I never saw any one reduce in flesh faster, and when he died was nothing but a skeleton. He was baptized into the fellowship of the church at Briery Swamp and afterward ordained deacon and appointed Clerk both which offices he faithfully filled to the satisfaction of the church until a very short while before his death and only missed one or two

meetings in his affliction. He was a useful man both in the church and his community and was a good business man and had a large circle of friends who will sadly miss him as well as the church and his dear family to whom he was a good husband and father. I loved him and often visited him at his home and in his afflictions and he seemed to me to bear them with a Christian spirit. May the Lord comfort the afflicted widow and give her strength under her great trials and enable the dutiful and affectionate children to emulate the virtues of their dear father and may his God be their God even until death.

M. T. LAWRENCE.

Hamilton, N. C., September 12, 1904.

IDA E. HINES.

The subject of this notice, sister Ida E. Hines, was born in Martin county, N. C., May 18th, 1866, and was the daughter of Needham and Emily Hyman. She was married to John L. Hines September 5, 1883. She died very suddenly and unexpectedly to us all at her home in Conoho on the 14th of August, 1904. She was to me a very precious sister in the Lord, having been a dutiful student to me when young. I also baptized her when she united with the church at Conoho and united her to her husband in marriage. She filled her every sphere in life as well as is possible for frail, human beings to do. In her family relations she was a good and affectionate wife, a kind and tender mother and a hospitable and loving neighbor. In the church she was an exemplary christian and fully up to duties as a member and will be greatly missed by us all. She suffered much for the short time she was sick and fell asleep in Jesus in the triumph of faith in him. She leaves behind many to sorrow for her absence, but in the most confident faith that she is happy in the presence of Jesus. Her dear husband and seven sorrowing and bereaved children who survive her have the heartfelt sympathies of her many friends and the sincere prayers of her many loving kindred in Christ that they may be brought to love and

fear the same God that she so faithfully served. I was called on to perform the last sad duty I could for her to preach on the occasion of her death to a large concourse of sorrowing relations and friends, and after witnessed the committing of her mortal remains to the dust, believing that in the resurrection it shall come forth immortal and like unto the glorious body of her Lord.

M. T. LAWRENCE.

Hamilton, N. C., Sept. 6, 1904.

JOHN W. WOMBLE.

It is with a sad and heavy heart that I make the attempt to write the obituary of my dear husband, who died August 10, 1904, leaving me alone, but not alone, for I hope the Lord will be with me and brighten my way through life, which is now so dark, by losing my dear husband.

He was about 67 years old and united with the Primitive Baptist church about 26 years ago at Moore's church, was a faithful and true member, always filled his seat at church and seemed to enjoy preaching and singing more than anything else on earth. It seemed it was all the pleasure he saw. About five years ago I united with the church at Upper Town Creek. Then he moved his membership there with me. Oh he seemed so over rejoiced that day when I joined; that was a happy day with us, and oh how I have enjoyed myself with him no one but us and the Lord knows; but now I am left with a heavy heart to mourn his loss, while he is enjoying something so much better than these earthly pleasures. He was married to Emily Sharp when he was about 31 years. To them were born three children, two sons and one daughter; all are married. They have been kind to me, and hope they will not forget me now. His wife died about eight years ago. He was married to me, the unworthy writer, six years and six months ago, and I have tried with all of my heart to be a comfort to him. I know he was getting old and was afflicted, too. About 25 years ago he was down with white swelling in his foot and leg for two years and he suffered a great deal. He had

not been well long at a time since. We think it was the cause of his death. He was sick fifteen days, bore his sufferings with much patience, told me the first day he was taken he was going to die, and leave me. How bad he hated to leave me no one knows and how bad I hated to part with my darling husband. I am so lonely without him. It seems like I can't hardly stay at home, but still I can truly nearly say I know he is so much better off than I am. He sung some of the sweetest songs I ever heard while he was sick. There was one day he had been so he could not talk, and then he brightened up, sung these words:

"Oh Jesus, my Savior I know thou art mine."

He sang another verse that was sweet to me.

Savior if of Zion's city,

I through grace a member am;

Let the world deride or pity,

I will glory in his name.

Fading is the worlding pleasures,

All is boast and pomp and shame,

Solid joys and lasting graces,

Name but Zion's children know.

He got reconciled to leave me and all that was of this earth to meet a glorious Redeemer in a brighter world on high to sing praise with our Saviour around the throne of God. I can but say, I hope to meet him there. There will be no parting there, no trouble, no pain, no sickness, nor deaths, but all will be singing praise to the dear Redeemer in a world that will never end. About three days before he died he was taken with paralysis which stopped him from talking; but he could use his right hand and arm, and knew everybody, took my hand in his, and shook it as to say good bye darling. Then carried my hand up with his three times just as high as he could reach as to say, I am going home. I thought he wanted me to go with him, and oh if I could I feel like I would be at rest. He died Wednesday night about 9 o'clock. The funeral services were held at our home Saturday at 3 o'clock by our pastor, W. H. Fly, which was his

favorite preacher. Then his body was taken to its resting place at Upper Town Creek and was buried. There were lots of relatives and friends to follow him and mourn his loss, but none were so sad and heavy hearted as poor me, but I can truly say that my loss is his eternal gain, pray for the unworthy writer, that I may not fall by the way, but that the Lord in my distress may comfort me in feelings, is the prayer of a sister if one at all.

LOU WOMBLE.

Those who wish to attend the Mill Branch Association, and do not wish to come round by Mt. Tabor by rail, can go by boat from Wilmington to Little River, S. C., on Thursday before the Association meets on Friday. I do not know what time the boat leaves Wilmington, but some time during the morning. Those coming that way can write Brother F.G.Hardee, Little River, S. C., who will look after them.

C. W. BROWN.

LOSS.

Brother A. Whitfield, Chapel Hill, N. C., route 3, lost his house and much of his property by fire. He desires his friends to know of it, and would be thankful if they will help him in his time of need.

APPOINTMENTS

T. W. WALKER.

Burlington, Nov. 27.

McRays, 28.

Harmony, 29.

Mt. Lebanon, 30.

Eno, Dec. 1.

Durham, 2nd, at night.

Camp Creek, 4.

Surl, 5.

Flat River, 6.

Roxboro, at night.

Stories' Creek, 8.

Ebenezer, 9.

Wheeler's, 10.

Prospect Hill, 11.

Lynch's Creek, 13.

Arbor, 14.

Country Line, 16.

Pleasant Grove, 18.

Brother G. M. Trent may accompany him. They will need conveyance.

Will Brother Zack Oakley meet him at Brother Roger's store, Dec. 7.

ISAAC JONES.

Durham, Thursday night before the 4th Sunday in Nov.

Storie's Creek, Friday. (Funeral of Brother John O'Brian).

Flat River, Saturday and 4th Sunday. (Mr. J. E. Chambers' wife's funeral Monday).

Tar River, Tuesday. (Funeral of Mr. Newton's children).

Camp Creek, Wednesday.

Surl, Thursday.

E. E. LUNDY.

Mill Branch Association first Sunday in November.

Sheffield's, Thursday night after first Sunday in November.

Straits, Saturday and second Sunday.

Davis' Shore, Sunday night.

Piney Point, Monday night.

Nelson's Bay, Tuesday night.

Hunting Quarter, Wednesday.

Portsmouth, Thursday night.

Jones Bay, Monday night after third Sunday.

Grantsboro, Wednesday.

Sandy Grove, at night.

Blount's Creek, Thursday.

Beulah, Tuesday and Wednesday, after fourth Sunday.

Rose Bay, Wednesday night.

Tiny Oak, Thursday.

Concord, Monday after third Sunday in December.

Pungo, Wednesday after 4th Sunday in December.

North Creek, Thursday.

Bath, in evening or night, as may be arranged.

White Plains, Friday.

Washington, Friday night.

Will some of the brethren meet me at Pike Road on Tuesday evening after 4th Sunday in December. Would be glad for Elder Topping to be with me.

W. M. MONSEES AND T. W. WALKER.

Abbott's Creek, November 9.

Siant's Delight, 10.

Mt. Vernon, 11.

Pine, 12 and 13.

Salisbury, 15.

Flat Creek, 16.

Mountain Creek, 17.

Big Creek, 18.

Tom's Creek, 19.

Rock Hill, 20.

White Oak Springs, 21.

Sugg's Creek, 22.

High Point, 23, at night.

Greensboro, 24.

They will need conveyance when off railroad. Will some one meet them at High Point depot at 7:30 a. m. November 9th?

Mill Branch Association is appointed to meet with the church at Bethel, Brunswick county, N. C., Friday, Saturday and first Sunday in November. Tabor, the nearest railroad station, is about thirty miles. All desiring to come by rail will please write to Brother C. W. Brown, at Tabor. They should be at Tabor on Wednesday before.

AN INTERESTING PAMPHLET, ORDER AND DISORDER.

WRITTEN BY
ELDER GEO. STEWART,
OF ALABAMA,
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P. D. GOLD.

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For circulars and testimonials, address,

JOHN W. GILLIAM, Principal,
Morton's Store, Alamance Co., N. C.

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NOV. 1, 1904.

NO. 24

Zion's Landmark.

PUBLISHED SEMI-MONTHLY

—AT—

WILSON, NORTH CAROLINA

(PRIMITIVE OR OLD SCHOOL BAPTIST)

P. D. GOLD, EDITOR, Wilson, N. C.

P. G. LESTER, Associate Editor, Floyd, Va.

PRICE \$1.50 PER YEAR.

ZION'S LANDMARK PRINT.

The Purpose of Zion's Landmark.

"Ask for the old paths where is the good way."

By the help of the Lord this paper will contend for the ancient Landmark, guided by its stakes of Truth, and strengthened by its cords of Love.

It hopes to reject all traditions and institutions of men, and regard only the Bible as the standard of truth.

It urges the people to search the Scriptures, and obey Jesus, the king in the holy hill of Zion, keeping themselves unspotted from the world.

It aims to contend for the mystery of the faith in God, the Father, Jesus, the Mediator, and the Holy Spirit, the blessed Comforter

All lovers of Gospel Truth are invited to write for it—if so impressed.

May grace, mercy and peace, be multiplied to all lovers of truth.

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All brethren and friends are requested to act as agents.

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All communications, business letters, remittances of P. O. orders, money, drafts, etc., should be sent to

(P. D. GOLD, Wilson, N. C.

ZION'S LANDMARK.

DEVOTED TO THE CAUSE OF JESUS.

GIVING THANKS UNTO THE
FATHER THROUGH CHRIST
IN JESUS."

(Selected.)

I feel that I may, as an elderly man, and one rapidly advancing towards the time when, so to speak, I must go off the stage of time, ask you as to whether you can really and honestly, from the feeling of your heart, say, "give me both grace and glory too?" You know it is nowhere to be bought, nor to be picked up. It can only be had as a free gift, and that gift is given by God alone. It is the "grace of our Lord Jesus Christ," which is the result of the love of God the Father, known by the communications of God the Holy Ghost. Now, can you say you want God to give you "both grace and glory too?" One thing I can tell you, and honestly tell you—if you never have grace you will never have glory. Glory is the sure result of grace. God gives grace here, and glory above gives both. One is the sure harbinger of the other. Oh! is it not desirable we should enquire whether we have grace! Cannot we have glory without it? No. You may make a good profession, you may hold a high office in the church, you may be set up by your fellow-members, but, if you have not grace, you cannot have glory. Well might the dear apostle from time to time say, "The grace of our Lord Jesus Christ." I feel more particular, because, as you know, I have expressed

myself doubtful whether I should see you again, and therefore I can honestly say, "The grace of our Lord Jesus Christ be with you all." It is a very great mercy you have this place in this dark city, that God should see good you should have a place where you can meet to worship him, as he says, "In the Spirit." Of course I do not know who the people are who attend here in general. Many attend elsewhere and are strangers to me, but some are not strangers at all: we are one in spirit. But I would say to you friends, who worship here, examine yourselves yourselves whether you are one in spirit. You may be very helpful to the minister and the welfare of the cause, or you may be the very opposite. Don't you expect more of a minister than God gives you through him. Suppose you could have three times as much, unless God gives it to you what good would that do? That which God gives you through your minister is from himself. You say, "How may I know it comes from Him?" You can condemn or you can justify a man according to your own pleasure of your own spirit. I am not saying to you, "believe everything you hear." No such thing, and you know I don't. Examine as to whether it be from God by the effect it has upon your spirit, and if it produces prejudice against the pastor, who are you? is your soul above everybody else's soul? Has God honored you that you must be set up

above everybody else? I hope I can say it in love, in the warmest affection—examine your spirits. If the minister does not come exactly where you are, does not exactly detail all your exercises, as you think he ought to do, do not think ill of him; can any one else that is taught of God do so? I would not like to say that they can, there is not one man I would admit into my pulpit if I did not feel he were sent to preach. But there are some hearers who are very detrimental to the cause of God, because they set up their judgment superior to all others. Now, I would say this to you, that that does not coincide with your experience, the Lord help you to carry it to him. Nothing is too hard for him, you know. Lay it before God, and I feel persuaded of this, if you are enabled to lay it before God, and feelingly, of course, I mean, he will help you. I do not feel I could encourage you in this spirit—"Why am I not going there, I am going here and there." Who directs you? You may go from one place you dislike, and feel, perhaps, you are right but you may be as deceived about it as it is possible to be, and go into a very much worse place than where you attend. You be very careful, my friends! According to your faith be it unto you. Now, when you come to die, it won't be upon the faith of this person, or the pastor of this place, or upon Mr. So and So's faith, you are going to heaven. When you come to die what about it? It will be just that little; yet it is very great; it will be that little that is between God and your own soul that will do to die upon. It will not be what men think, but upon the faith God gives you. But here I will leave it. I felt I could not leave it, and I know my friends will agree with me, as a man that may never see your face again.

We will now come to our text:—

"Giving thanks unto the Father, which hath made us meet to be par-

takers of the inheritance of the saints in light."—Colossians i. 12.

As our friend said here this morning, "Heaven is a prepared place for a prepared people," and if a person could be translated there without being prepared he would be glad to get out of it. You and I shall never inherit heaven without being prepared for it. And then, in addition to this I say, my dear friends, and I have lived to prove it, that for the enjoyment and realization of any of the blessings of God, I must be prepared to receive them in my experience here. And I must say in the outset, if you, my dear hearers, and I never know what it is to be prepared for the blessings made up by the Eternal Three in One, by Christ Jesus, we shall never enjoy it hereafter. I may say it to you, one of the strongest proofs here that I shall enjoy heaven is, because I know Jesus Christ is my heaven here. Take him away and I have no heaven here. I find he is my heaven here, and I am persuaded if I am taken home to heaven he will be my heaven there. "Why," some may say, "I am a member of the church and have been for years." Very well, and if your life were spared, and it may be, that will not give you a title to heaven. If any man be in Christ he is a new creature. Remember that and if Christ Jesus is not your object of desire, if there is not an almighty attraction in his person, in his precious blood, in his righteousness, then, I say, you have no proof you will get to heaven.

Now, my dear friends, you know I cannot keep you long; ah! yes, yes, but I hope we shall be able to attend to some things that belong to our souls. "Giving thanks unto the Father." Now I say the word "Father;" it relates to the Father. You know there are Three persons in the blessed Trinity but they are all One. The word Father in my text relates to the authorship. You know—

"The streams of love I trace
Up to the fountain, God;
And in his wondrous mercy see,
Eternal thoughts of love to me."

(Gadsby's, 732.)

Now, with regard to the Father he is called "the Father of our Lord Jesus Christ," because he is the divine Father, and in one sense he is the Father of our Lord Jesus Christ. The Lord Jesus Christ is called the Eternal Son of the Eternal Father. I cannot stay to speak to you upon this very important point.

"Giving thanks unto the Father." Now, none of you who are not taught of God understand the matter. The thing is this, my dear friends, the natural man understands not the things of the Spirit of God. They understand the things of God in their unscriptural sense and this is where thousands are mistaken. They have a natural understanding, and with regard to points of these doctrines I sometimes meet people when travelling who speak to me—"Why I do not know you at all." "Oh, I am a member of such and such a church. Then I begin to draw back. Well, I generally begin to draw back. I do not think much of their religion. Every step in grace is a solemn step; every act that is an act of grace is a solemn act. Now this—I was about to say this—God will assure everyone of his people that "by grace are ye saved through faith, and that not of yourselves; it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. ii. 7-10). "Giving thanks unto the Father, which hath made us meet." Now, there must be a meetness for every blessing laid up in Christ. Now then, first—Jesus Christ is the light of all that live; he is the life of all

that live. How are you and I to experience that Jesus Christ is our life if we do not know anything about death? God sends his righteous law into the heart, convinces us "of sin, of righteousness, and of judgment to come," and that work goes on till "sin is finished," and then it brings forth death in the soul. There they lay. Poor sinner! were you ever here—under the sentence of death? You could only look upon God as an angry God. All failed; you were brought to die. "Sin revived and I died." Very well. "Giving thanks unto the Father:" O how the poor thing will bless God presently for this sentence of death—"Who hath made us meet?" It must be the living God. "My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Ps. xlii. 2). Now the Lord directs this poor creature that has this death in his soul out of himself.

"Righteousness within thee rooted,
May appear to take thy part;
But let righteousness imputed,
Be the breast-plate of thy heart."

He directs this poor soul to the "living God;" "who was delivered for our offences, and was raised again for our justification" (Rom. iv. 25). And as the eye of faith is directed to this living Christ, there is a "rising" with him. Poor thing! do you know something about this? Have you been brought to thank God for preparing you, by this experience of death within, on account of sin, and on account of thyself, and of thy doings, for the living Christ? I know I could not so clearly place it before you as it was done this morning. Here is a poor guilty person: ah! a poor guilty and worthless worm, which the Lord Jesus Christ points to the fountain of pardoning blood, produces a blessed meetness in your soul; why, you thank God for making you

meet for that blood. One said it is

"When to me that blood's applied,
'Tis then it does me good."

If we had never felt the filth and guilt of sin, should we need that blood? "When I see the blood," said the Lord, "I will pass by." Ah, to get that! I say to you, poor souls, that are here, that are feeling the need of it, you will get it presently. But you will say, "Stop, sir." No, no; do you feel your need of it, that is, before God?" Then, I say, you will feel it by and bye. Wait upon God as best you can.

"Come needy, come naked, come loathsome and bare;

You can't come too filthy, come just as you are."

Poor thing! here is the cause, in the hand of God, of our not realizing as we want to the effect of it—we do not come guilty and filthy. But won't the poor soul come? As the poet said:—

"Sin's filth and guilt, perceived and felt,

Make known God's great salvation."

It will be great to you if ever you get it. Oh, that ever that precious blood was shown to you, and applied!

"'Tis when to me that blood's applied,
'Tis then it does me good."

Then again, take sanctification. Jesus Christ is made "wisdom, righteousness, and sanctification." "And for their sakes he became poor." Now see how the poor soul feels. "If I could but feel more prayer, more faith, if I had more hope, then I should have more confidence; but really I feel such a poor wretch, O! such a poor, hopeless sinner, I am afraid I shall never get what I want." It will be your mercy and mine if we are brought to drop at the throne of mercy just as we are. Drop there. And if it is in things per-

taining to God and your soul, drop there, poor soul, just as you are, and

"Just as I am without one plea,
O Lamb of God I come."

You want to feel your thoughts more upon divine things. You want to feel more, that you can act before the world and the people of the world that they may see you are a holy person. I hope I shall be clear here. I hope I am as antagonistic in my spirit to Antinomianism as ever I was, if not more so. Now you see, my dear friends, the matter is here, between God and your soul, and my meaning is this: Suppose now the husband of the house is gone, he has left, and the godly woman is at home and she says, "No sooner than I get alone, God knows, O, to go up into my room and drop upon my knees." Perhaps you are able to do that and feel it a privilege. Now, perhaps you have not been downstairs ten minutes and some person comes in, and lo and behold! some trifling word drops. Now poor sinner, is there nothing in your spirit against that? Cannot you appeal to the Lord that that is not your element?

Now again, Jesus Christ is your sanctification in this way, as you are led to a confession of your sin and an acknowledgement; because now you can say, "I thought I was getting good, but now I feel I am bad." You may be too good, but you cannot be too feelingly bad. No, you cannot, I repeat it. "Sinners can say and none but they, How precious is the Saviour."

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance, of the saints in light." We must be made meet for it. Who is it wants washing but the filthy? Who is it wants mercy but those who are miserable? Oh, here it is, my friends. Now we pass on.

This—why dear me! you remember

reading of the feast of the marriage supper. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast him into outer darkness' (Matt. xxii. 11-13). He was not meet, was he? "Well," folk will say, "he was not a naked man; he had a garment on." And I dare say he felt he had a better dress than any of them. Oh! But when the king came in he had not on the wedding garment. He had a garment on. Poor soul! have you ever felt—"Lord don't leave me naked."

"And lest the shadow of a spot,
Should on my soul be found,
He took the robe the Saviour wrought
And cast it all around."

Have you ever felt that? If you have you will give "thanks unto the Father." You will. The poor soul not only is helpless, but he cannot rise.

The Lord raises him up out of the pit, out of the grave, out of the dungeon, and by his almighty power and grace, and mercy, he sets him up on high, and makes him inherit the throne of glory. Now I must touch upon another branch, and that is, God's providential dealings with you. Now, does he not as a God of providence make you feel the necessity of these blessings? You have been in trouble, and he has made you cry. Have you not thanked God for that trouble? Have you not thanked God for those things that made you cry? The Lord so over-ruled it. You have had to thank God for the most bitter trial you ever had. You have had to thank God for the most helpless and destitute position you were

ever in. Now, poor thing, what about it, brought you off from an arm of flesh? from the arm of the world? No. I have known a little of business men, even of professors, enough to make me sick of them.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Now I pass on to another branch, and then I give over. You know there is a being made meet for our departure. I cannot find fault with it,—I mean now, the creation. I do not know what from, but oh! what a beautiful aroma was inhaled by my nostrils from some living plant as I came here just now. But for sin I should never be willing to leave it if we were not prepared. And even the child of God wants a little more, one hundred pounds more, or something to be added. My dear minister used to say, "Enough is a little more than a man has got." I believe it.

"Giving thanks unto the Father." Have you not felt thankful God has given the tap-root? I can't stand before you and say I am thankful at all times he has planted the tap-root, but bless you, I have no more fear of death than of that candle-stick. Death has no terror to me. I know he has prepared me for himself and glory, and that whenever he shall call he will make me ready to go, and that my home, my everlasting home, he has prepared for me. That is a great thing to say. And how has he done it? He has made me feel there is no attraction beside himself. Some say, "I cannot leave my wife, or husband or family, oh, I cannot leave my beautiful garden, or this lovely place." Very well. I say then, it is more than Christ to you. Christ to the living soul is the greatest attraction.

"Giving thanks unto the Father which hath made us meet to be partak-

ers of the inheritance of the saints in light." Now you have to partake of the inheritance here. This is a part I have not touched upon.

"Trials make the promise sweet,
Trials give new life to prayer,
Trials bring me to his feet,
Lay me low and keep me there."

That is the blessing of the trial. We have to inherit the blessing in this way to make us ready to inherit the throne of his glory. I believe the Lord will make his people willing to go. Ah! he will. They will have had enough of the world and time. O, yes they will. "For me to live is Christ, but to die is gain," and the apostle said, you know, "which is far better," Have you a hope we shall meet there? I do not say, "you meet me in heaven." Bless you, I do not believe in that way of talking as some do. O! what a mercy we have a hope we shall meet there where sin and sorrow are unknown, and where

"God unveils his lovely face
And looks and loves and smiles."

O, what a mercy! heaven will make amends for all. God help you to look to him. Look unto the Lord as you are enabled

"And fight with hell by faith."

I leave these few remarks, and my desire is, that you may have the witness that you have his grace here, and then I know you will be prepared for glory.

Dear Brother Gold:—I have been so wonderfully impressed to write a sketch of my life, and the dealings of the merciful creator toward me, hoping it will be of interest to some little one, and be left here for my little children to read after I am in the grave.

I will here say I was brought up be-

lieving in the Methodists, and was told by preachers and kindred of that faith that all I had to do was to believe in the Lord with my whole heart, and repent of my sins, and I would be saved, and I verily believed I had done this. So I joined the church in this condition, verily believing that I was all right. But in a short time I would hear a great many of that denomination say if they died they were sure of heaven, if they held out faithful, so this gave me some trouble, for I was not so sure about it as they seemed to be; and I began to look at myself in a different manner, for I knew I was just as worldly as I ever was, and enjoyed all kinds of worldly amusements as much as I ever did. I went on in this condition for several years, ashamed to ask them to take my name off of the church book, and still feeling cramped in this, for when I would go to meeting the preacher would be sure to ask the Christian people to stand up and testify for the Lord, and I did not feel safe to claim the name of Christian; so in my condition I did not go to meeting at all, unless it was a protracted meeting, thinking I would not be noticed in so large a crowd.

In the year 1882 I was married in a Baptist family. My wife was a Baptist believer, but did not belong to the church until about three years ago. All this while I would go with her to the Baptist meetings once or twice a year, just for curiosity, not believing in them the least bit; so I had lost faith in the Methodists and was not one bit of Baptist about me. So you may very well see what a dreadful condition I was getting in. I looked at myself as being in almost as bad a condition as an infidel, and this gave me great trouble. The second Sunday in May, 1903, I went to Saint's Delight church, and took my family. My wife communed with the church that day. Oh how I felt, no tongue can tell. It seemed to

me that she was on her road to rest, and I was on my road to eternal destruction. Right there I saw my sins so plain I could not study about anything but my dreadful condition. No tongue can tell the agony I was in the remainder of the summer. I thought my dear wife and children had turned their backs on me, and I felt that I had not a friend on earth. So I felt like I would rather die than live in this dreadful condition. I felt to be beneath anyone's notice. I would get the Bible and try to read something for my comfort. But alas this I could not find at all. It read condemnation to me. I went on in this condition from bad to worse until fall came, and of all creatures on earth I felt to be the most miserable. Every breeze that passed, crickets that croaked, and every insect that crept seemed to be pouncing destruction to me. I dragged along in this condition.

Tobacco curing time came on, and on the night of the 10th of Sept. my boys decided they would stay with the barn they were trying to cure the early part of the night, so they woke me up about two o'clock, and I in this dreadful condition felt almost afraid to be alone, but I went on to the barn, and when I got there I fixed up my fires and laid down hoping to rest, and at this critical moment I thought my time had come that I must leave this world, and I saw very plainly that destruction was my doom, so I thought I would go to the house and tell my wife about it. She tried to encourage me by telling me the darkest hour was just before day. She seemed to know just what I was talking about. She said she had traveled this same troublesome road, but it gave me no comfort, for I told her that her troubles were of the Lord, and mine were worse than she could imagine. I was afraid my troubles were of the devil, so I stayed at the house as long as I thought I dare, and returned to

the barn. I picked up the Bible to try to read in it for a short time, and also some Landmarks I had down there, hoping I might find some comfort in something; but alas, alas, no comfort in anything I could read for me. All this time I had been trying to pray to the Almighty God to have mercy on me a poor sinner. But right here let me say I gave up all hope, no arm of flesh was able to reach my case, so I must die and hell was my portion. And I laid down on the ground expecting in a few moments to be in torment, and in the twinkling of an eye I felt my load of sin was all gone. I arose praising God, and in a moment I bethought myself, and something seemed to say, perhaps you are deceived; so I sat down again, and quicker done than told I was up praising God again, so I could not stay away from the house. I went along the road praising God, for I so plainly saw his goodness and mercy to me that words can never tell. And when I reached the house I was in such a jerking condition my whole frame was in a quiver. All within me felt to be praise to God. And up to this time I had been trying to cling to my former opinion which was the work system, but at this very moment it all gave way, and I believe was shown the true church as plain as I ever saw anything in my life, so I am obliged to believe in a revealed God, one that opens and none can shut, and shuts and none can open. I now feel that I know what the text means that reads, work out your own salvation with fear and trembling. I feel that it was addressed to a trembling sinner that has his eyes opened to see his sinful condition, and not as one that is blind to his condition as I was when I was trying to work myself into the favor of the Lord. But I do feel grateful to the Almighty God for what I do hope he has done for poor unworthy me. I felt to be ten thousand talents in debt and nothing to pay, this being

my condition, to think one could step in my room and stand, and pay the debt seems almost overjoy to me, and makes the poet so dear me, What wondrous love is this, O my-soul. And I must say I had a love for a church that I once almost hated, the Primitive Baptist. It seemed to me I could not wait until meeting day at Pine Ridge to see those dear people, and tell them a few of my feelings; but when preaching day came I went over there and the preacher didn't come, so I felt I must give up the idea of talking, and when the members opened the doors of the church I went out of the house to keep from talking, so after that time I didn't feel so wonderfully impressed to talk to the church until the first Saturday in June, 1904. I was at preaching, and when the doors were opened for the reception of members I thought to myself I can't go to day. Although I felt it my duty, but I didn't feel that was the time for me, but while on my seat I became all of a jerk and I can't tell my feelings. The first thing I knew I was up and offered to the church, and told a part of what I have here written, and was received into the fellowship of the church, and was baptized the day following by Elder J. W. Flinchum.

Dear brothers and sisters in Christ, I feel so turned around that it seems almost like a miracle to me, and it seems to me I can't praise God enough, for I can see his goodness and mercy so plainly, and dear little ones, if any of you have ever been turned about as I have I am sure you will know just what I am talking about.

Dear Brother Gold, if you think this an experience of grace please publish, if not please throw in the waste basket.

Yours in hope of a better world.

DEWITT M. VANCE,

Kernersville, N. C.

R. F. D. No. 3, Aug. 16, 1904.

Stewartsville, Va., 9-4-1904.

My Much Esteemed Pastor:—Your kind letter of August 29th was received four days since. You can but faintly imagine how glad I was and am to once more receive a few lines from you, though you are not as well as I had hoped, but saying you are in common health, striving, trying to preach and attend your churches and assuring me that I am yet remembered by you. O how wonderful that I a poor unworthy worm of the dust, now bordering on the verge of eternity, having passed my birthday of three score and ten and yet as undeserving the Lord's mercy as ever, should yet be daily remembered by one of his faithful shepherds. It seems to me as the days and years glide by that I see more and more of my inward corruption, that of myself I am nothing but vanity, that if there is anything else about me it is by the grace of God I am what I am. I feel so much desire for your daily prayers and the prayers of the Lord's chosen people that I may not go astray, but be led forth by the right way. I do not ask for length of days. O no, but for sustaining grace that I may let my light shine as I ought while here, to worship the Lord in spirit and in faith.

Elders Corn and Turner arrived here Tuesday eve and preached for us at about 3 p. m. They came richly laden with the gospel of Christ and delivered the messages much to the comfort and edification of a few of us. The congregation was small, but as attentive as I ever saw. I truly believe the Lord was with us to bless and did bless us. I was never more relieved at the coming of a minister or ministers. I had been low down, feeling very lonely, unworthy and undeserving, wondering will I hear any preaching or even see one of the Lord's ministers on their way to or from the Association or am I cast off and will the Lord be gracious no more. The night before they arriv-

ed I lay upon my bed meditating the most of the night and I trust was at the feet of Jesus in humble prayer, while verse after verse was brought to my mind and it did seem ought to comfort me, but they were not sufficient or at least did not last, was momentary, until I was informed the preachers were on their way here. Then the comforter came and while the dear brethren were preaching I felt an inward rejoicing at the glorious gospel proclaimed. The night following I again slept but little, but if not deceived, passed the hours in thanksgiving and feeble prayer to God. My sister, McManaway, was with us, said it was a feast of fat things to us. Bro. Johnson and wife were also here.

The company of all was very precious to me. Elder Ross was seized with neuralgia so severely that he left the brethren for home Tuesday morning. I was sorry he could not come on here, but felt to say, the Lord's will be done. I hope he can come at some future time.

My dear pastor, I was glad to hear of the good union meeting at Bethel and of the additions to the church. Many names have been recorded there since you have been serving us, which, if I am not mistaken, is about nine years. I hope it is encouraging to you and feel that it calls for the most sincere thankfulness, love and praise to the Saviour on the part of us all, and may we with all loveliness, meekness and love continue to endeavor to keep the unity of the spirit in the bond of peace. I suppose you are at this time delivering the comforting message given you for them. I am denied the sweet privilege of hearing it, yet I feel that the Lord is good and merciful. He doeth all things well. He is too wise to error and too good to be unkind. Deals with us in mercy though a poor unworthy, undeserving creature I feel myself to be. Blessed be his holy name. My health is poor, not as well

as when you saw me last. I was taken with la grippe, laryngitis and bronchial affection about the 3rd of March, and have been under medical treatment ever since and am yet. I am improving faster now.

I learn the next union meeting goes to Bellview. I suppose you will go on the cars if you go, if so, and you wish to visit me on your way to or from or at any other time I will gladly have you met at Vinton or Roanoke and returned there D. V. Though unworthy I feel to be that you shall even come under my roof I am always glad to see you and to hear you preach and if circumstances will admit I will always arrange for you to preach here in the evening any time that is convenient for you to visit us.

Please pardon me for not writing sooner to tell you of the great comfort I received from your December letter. It did me much good. Thank you. Now, my dear pastor, I hope you will not be worried reading this long, poor letter, but pardon all errors in it, and continue to pray for me and those with me.

I thank the Lord that Miss Fannie and Willie D. both seem entirely content to continue with me. Best for us all. O, the dear Lord is so good and merciful. How can I thank and praise him as I ought.

I hope your family are well and your health improving. My sister asked me when here to kindly remember her to you. I hope to hear from you when convenient. Am always glad to hear.

Your most unworthy, weak little sister in hope of eternal happiness beyond this life.

S. I. BASHAM.

Philpott, Va., Sept. 24, 1904.

Elders Gold and Lester, Dear Brethren:—I received a very precious letter from our dear sister Basham, which was a source of comfort to me, and I

hope it will be to others; so I will send it to you for publication.

Your brother in hope,

A. B. PHILPOTT.

312 Queen street, Wilmington, N. C.,

Aug. 18, 1904.

Dear Sister:—I left my home on Wednesday after your association, and just got back to our quarterly meeting Saturday and Sunday. This will account for my not writing sooner. I found your good letter, with several others, awaiting my return.

Dear sister, I would be glad if I could say something that would be of some comfort and encouragement to you, but I myself am so often made to cry, "My leanness, my leanness," and when I try to write to God's dear children I think some times I feel like the disciples did when Jesus commanded them to feed the five thousand with the two barley loaves and three little fishes. But when Jesus blesses the little there is plenty and to spare. "Oh, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out." He plants his footsteps in the sea and rides upon the storm.

You speak of the joys you once experienced, and of your sorrow now. Dear sister, when we were in our infancy and childhood, we were not burdened with the trials and cares of life and if there was any trouble it was transient. But as we grow older we realize more and more life's responsibilities, and the burdens grow greater and the less joys we have. Then we look back to childhood and wish we were as happy and free from care as we were in those bright happy days. But alas, those days are gone forever, and we must bear the burdens and face the stern realities of life. So it is with the child of God. In his youth he is almost without trouble, or if trou-

ble comes he calls upon his Father who is in heaven, and it seems as if it is removed. But as he grows in grace and in the knowledge of the truth he realizes more the responsibilities of his spiritual life, and more of his inability to perform; consequently there is a restless feeling—a looking back to the days of our youth when we were free from these things. Job realized this when he said: "Oh, that it were with me as in days past," etc.

Dear sister, though we have the thorn in the flesh, and are buffeted by the messenger of satan, God's grace is sufficient for us, and he has said: "I will never leave thee nor forsake thee. Though you are called to go through the waters of affliction and sorrow, they shall not overflow thee; or through the rivers of persecution you shall not be drowned; or through the fire (trials and temptations) they shall not kindle upon thee, for I am thy God, and will strengthen thee; yea, I will uphold thee and cause thee to stand. Cast all your care upon Jesus, for he careth for you. He has said, "I will turn my hand to the little ones." He hears the young ravens cry, and cares for the sparrows. Will he not care for you? Surely you are of more value than they.

Dear sister, to feel our weakness, our sinfulness, our dependence upon God, does it not bring us down, yes, low down, in the valley of self-aborrence, and humiliation? We feel there is no fruit there—all is barren—a desert to us, because we can do nothing. The spring is shut up, and the fountain sealed. And this is the cold north wind blowing and it is winter time in the soul. But, dear sister, this humbles us in the sight of God, makes us call upon him, and praise him instead of self, and realize, too, that in him is everlasting strength. Then we can offer unto him the praise of a contrite heart, and broken spirit. Then

the vally is exalted and becomes a fruitful place, and the wilderness blossoms as the rose. Is this not true in your own experience? We learn obedience by the things we suffer; that is why all things work together for good to them that love God, to them who are the called according to his purpose.

Dear sister, I have written hurriedly as I have to leave town this evening. If there is anything in it to comfort you bless the Lord for it, if not, please cast the mantle of charity over it and write again when you have a mind. I am always glad to hear from the Lord's dear people.

The six churches I serve are all in peace, and I have baptized fourteen since I was at your association. O! that I could praise the Lord for his wonderful works to the children of men.

My wife joins in Christian love to you and yours.

As ever your brother in hope,
E. E. LUNDY.

Raleigh, N. C., Sept. 27, 1904.

Dear Bro. Gold:—Again I feel inclined to trouble you with a few thoughts in a scattering way. I am just home from the Little River Association where I heard some good preaching, some of which I especially enjoyed, and I can assure you I never enjoyed a sermon more than yours in my life. It seemed to me while you were preaching I never felt more confirmed in the glorious truth of the doctrine of grace in my life, and a great desire to preach came in my mind., but at the same time a deep feeling sense of the impossibility of any one to preach it only through the spirit of that God who said it should drop as the rain. Truly God blessed you to feed the flock of God last Sunday morning. I shall never doubt this in life, and just how it is I feel sure you nor no one else can ever tell, that God can and does raise up poor sinners, and cause them to sit together in these

heavenly places. It is the greatest mystery I ever thought of in my life to see a poor sinner so blessed to speak such wonderful gospel truths as he himself does not understand only in the present revelation of the Spirit which moves him to speak. No wonder Paul said, "O, the depth of the riches both of wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out."

I often feel ashamed of myself, but I have never felt ashamed of this gospel. I hope I was made able to understand what the gospel is; and as I grow older the desire to preach the whole truth and nothing but the truth increases, but my ability seems to decrease, but I know God's ability does not decrease; but this is true with me, that if I am blessed to preach to the honor of God one time it seems then necessary for me to fail next time or several times. I am so slow to learn, or in other words, so easy to forget what I do learn of God's power to have his own work done, until I get disgusted with myself and often feel discouraged, and almost give up, and at such times I can take courage a little at the poet's words, viz.:

"But though I have him oft forgot,
His loving kindness changes not."

How good it is to know that he does not suffer his faithfulness to fail. "He shall not fail nor be discouraged." I love to think of the sure mercies of David, and to feel that God is the Father of all mercy and the God of all comfort, and to know that Jesus Christ is the glorious medium through which the blessing of God comes to poor, fallen sinners. Then, as you said last Sunday just to preach Jesus and him crucified is enough. How to do this we don't know, though the will is present, how to perform we find not, and when we do it is just as great a mystery as it was the first time. So Paul is good compa-

ny just when he said, "We preach the wisdom of Christ in a mystery." It is always in a mystery that is hidden from the nature of man.

But while all this is true, I know it, yet I sometimes find myself so wrapped up in the idea that God's people are so blest, I am one with them. I just feel I can and will preach, and when I make the attempt I find that without him I can do nothing, and I wonder why I did not know this before I arose from my seat and why could not I pray for divine guidance, and with shame to myself I have to sit down and confess I can't preach, and O, how awful such feelings, but now I feel this is one of the ways that are past finding out, and my being shut up one of the unsearchable judgments sent upon me for God's glory or my good and for the good of the church, enabling us to feel that God only has immortality, dwelling in the light which no eye hath seen and no one can approach unto.

How blessed to be still and know that he is God. The wicked never learn this. They are like the troubled sea, never still. O, how thankful we should be for such wisdom, which, as David said, is too wonderful for me.

I have thought we learn about as much of God's power in being compelled to stand still as when he tells us to go forward. But I feel sure of one thing that does me good which is this, we are just as much in the hands of God at one time as at another, and he says by the mouth of Jeremiah that he can do with us as the potter can with the clay. This man of God saw the clay marred in the hand of the potter, which refers to my mind to the fall of Adam. He was marred (or impaired) in the hands of God, and just so sure as we are given the knowledge of this fall in Adam in its true light, so sure we will be raised in Jesus, for the prophet saw the potter make it another vessel, as it seemed good unto him. There is

this new creation in Christ Jesus. This is the creation that travails in pain and groaning together until now, and it sometimes comforts me to sing, we are traveling home to God, in the way the fathers had.

Simeon when he took up this young child, said: "This child is set for the fall and rising again or many in Israel, etc." He saw Jesus as the way set up from everlasting, the great and never failing remedy for the sins of God's people, "Set for the fall." God knew Adam would fall, hence the remedy, and rising again. How sweet to feel "he was raised for our justification."

Simeon continued and said, Now Lord, lettest thou, thy servant depart in peace, for mine eyes have seen thy salvation." There have been times in my life that I felt to embrace this child and could say as Simeon did, and as Isaiah did, "Unto us a child is born, unto us a son given, and the government shall be upon his shoulder. His name shall be called wonderful, counselor, the mighty God, the everlasting Father, and prince of peace."

Bless his holy name forever and ever.

W. A. SIMPKINS.

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DEAR BROTHER GOLD:—We have reduced the price of the *Hymn and Tune book*, by Durand and Lester, to \$7 per dozen, sent at expense of purchaser, and 80 cts. per single copy, sent post paid. Those ordering will state which kind of notes is desired, round or shape. Send orders to me. Also, will you state that I have got on hand a few of the Mary Parker book, price reduced since her death to 50 cts. also a few of "Meditations on Portions of the Word." Price \$1.

Your brother in hope,

SILAS H. DURAND.
Southampton, Bucks Co., Pa.

ZION'S LANDMARK

"Remove not the Ancient Landmark which thy fathers have set."

P. D. GOLD Wilson, N. C.

P. G. LESTER Floyd, Va.

VOLUME XXXVII.....No. 24

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EDITORIAL.

A friend requests my view of 2nd Peter and 3rd. chapter.

Peter wrote to stir up the pure minds of the brethren by way of remembrance. Stir their pure minds up to what? To be mindful of what the holy apostles and prophets spoke. The scriptures are the word of God, and therefore are the truth, and most surely will all be fulfilled. Blessed therefore are all those people who give good heed to what they declare, and in whom these exceeding great and precious prophecies that were delivered by the prophets declaring before hand the coming of the Lord Jesus have been accomplished in the coming of the Lord Jesus. Also the commandments of the apostles which were delivered, binding and irrevocable as the judgment of the Lord Jesus we should give earnest heed to. For the apostles are greater in authority than the prophets, hence the words uttered by them are the commandments of the Lord Jesus. How blessed are all those that give good heed to their words. It is only those that have a pure mind that do love and obey the word of the Lord. There is such a thing as settling on the lees of

worldly mindedness, and danger of being defiled with the flesh so that there is need of having their pure mind stirred up by way of remembrance of what the Lord is, and what he has done for us, and will do for us. The blessed word of the Lord should be held in constant and joyful remembrance by us.

Peter says, knowing this first, that there shall be in the last days scoffers walking after their own lusts. Remember this as of great importance. They will say all things contain as they were from the beginning of creation.

It would seem according to carnal reason that the end of the world would come quickly, speedily from some teachings of scripture. Remember, too, that men wait impatiently for what is expected. But remember that with the Lord one day is as a thousand years, and that all things must be accomplished as it was foretold of old. The earth must be replenished and subdued. Its hidden treasures have not all been unearthed and applied to use, or subdued to man's use. For God has made nothing in vain. Also wickedness must run its course and the mystery of iniquity must be accomplished.

The scoffers are willingly ignorant that the heavens and the earth of old stood by the word of God, and by his word a flood came and destroyed the earth that then was, and by the same word of God the heavens and the earth are reserved to destruction by fire. This shall be fulfilled in God's time.

But brethren remember that the long suffering of God is salvation. For the Lord is not slack concerning his promises as some men count slackness, but is long suffering to usward, not willing that any should perish, but willing that all should come to repentance. Those who fear God are those that believe his word, and hence hear him and take heed to their way.

The day of the Lord will come as a thief in the night to those that scoff at

the word of God, or to those that do not believe his word.

Since these things shall be dissolved what manner of persons ought we to be in all holy conversation, looking for and hasting unto the coming of the day of the Lord, wherein the heavens shall be dissolved, and the elements shall melt with fervant heat.

But what loss shall there be to those that love and hasten unto the coming of the Lord Jesus? None—but great gain; for we according to his promise look for a new heaven and a new earth wherein dwelleth righteousness. There is no righteousness in the old earth, nor is there any righteousness in the body of this death. The hope of the resurrection of the dead—the passing away of the former things, and the revelation or the coming of the new creation in its perfection—is the blessed expectation of the Lord's people founded upon what God has wrought in his people and for them. The witness and sign of these wonderful things is felt—and perceived by those who have received the Lord Jesus by faith. For he that believeth has passed from death unto life, and old things are passed away, and all things are become new in Christ Jesus. Therefore we are to abide in the doctrine of Christ and be diligent that we may be found by Jesus in peace without spot and blameless.

There are things within the scriptures hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scripture, unto their own destruction.

Is it destruction to wrest or pervert the scriptures?

Yes, we should give earnest heed to what the scriptures teach. Beware therefore lest ye be led away with the error of the wicked and fall from your own steadfastness. But grow in grace and in the knowledge of the Lord Jesus Christ the Saviour. To him be glory

both now and forever. Remember it is Jesus all the time.

P. D. G.

A friend much distressed desires my view of Phil. 4:1-22. How much Paul loved the church at Philippi. Not one word of reproof does he utter against that church, but many words of commendation he writes to them. They are dearly beloved and longed for. These are not flattering words of one whose habit is to praise where it does not belong, nor to censure in order to show his own fancied superiority, whether the people deserve censure or not. For Paul spoke the truth as it becomes us in the Lord. He entreats some that they be of the same mind in Christ Jesus. God's people are not always as they should be. Paul himself so thought and acted that he could safely exhort all to be of the same mind. It will not do to take every thing for granted as true. For there are barriers often that should be removed if possible. There are women as well as men whose labors are in the gospel for whom Paul makes mention in loving words. Women are good laborers in the Lord's vineyard, helping with Paul or other servants of the Lord. How good that their names are in the book of life. The labors of love that these perform are proof that they are saved. Why should not we rejoice in the Lord always? Is there any thing in the Lord that is not good, and is there any good thing that is not in the Lord? But do people that thus feel consider that there is any good thing in themselves? The longer I live the more my conviction is that there is nothing good in me—that is in my flesh, and it seems I am all flesh or corrupt. Then I cannot rejoice in myself. If I do rejoice surely then it must be in the Lord.

Let your moderation be known to all men. Be sober minded, be careful

for nothing, but in everything give thanks. The Lord is near by; will he not take care of you and me? Be careful for nothing. But with prayer and supplication let your requests be known unto God. This is surely a most blessed state to be in. And the peace of God shall keep you in perfect peace in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are of good report, whatsoever things are just, if there any virtue, or praise think on these things. Such things are the things that are above where Christ sitteth on the right hand of God. These are the things that our affection should be set upon. Those things that you have seen, heard or learned in Paul do. He is a model. We are to follow him as he follows the Lord Jesus. He commends them for their care of him in ministering to his necessities. How do you feel when possessed of this world's goods, and allow your preacher to suffer for these things? How much do you love him? You will say, if a man loves the doctrine of God our Saviour he will preach it (when called to preach) without money. Yes, that is true, and if you love him and the gospel he preaches you will prove this by communicating to him of your worldly things.

The apostle knew how to abound and how to be in want. I can do all things through Christ which strengthens me. But I desire that you may give for your own good—fruit that may abound to your own account. Do you consider this brethren? How are you acting? Remember the words of the Lord Jesus where he says, it is more blessed to give than to receive. But my God shall supply all your need according to his riches in glory by Christ Jesus.

One could not love the teaching of this chapter and not be a subject of grace.

P. D. G.

END OF VOL. 37.

This issue closes the 37th year of Zion's Landmark. During this month I spent a night very sweetly to me with a dear brother, Joshua Mewborn (a son of Elder Parrótt Mewborn), who has taken the Landmark from its first issue, and has never missed an issue of it. He is an old-fashioned Baptist. By this is meant he is meek, humble, lovely, sincere and truthful, kind and faithful.

Many have been the changes among mankind in 37 years. Many the sorrows of God's humble poor. But few that were members 37 years ago are now living.

The Primitive Baptists are the only people I know of that contend earnestly for the faith once delivered to the saints. This faith changes not as the Lord changes not, but is the same yesterday, to-day and forever.

We have more to try us than others—more in the opposition of the world, more in the confirmation that God grants us. If God be for us who can be against us.

May we thank God and take courage. Having obtained mercy of the Lord I continue to this present time. P. D. G.

Friend Geo. W. Chamlee, of Georgia, requests my view of Matt. 23:37 and Luke 13:34.

Each of these writers refers to and records the same matter. Jesus addressed the literal, natural Jerusalem in each case. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. Each one also refers to the Lord's people therein as the children of these wicked people that stoned the prophets—the children whom the Lord came to save. For the natural, literal children of these rulers are the ones referred to as those entering, but were opposed by the rulers that held the keys.

1st. Jerusalem, the center of Jewish

worship, and the metropolis of the nation, the place where the temple stood, the place though so corrupted that prophets could not perish elsewhere. No place is so corrupt as Jerusalem. This was the place where wickedness dwelt. The very temple itself, dedicated to the worship of God, had been perverted into a den of thieves.

Those that sat in Moses' seat as expounders of the law of Moses had choked and strangled it with their traditions, and caused it to be evil spoken of. These teachers who held the keys of knowledge not only did not enter themselves, but hindered those that were entering. These leaders and rulers of the Jews perverted the right way of the Lord, and persecuted the prophets. They were the greatest enemies of Jesus and therefore of truth and righteousness; for the character of a man is known to be good as he loves the Lord Jesus, and wicked as he opposes him.

Their wickedness against him is of the most virulent and aggressive kind. Men may hate other men, and yet be inactive, or make no public display of it. But one cannot hate Jesus without showing his bitterness. The Pharisees and other rulers compassed his death and planned it, sought it, contrived it, hired Judas to betray him, urged Pilate to crucify him, and did all that they could to destroy the truth.

What a wicked nation! It is one of the saddest commentaries on the innate depravity of man, showing how he perverts the right way of the Lord, and is a monument of shame to all mankind. It shows what man will do left to himself, and how desolate the state of the people thus left.

The Lord had a people among the children of that wicked nation. When he sent prophets to gather them these rulers, answering to Jerusalem, opposed, or would not. Observe how the

reading is. It does not say, O Jerusalem, Jerusalem, how often would I have gathered thee, but how often would I have gathered thy children, but ye would not. It does not say the children would not.

Mankind who have felt their own heart-wickedness know that our nature opposes godliness. They also know that we are without excuse. They that have felt the prevailing and blessed power of grace also know that the opposition of earth and hell cannot prevent the salvation of the vessels of mercy. Men will not, but God will, and so they shall come.

How often would I have gathered thy children as a hen doth her brood under her wing. You have seen perhaps how watchful the hen is of the vulture, and how she will shield her brood under her wing. It is her own little children—not young hawks or vultures, that the hen shields. So the Lord gathers his own children under his wing and shelters them. But how dreadful is the fate of the once renowned city of Jerusalem. Desolation is burnt into its very foundations. No mortal can estimate its wretchedness.

P. D. G.

ADAM THE FIRST: THE SECOND MAN.

Nature, or that which is natural, is first: afterward that which is spiritual. The first man is of earth earthy: the second man is the Lord from heaven. Adam is the figure of him that was to come. The figure is not the substance or reality, but only the shadow or outline of the substance. When put to the test and trial its weakness and failure is manifested. When Adam sinned (and it seems that he sinned as soon as the tempter executed his plan of attack) then he appeared in his true character, for the Lord God said unto him dust thou art. He did not appear to

be dust until he had sinned, yet he was dust. God said unto him after his disobedience, dust thou art, and unto dust shalt thou return.

Has the purpose of the Lord failed, and has the serpent so cunning thwarted the Lord's work? Had God before this provided a remedy for this state of sin and death? Has the wisdom of God anticipated and provided relief for this distress, and shall the remedy he has provided be a far more glorious work, and much more richly and triumphantly display the wisdom, power and grace of God, so that as it is true that sin hath reigned unto death and by the one man Adam, even so shall grace reign through righteousness unto eternal life by one even the Lord Jesus Christ?

After sin entered and death by sin, the Lord God said, the seed of the woman shall bruise the serpent's head.

The serpent's purpose was to destroy the work of God, separate the man and woman, and defeat the purpose of God. But he fell into the pit he had digged, and is himself to be destroyed through death which is his stronghold.

The Lord God said to him, the seed of the woman shall bruise the serpent's head. The head or wisdom the serpent shall come to nought.

There is more sin committed perhaps by fornication than any other way. But where sin abounded grace did much abound, and the poisoned depths of iniquity shall be purged. By man came sin, by sin death: by man shall also come the resurrection of the dead. The second Adam is the Lord from heaven. He quickens the dead, and causes them to become spiritual and holy. But how? He must be made a curse for the sinner. He the substance must not only remove iniquity, but he must make the law which Adam transgressed honorable. He must not only restore that which he had not taken away, but he must bring in everlasting righteousness. The sure-

ty, the substance, comes into the world by woman, but he comes from heaven. He is of heaven in every sense. Adam appeared to be heavenly before he sinned, yet he was of the earth earthy. Jesus appeared in the flesh, yet he was wholly from heaven. "That holy thing that shall be born of thee shall be called the Son of the Highest." Adam being in the image of his Maker, and in the garden of Eden, yet sinned. Jesus being in the likeness of sinful flesh and tempted in all points as we, yet know no sin. He bore our sin in his own body, yet was holy. The Lord must bear all the guilt: for the transgression of his people was he stricken. The surety must stand in his place and redeem his people from all iniquity.

How gloriously he endured. How triumphantly he conquered, bore away, made an end of, destroyed iniquity, and made an end of sin, and brought in everlasting righteousness. He led captivity captive and gave gifts unto men even to the rebellious.

What honors shall we raise to our Redeemer so glorious? We should glorify him in our body and spirit which are his.

P. D. G.

HOW SHALL WE LIVE?

Do you believe that what Jesus said is true? When he said we should forgive those that trespass against us do you think he meant what he said? When he said we should live soberly, do you think he meant that we might be drunken? When he said man shall give account for every idle word, do you think he meant that you can talk badly about your brethren, and others, and yet not sin? He said we should speak evil of no man. Do you think you can violate that word and escape? When it is said we should speak the truth and lie not, nor defraud, nor wrong any one, do you think he meant that for you, and do you think you can do these things and escape?

Is this road too strait for you? Do you want to be in a crooked road where you can wallow in the mud like a hog, and crook about as a snake? Then where is the evidence that you are God's workmanship, created in Christ Jesus unto good works, that God hath foreordained that we should walk in them? You say God's people will walk in them. So say I. Then if you are not doing so where is the evidence that you are God's people? Make the tree good and the fruit will be good. Then if the fruit is not good the tree is surely bad.

P. D. G.

Brother Z. C. Barber requests my view of Matt. 3:11-13. "I indeed baptize you with water unto repentance," etc.

1. John truly baptized for he was sent from God for that purpose, and this was the beginning of the gospel. Mark, 1:1-4. That is John was the first man that baptized, and Jesus was among the number he baptized, and Christ called his apostles from those that John baptized. So we see this baptism was approved by the highest authority of heaven. Hence John could truly say, "I indeed baptize you with water."

2nd. "Unto repentance." Paul called John's baptism the baptism of repentance, that is the baptism that follows repentance. John said to some who came to him, O generation of vipers, who hath warned you. Bring forth fruits meet for repentance. So John required fruit or substance—proof of repentance—of such as he baptized. He baptized those that confessed their sins. Then John's baptism unto repentance was what was joined unto their repentance, or that followed their repentance. As Jesus said, he that believeth and is baptized. But faith follows repentance toward God, and faith in the Lord Jesus Christ is the order in the gospel.

3rd. Baptism was in water—not sprinkled or poured with water or by water. The subject of baptism was buried in the water to show forth the burial and resurrection of Jesus Christ. This was a wonderful service of John. It was new and it made a great impression on the people. They wondered if he was the Christ. But the most wonderful thing of John's service was that he was the messenger sent before to make ready a people prepared for the Lord, and to show it in baptism with water.

4th. "But he that cometh after me is mightier than I," said John. It was John's great pleasure to honor Jesus. John said he was not worthy to stoop down and unloose his shoes. John having the Holy Ghost from his mother's womb knew truly the greatness of the Lord Jesus. He declared that Jesus should baptize with the Holy Ghost and with fire—with the Holy Ghost to teach them all things, and with fire to burn all the chaff. The Holy Ghost leads, teaches and guides the subjects of grace into all truth. None can know anything truly and savingly of the Lord Jesus, but by the Holy Ghost. It is by the revelation of the Holy Ghost that Jesus is thus known.

On the day of Pentecost the Holy Ghost filled the entire house where they were assembled. So they were all covered, immersed or baptized by the Holy Ghost. Thus on that day Jesus baptized them with the Holy Ghost. They were also at that time baptized with fire which consumed their fleshly, trashy notions concerning the Lord Jesus. There never was such an enlightening of men as this event produced, nor such a separation from worldly attachments.

5th. Jesus gathered his people, the sheep, out of the wicked Jewish nation. He separated the sheep from the goats. He called whomsoever he would and they came to him. Hence his people

are called—not according to their works—but with a holy calling. From this time forth they bring forth the wonderful fruit of regeneration. As wheat they are gathered into the garner or kingdom of the Lord, and separated from their carnal affections.

There is a use for chaff while the wheat is growing, but after the wheat is refined the chaff is to be separated in order to render the wheat more serviceable. Nature is first with her earthly properties and uses. But when the wheat answering heavenly fruit is developed and ripened the chaff is of no further use, but is fit for fuel.

6th. Jesus holds his fan in his hand and thoroughly purges his floor—so that in the resurrection all chaff is destroyed, or all those fleshly affections and ties of earth are forever burned or consumed, and the people of God shine in glorious beauty in their Father's kingdom.

Then there shall be no more vexations of earth, nor sinful propensities, nor carnal desires, nor sighing, nor sorrow, nor death. Jesus shall present his chaste bride without spot or wrinkle or any such thing with exceeding joy before his Father's throne.

A PRECIOUS TREASURE.

(Selected.)

"But ye have an unction from the Holy one; and ye know all things,"—I. John ii. 20.

Christ is the Holy Head, the Anointed; he is called the Holy One here more especially because of his holy anointment to his offices of mediator and Saviour. "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." (Isa. xlii. 1). He is designated the Lord's Christ and the Lord's anointed, because he was anointed to the great work of salvation. He was anointed to his prophetic office.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." (Isa. lxi. 1-3.) Here we have the source and spring of this precious anointing oil. He was by the Spirit anointed as prophet or preacher to give it, and it flows still in the glorious Gospel of his grace, and is communicated to the sad and sorrowing heart by the Comforter, God the Holy Ghost.

He was called, appointed, and anointed also to his priestly office. "So also Christ glorified not himself to be made an high priest." (Heb. v. 5.) As Aaron was appointed by God to fill the office of high priest on earth, and as his garments had to be prepared, and were called holy and said to be for glory and beauty; and he was himself afterwards anointed by the holy oil; so our great high priest had garments prepared for him, "a body hast thou prepared me?" and as Hart says:

"So, when our great Melchisedec
The true atonement came to make,
A holy oil anoints him too,
Richer than Aaron ever knew.

His body, bathed in sweat and blood,
Shower'd on the ground a purple
flood,

The rich effusion copious ran,
To glad the heart of God and man."
(Gadsby's, 794.)

Then after his priestly work was accomplished he was anointed as king to

his kingly office, and in Daniel's prophecy it is said, "Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression * * * and to anoint the most holy." (Dan. ix. 24.) His kingly office arises out of his priestly office. "Thou lovest righteousness, and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." (Psa. xlv.) Anointed without measure; that his mystic body may be anointed in measure. "Unto every one of us is given grace according to the measure of the gift of Christ." (Eph. iv. 7.) Bless his dear name, in all his offices, as prophet, priest and king, his mouth is most sweet, the gospel flows with grace. As a priest he gives pardoning grace, and as a king saving and preserving grace. Our unction which we have received from him is the effect, the sure fruit and result of his glorious work as prophet, priest and king. Were not Jesus on his throne as a priest and king we should never have received this anointing. Him hath God exalted with his right hand a prince and a Saviour to give repentance to Israel and remission of sins, and this is all in strict accordance with God's everlasting covenant of love. O ye seed of Jacob, O ye quickened heaven-born family of God, to what our Father saith to Christ, his anointed and our anointed Saviour: "As for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isa. lix. 21.) What an honor is conferred on all God's saints: Christ the anointed head and his church are one; and this anointing oil must be communicated and run down to the very bottom of the skirts of our antetypical Aaron. "I

have found David my servant, with my holy oil have I anointed him." (Psa. lxxxix. 20.) And David and his seed hest together, his seed shall endure for ever; great deliverance giveth he to his king, and sheweth mercy to his anointed and to his seed for ever more.

Third. The blessed and wonderful result of this anointing: "Ye know all things." Well, this is a comprehensive knowledge indeed! "Know all things." What is meant here? The knowledge referred to is of course entirely spiritual. There cannot be a spark or grain of spiritual knowledge without the spirit. The natural man discerneth not the things of the spirit, neither can he know them, because they are spiritually discerned. The "all things" therefore, here, are the things of the spirit, the deep things of God, the things which no natural ear, however cute, has heard; and no natural mind or heart has ever conceived. All the books in the world, and academies in the world, and all worldly learned men, cannot teach one of these things. But it is said of the spirit of truth, "When he shall come he will guide you into all truth."

OBITUARIES

N. V. CURRIN.

"Be ye also ready, for in such an hour as ye think not the son of man cometh." (Mat. 24 44)

In the late afternoon of August 26, 1904, the joy of this home was suddenly blighted when a messenger stopped at our gate and delivered a telegram stating these cruel heartrending words: "N. V. Currin accidentally killed here on the yard today." Ah, none but those who have suffered a like experience can imagine the awful despair of that moment. It came to us like a cruel blow.

How could it be that our own dear, cheerful Nat, whose visits had always been looked forward to with such great joy and

glad anticipation throughout the whole family should now return to us cold in death? Had he for the last time placed his strong arms so tenderly about his mother's neck and said, "Howdy mamma,"

Yes, it was all too true and we were compelled to yield to the inevitable. How often we have been aroused from our repose at night and our hearts made to leap with joy at the sound of his well known foot steps and often before we could respond to his gentle knock we would hear that sweet, familiar voice saying, "Let me, in papa," and now when we realize that for the last time we have heard the glad exclamation that "Nat has come home," that the last one of those dear, heart-cheering letters has reached our eager hands. Our loss seems almost unbearable. It is so hard to give him up, to say, "Thy will be done," but since it is God's will we must not be rebellious.

He had been working on the railroad for three years, two on the Henderson division of the L. & N. road in Kentucky and the third on the Southern and Atlantic Coast Line in North Carolina. He returned from Kentucky in the autumn of 1892 with the expectation of going back, but because he did not like to disregard the pleading and injunctions of the mother he had always loved and respected, he spent one year on the farm. But this did not seem to be the place for him. "A train" seemed to be his ambition and seeing that he liked the work so much we had become more reconciled to it, holding that in some way he would ever escape danger. But our fondest earthly hopes are so often blighted.

At the time of his death he was in the employ of the Atlantic Coast Line as switchman and sometimes yard conductor at South Rocky Mount. The drawhead of a car which it was his duty to uncouple from another was pulled out and the bumper block of the same car broken, so that when the two cars came together there was nothing for the drawhead of the other car to strike against and they came together very closely, almost touching and it was be-

tween these two cars while at his duty that his young and precious life was so suddenly snatched away. How sad it seems to us that one so young and ambitious, with such a bright future before him should have to give up this life, but we know that God makes no mistakes. Though his ways are past our understanding, we hope sometime to be able to read the meaning of our tears and understand 'twas best that he should go.

We had his remains brought home and his was the first made grave on a beautiful little knoll right near the house—the old home where so many happy days have been spent, and now no spot is so dear to us as that which marks his last resting place.

It was such a comfort to us that his body was not visibly mangled nor his face disfigured. We have never looked upon a more beautiful corpse. His face did not show once trace of agony but the calm, peaceful expression seemed to say to us: "Do not weep for me for I am resting so sweetly in the arms of Jesus."

Though Nat was not a church member, we have much evidence of his being a christian boy. We remember so well a winter day in the early part of 1900 while on his bed of sickness that he so gladly and brightly confessed his hope in Jesus.

Nat was a kind, affectionate brother, a loving and obedient son. One of whom father and mother could say in his life time as well as now that he had never given them a cross word nor told them a falsehood.

Though absent from us, he had never ceased to show a deep interest in the welfare of his loved ones at home and his little sister and brothers will perhaps never forget the letters they have received from them, warning to use their opportunities well, to be careful in the selection of their associates and to ever heed the counsel of papa and mamma.

N. V. Currin was 27 years old, the oldest son of Mr. and Mrs. Amos Currin.

On January the 9th, 1877 their lives were made so bright and how they rejoiced over their first born, but now may they be able

to say even in the depth of their sorrow. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Job 1:21.

A BEREAVED SISTER.

JOHN W. DEHART.

Mr. John D. Dehart was born in Patrick county, Va., Feb. 13, 1835, received a hope in Christ at about 11 years of age, was married to Miss Amanda J. Akers at the age of twenty-one, and to them were born three daughters.

They moved to Mercer county, W. Va., were living there when the war came on. Then he was called away from home, wife and children to face the battles and endure the afflictions, trials and hardships of a soldier.

At the close of the war he returned home to find only one little daughter to welcome him home, the rest of the family having been laid beneath the sod. He then with his little daughter returned to his relatives and friends in Patrick county, and in the year of 1865 he united with the Primitive Baptist church at Concord, Patrick county, Va., and was baptized by Elder A. J. Cassell. In August, 1866 he was married to Mrs. Amilia Lyon. To them was born one daughter. Settling down again in Patrick county, he moved his membership to Jack's Creek, this church being nearer to his residence. He was afterwards chosen deacon, and later on he made known his impression to speak in public. This church granted him license to preach wherever God in his providence cast his lot. He filled well his office and as a preacher. He was loved and respected by many. His gift was experimental, tending to exhortation. During the year 1890 he again moved to Mercer county, W. Va., and joined by letter at White Oak church in that county, where he seemed greatly blessed for awhile, and much enjoyed visiting the churches in that county, meeting with old friends and neighbors that he had not seen for so long; but ere many months had passed the hand of the Lord was laid heavily upon him in afflictions great, and for more than

a year he lay almost helpless, but bore his afflictions with much patience, and seeming Christian fortitude.

He finally gained sufficient strength to be brought back to his old home in Patrick county. He then united with the church at Connor's Grove Floyd county, Virginia, but was never able to go about much more, during the summer of 1896, he began to fail very fast. No tongue or pen could ever describe his sufferings.

He much desired to depart, and seemed strong in the faith that when this earthly house of his earthly tabernacle was dissolved he had a house not made with hands eternal and in the heavens. He seemed troubled much at times about leaving his wife, though in conversation with her he would often say that the time would be so short till she would follow on. He seemed in his right mind till the last and knew all that were present. His last words were: "Oh, death," then after a moment's silence said, "Oh, Lord Jesus, receive my spirit."

Thus passed away our faithful father the third Sunday of September, 1896. We fully believe he is gone from a world of afflictions, grief and sorrow to a world of perfect bliss, leaving an afflicted wife, two daughters and an aged father, mother and three brothers to mourn their loss. Now while we deeply feel our loss we would ask God to resign us to our lot, and preserve and keep us by grace divine until we shall likewise have to succumb to the monster death, then to gather us in the great infinity where higher and eternal delights await us.

His daughter,

ANGIE LEE.

Meadows of Dan, Va.

APPOINTMENTS

L. H. HARDY.

Lynches Creek, Friday before the 2nd Sunday in Nov.

Wheeler, Saturday and Sunday.

School House, near Brother H. F. Wilkins, Monday night.

Mt. Zion, Tuesday night and Wednesday, as Broth G. B. Hite may arrange.

For Wednesday night, Brother C. C. Hite may arrange.

Shiloh, Thursday.

Prospect Hill, Saturday and third Sunday.

Lynehe's Creek, Sunday, 3 o'clock p. m.

W. F. TROGDEN.

New Shepherd, Oct. 30.

Old Union, Nov. 1.

Tom's Creek, 2.

Workman's S. H., 3.

Sandy Grove, at night, 4.

Lexington, at night, 5.

High Point, at night, 6.

Abbott's Creek, 7.

Bunker's Hill, 8.

Saints Delight, 9.

Mt. Vernon, 10.

No Creek, 11.

Pine, 12.

Salisbury, 13.

Flat Creek, 14.

Big Creek, 15.

White Oak Springs, 16.

Sugg's Creek, 17.

Pleasant Hill, 18.

Mt. Tabor, 20.

He will need conveyance.

W. R. HELMS.

High Hill, 2nd Sunday in November.

Union Grove, Monday.

Crooked Creek, Tuesday.

Watson, Wednesday.

Pleasant Grove, Thursday.

Jerusalem, Friday.

Lawyer's Spring, Saturday and third Sunday.

Liberty, Tuesday.

He will need conveyance.

J. J. JOYCE and J. P. VIA.

Spoon Creek, Nov. 25.

Senter, 26.

Union, 27.

Long Branch 28.

Floyd C. H. (at night) 29.

West Fork, 30.

Conner's Grove, Dec. 1.

Little Flock, Dec. 2.

Laurel Fork, 3.

Apple Shade, 1.

Concord, 5.

Dean River, 6.

Green Hill, 7.

Shady Grove 8.

T. W. WALKER.

Burlington, Nov. 27.

McRays, 28.

Harmony, 29.

Mt. Lebanon, 30.

Eno, Dec. 1.

Durham, 2nd, at night.

Camp Creek, 4.

Surl, 5.

Flat River, 6.

Roxboro, at night.

Stories' Creek, 8.

Ebenezer, 9.

Wheeler's, 10.

Prospect Hill, 11.

Lynch's Creek, 13.

Arbor, 14.

Country Line, 16.

Pleasant Grove, 18.

Brother G. M. Trent may accompany him. They will need conveyance.

Will Brother Zack Oakley meet him at Brother Roger's store, Dec. 7.

ISAAC JONES.

Durham, Thursday night before the 4th Sunday in Nov.

Storie's Creek, Friday. (Funeral of Brother John O'Brian).

Flat River, Saturday and 4th Sunday. (Mr. J. E. Chambers' wife's funeral Monday).

Tar River, Tuesday. (Funeral of Mr. Newton's children).

Camp Creek, Wednesday.

Surl, Thursday.

E. E. LUNDY.

Mill Branch Association first Sunday in November.

Sheffield's, Thursday night after first Sunday in November.

Straits, Saturday and second Sunday.

Davis' Shore, Sunday night.
 Piney Point, Monday night.
 Nelson's Bay, Tuesday night.
 Hunting Quarter, Wednesday.
 Portsmouth, Thursday night.
 Jones Bay, Monday night after third Sunday.

Grantsboro, Wednesday.
 Sandy Grove, at night.
 Blount's Creek, Thursday.
 Beulah, Tuesday and Wednesday, after fourth Sunday.

Rose Bay, Wednesday night.
 Tiny Oak, Thursday.
 Concord, Monday after third Sunday in December.

Pungo, Wednesday after 4th Sunday in December.

North Creek, Thursday.
 Bath, in evening or night, as may be arranged.

White Plains, Friday.
 Washington, Friday night.
 Will some of the brethren meet me at Pike Road on Tuesday evening after 4th Sunday in December. Would be glad for Elder Topping to be with me.

W. M. MONSEES AND T. W. WALKER.

Abbott's Creek, November 9.

Siant's Delight, 10.

Mt. Vernon, 11.

Pine, 12 and 13.

Salisbury, 15.

Flat Creek, 16.

Mountain Creek, 17.

Big Creek, 18.

Tom's Creek 19.

Rock Hill, 20.

White Oak Springs, 21.

Sugg's Creek 22.

High Point, 23, at night.

Greensboro, 24.

They will need conveyance when off railroad. Will some one meet them at High Point depot at 7:30 a. m. November 9th?

Elder E. E. Lundy has republished "Teeth to Teeth," a wonderful exposure of the money loving priest-craft of modern times.

Price of the book is 50 cents. Elder E. E. Lundy, 312 Queen street, Wilmington, N. C.

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